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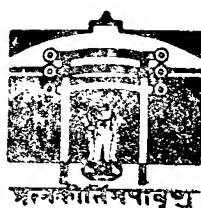




# EPICGRAPHIA INDICA

VOL. XI. 1911-12.

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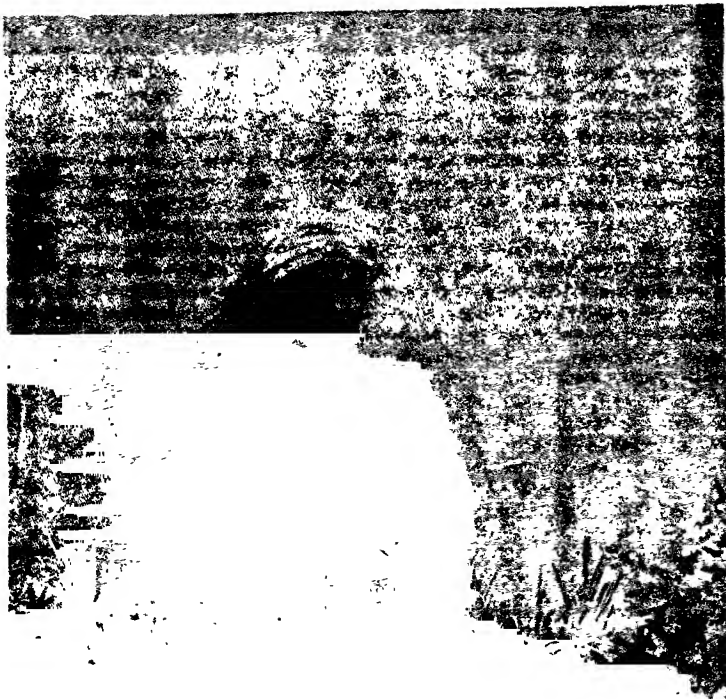
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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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# CONTENTS.

*The names of contributors are arranged alphabetically.*

	PAGE
<b>R. D. BANERJĪ, M.A. :—</b>	
No. 28. The Parikud plates of Madhyamarājalēva . . . . .	281
<b>PROFESSOR H. M. BHADKAMKAR :—</b>	
No. 17. Navalākhi plates of Śīlāditya I. ; [Gupta-] Samvat 286 . . . . .	174
<b>D. L. BHANDARKAR, M.A. :—</b>	
No. 4. The Čhāhamānās of Mārwar . . . . .	26
<b>PANDIT DAYA RAM SAHNI, M.A. :—</b>	
No. 3. Sahēṭh-Mahēṭh plate of Govindachandīa ; [Vikrama-] Samvat 1186 . . . . .	20
<b>J. F. FLEET, I.C.S. (RETD.), PH D., C.I.E. :—</b>	
No. 1. An inscription at Dēvagēri . . . . .	1
<b>REV. A. H. FRANCKE, PH.D. :—</b>	
No. 25. The Tibetan alphabet . . . . .	266
,, 26. List of minister's names found in the Tibetan inscription in front of the Ta-chao-ssu-temple (Jo-khang) in Lhasa ; 822 A.D. . . . .	272
<b>RAI BAHADUR HIRALAL, B.A. :—</b>	
No. 19. The Sirpur stone inscription of the time of Mahāśivagupta . . . . .	184
,, 27. Tiwarkbēḍ plates of the Rāshṭrakūṭa Nannarāja ; Śāka 553 . . . . .	276
<b>PROFESSOR E. HULTZSCH, PH.D. :—</b>	
No. 2. Palitānā plates of Simhāditya ; the year 255 . . . . .	16
,, 5. Palitānā plates of Dharasēna II ; [Gupta-] Samvat 252 . . . . .	80
,, 13. Goharwa plates of Karnadēva . . . . .	139
,, 18. Banswara plates of Bhōjadēva ; [Vikrama-] Samvat 1076 . . . . .	181
,, 21. Surat plates of Vyāghrasēna ; the year 241 . . . . .	219
<b>PROFESSOR H. JACOBI, PH.D. :—</b>	
No. 11. Dates of Chōla kings . . . . .	120
,, 12. Dates of Pāṇḍya kings . . . . .	132
,, 13. New special tables for the computation of Hindu dates . . . . .	158
<b>PROFESSOR S. KONOW, PH.D. :—</b>	
No. 9. Five Valabhi plates . . . . .	104
,, 14. Narasapatam plates of Vajrahasta III ; Śāka Samvat 967 . . . . .	147
<b>RAO SAHEB H. KRISHNA SASTRI, B.A. :—</b>	
No. 35. Mālēpāḍu plates of Puṇyakumāra ; the fifth year . . . . .	337
<b>B. C. MAZUMDAR, B.A., B.L. :—</b>	
No. 8. Three copper-plate records of Sonpur . . . . .	93
<b>V. NATESAIYAR, B.A. :—</b>	
No. 34. Mārēḍapalli grant of Śri-Raṅgarāja II ; Śāka 1407 . . . . .	326
<b>F. E. PARGITER, M.A., I.C.S. (RETD.) :—</b>	
No. 6. Jānkhaṭ inscription of the time of Virasēna . . . . .	85
,, 7. Two records on the pillar at Kōsam . . . . .	87
,, 20. The inscription on the Wardak vase . . . . .	202

# CONTENTS.

	Page
DIWAN BAHADUR L. D. SWAMI KANNU PILLAI, M.A., B.L., LL.B. :—	
No. 29. Eight Chōla dates . . . . .	287
J. RAMAYYA, B.A., B.L. :—	
No. 33. Three inscriptions of the Reddis of Konḍaviḍu . . . . .	313
PANDIT RAM KARNA :—	
No. 31. Dadhimati-māṭā inscription of the time of Dhruhlāṇa; [Gupta-] Saṃvat 289	299
,, 32. Sevāḍi copper-plates of the Chāhamāna Ratnapāla; Vikrama-Saṃvat 1176 .	304
R. SEWELL, I.C.S., (RETD.) :—	
No. 23. Dates of Chōla kings . . . . .	241
,, 24. Dates of Pāṇḍya kings . . . . .	253
K. V. SUBRAHMANYA AYYAR, B.A. :—	
No. 15. Tiruveḷḷarai inscription of Dantivarman . . . . .	154
,, 30. Maṇṇārkōyil inscription of Jaṭavarman Sundara-Chōla-Pāṇḍyadeva . . . . .	292
TAW SEIN KO :—	
No. 10. Burmese inscriptions at Bōdh-Gayā . . . . .	118
RAI BAHADUR V. VENKAYYA, M.A. :—	
No. 22. Five Bāṇa inscriptions from Guḍimallam . . . . .	222
INDEX . . . . .	347

## LIST OF PLATES.

No. 1. Rai Bahadur V. Venkayya, M.A. . . . .	to face title page
,, 2. Inscription at Dēvagēri . . . . .	to face page 6
,, 3. Palitānā plates of the Garulaka Sindhāditya . . . . .	,, 18
,, 4. Saheth-Mahēth plate of Gōvindachandra . . . . .	,, 24
,, 5. Palitānā plates of Dharasēna II. . . . .	between pages 82 & 83
,, 6. Jāṅkhaṭ Brāhmī inscription and Kōsam pillar inscriptions . . . . .	to face page 87
,, 7. Vakratantali grant of Mahābhavagupta Janamejaya . . . . .	between pages 94 & 95
,, 8. Nibinnā grant of Mahāśivagupta Yayāti . . . . .	,, 96 & 97
,, 9. Sōnpur plates of Śatrubhaṇḍja . . . . .	,, 100 & 101
,, 10. Palitānā plates of Dhruvasēna I.—[Gupta-] Saṃvat 206 . . . . .	,, 108 & 107
,, 11. ,, ,, ,, ,, 210 . . . . .	,, 110 & 111
,, 12. ,, ,, ,, ,, 210 . . . . .	,, 112 & 113
,, 13. ,, plate ,, (incomplete) . . . . .	to face page 115
,, 14. ,, ,, Śilāditya I. . . . .	,, 116
,, 15. Burmese inscription at Bōdh-Gayā . . . . .	,, 119
,, 16. Goharwa plates of Karnadēva . . . . .	between pages 112 & 143
,, 17. Narasapatam plates of Vajrahasta III, Śaka-Saṃvat 967. Plate I . . . . .	,, 150 & 151
,, 18. ,, ,, ,, ,, II . . . . .	to face page 152
,, 19. Tiruveḷḷarai inscription of Dantivarman . . . . .	,, 157
,, 20. Navalākhi plates of Śilāditya I.—[Gupta-] Saṃvat 289 . . . . .	between pages 178 & 179
,, 21. Banswara plates of Bhōjadēva.—[Vikrama-] Saṃvat 1076 . . . . .	,, 182 & 183
,, 22. Map showing the situation of places mentioned in the records of the Sāmavānśi kings of Kaṭak . . . . .	to face page 189
,, 23. Sirpur stone inscription of Mahāśivagupta . . . . .	,, 190

# PLATES

No. 24.	Inscription on the Wardak vase; lines 1 and 2 . . . . .	to face page	210
" 25.	" " " " " 3 and 4 . . . . .	" "	211
" 26.	Surat plates of Vyāghrasēna; the year 241 . . . . .	" "	221
" 27.	Five Bāṇa inscriptions from Guḍimallam; Plate I . . . . .	" "	226
" 28.	" " " " " II . . . . .	" "	228
" 29.	The Tibetan alphabet, Plate I . . . . .	between pages 270 & 271	
" 30.	" " " " " II . . . . .	" "	
" 31.	" " " " " III . . . . .	" "	
" 32.	" " " " " IV . . . . .	" "	
" 33.	" " " " " V . . . . .	" "	
" 34.	" " " " " VI . . . . .	" "	
" 35.	" " " " " VII . . . . .	" "	
" 36.	Tiwarkhēd plates of Nannarāja; Śaka 553 . . . . .	to face page	279
" 37.	Pārikud plates of Madhyamarājadēva . . . . .	between pages 284 & 285	
" 38.	Dadhimati-mātā inscription of the time of Dhruvhlāna; [Gupta-] Samvat 289 . . . . .	to face page	304
" 39.	Sērāḍi plates of Chāhamāna Ratnapāla; V. S. 1176 . . . . .	between pages 310 & 311	
" 40.	Phiraṅgipuram pillar inscription of Pedda-Kōmaṭi-Vēma . . . . .	to face page	320
" 41.	Mārēdapalli grant of Śrī-Raṅgarāja II; Plate I . . . . .	between pages 330 & 331	
" 42.	" " " " " II . . . . .	" "	331 & 335
" 43.	Lion seals and sculptures of about the seventh century A.D. . . . .	to face page	338
" 44.	Mālēpāḍu plates of Puṇyakumāra; the fifth year . . . . .	between pages 344 & 345	
" 45.	Mālēpāḍu stone inscription of Satyāditya . . . . .	to face page	346



## ADDITIONS AND CORRECTIONS.

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- Page 4, last line.—*for* a Hecheche *read* at Hecheche.
- „ 17, line 10 from top,—*for* Phaukaprasavana *read* Phaukaprasavana.
- „ 32, line 17 from bottom.—*for* nī *read* In.
- „ 41, line 8 from top.—*for* Nādlai *read* Nādlāi.
- „ 48, foot-note 1,—*for* Badāri *read* Badāri.
- Page 107, text line 17.— *for* Dhinḍhaka- *read* Tthinḍaka.
- „ 108. line 14 from bottom „ „ „
- „ 120, No. 10.—The dates in the Burmese inscription at Bōdh-Gayā are said to fall in January, A.D. 1295, and November, A.D. 1298 that, however, is not correct: the case is as follows.—(1) The first date answers quite regularly. for the year B.E. 657 expired, to Friday, 16th December, A.D. 1295.—(2) The second date is “irregular”: instead of working out for a Sunday as given in the record, for the year B.E. 650 expired, the given lunar day answers to Monday, 13th October, A.D. 1298; and for the year B.E. 660 current it answers to Thursday, 24th October, A.D. 1297.—See my paper in the *Jour. R. As. Soc.*, 1913, pp. 378-84, where I have treated these two dates fully, and have shown how easily Burmese dates may be calculated by using the means provided by Sir Alfred Irwin in his *Burmese and Arakanese Calendars* (1909) and his “Elements of the Burmese Calendar from A.D. 638 to 1752” published in the *Indian Antiquary*, vol. 39 (1910), pp. 289-315.—J. F. FLEET.
- „ 144, text line 31,—*for* ब्रह्माण्ड *read* ब्रह्माण्डे.
- „ 172, below Table XIII,—*for* 177 *read* 171.
- „ 185, line 36 from top,—*cancel the words* “who was the King's commander-in-chief”
- „ 236. line 3 from bottom,—*for* Kongunivarman *read* Kongonivarman.
-



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# EPIGRAPHIA INDICA.

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## VOLUME XI.

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### No. 1.—AN INSCRIPTION AT DEVAGERI.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This inscription has been mentioned by me in vol. 5 above, p. 172: and I have given a brief statement of the purport of it under No. 29 in my List of Spurious Records in the *Ind. Ant.*, vol. 30 (1901), p. 217. I publish it now for the first time, and give a facsimile of it from an ink-impression made for me by Mr. Kalyan Sitaram Chitre in 1890, when (if my memory is correct) he was Māmlatdār of the Sampgaum taluka of the Belgaum District.

The inscription is on a stone which was found in a field, Survey No. 85, at Dēvagēri, a village about six miles west-by-south from Karajgi, the head-quarters of the Karajgi taluka, Dhārwar District. The Indian Atlas sheet No. 42 (1827) shews the place as 'Dewgeeree'. The Map of the Dhārwar Collectorate (1874) shews it as 'Deogeree'. The Postal Directory of the Bombay Circle (1879) presents its name as 'Deogiri'. And the Dhārwar volume (1834) of the Bombay Gazetteer treats it as 'Devgeri' (p. 665). In connexion with some early Kadamba copperplate records which were obtained at this village, I originally gave its name as 'Dēvagiri',<sup>1</sup> in accordance with those spellings. Subsequently I was given to understand that the cultivators call it 'Dēvagere', and that this should be taken as its real name: and I have sometimes used this form.<sup>2</sup> Since then, however, I have ascertained that a record of A.D. 1075 in the temple of Basavaṇṇa at the village itself distinctly gives its name as Dēvaṃgēri, as also does a record of the period A.D. 1210-47 at the temple of Mārtaṇḍadēva at a neighbouring village, Kōḷūr: also, that the impression of a record of A.D. 1121 in the temple of Basavaṇṇa, while leaving it doubtful whether the original does or does not present the *anusāra*, again distinctly gives the second component of the name as *gēri*, and thus yields either Dēvaṃgēri or Dēvagēri. Further, Mr. K. S. Chitre, while writing the name on the impressions sent by him to me as 'Dēvagiri' in English characters, according to the official spelling, wrote it as 'Dēvagēri', in the same place, in the Mōḍi or current Marāṭhi characters. I therefore entertain no doubt that what the cultivators really call the village is, not 'Dēvagere' (as reported to me), but Dēvagēri, and that this

---

<sup>1</sup> *Ind. Ant.*, vol. 7, p. 33: and I have used the form 'Dēogiri' in vol. 5 above, p. 172.

<sup>2</sup> For instance, in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency vol. 1, part 2, p. 285 ff.

is the form of the name that should be used.<sup>1</sup> At the same time, in justification to a certain extent of the official form of the name, I may state that a record of A.D. 1674 on a pillar in the same temple of Basavanna does distinctly present the name as *Dēvagiri*, and thus carries back the corrupt form for an appreciable time. The inscription now published does not mention the name *Dēvagiri* in any form, but speaks only of a village called *Palarūr*. This name seems to be another form, by transposition,<sup>2</sup> of the name which we have as *Paralūr* (*Ind. Ant.*, vol. 11, p. 70) in the inscription of the time of Kirtivarman II (A.D. 746-47 and 757) at *Āḍūr*, about eight miles south-west-by-west from *Dēvagēri*, and as *Brihat-Paralūr* (*id.*, vol. 7, p. 35, line 9) in the still earlier copperplate grant, of the third year of Mṛigēśavarman, which was discovered at *Dēvagēri* itself. In any case, the purport of our record distinctly implies that the stone which bears it, and which was found in a field in the lands of *Dēvagēri*, was set up in the village *Palarūr*, and thus marks *Palarūr* as being then the name of the place. It may be added that the inscription of A.D. 1075, mentioned above, registers an assignment of tolls, for certain purposes of the god *Kaṅkaḷēśvara* of *Dēvaṅgēri*, at *Dēvaṅgēri* and *Palavūr* and in the *taḷa*, 'site or tract', composed of *Eleya-Tammuge* and two unnamed villages: here we may possibly have still another form of the name *Paralūr*, *Palarūr*: but it is difficult to account for the *v* in the place of the *r*; and *Palavūr* may be another village which does not now exist. Any such name as *Paralūr*, *Palarūr*, and *Palavūr*, is not now found in maps, etc. And the position seems to be that *Dēvagēri* was originally a *dēvaṅgēri* or *dēvapuri*, a 'god's ward', of *Palarūr*; that the lands of *Palarūr* and some other villages have been absorbed into the lands of *Dēvagēri*, which is a somewhat large village: and that consequently the latter name only has survived. The inscription now published places *Palarūr*, tacitly but plainly, in the *Banavāsi* twelve-thousand province. So, also, the record of A.D. 1075 in the same way places *Dēvaṅgēri*, with the other villages mentioned in it, in that same province, and, further, in a division of it known as the *Bāsavura* one-hundred-and-forty.

At the top of the stone there are sculptures, showing a bull, recumbent to the right (proper left) and apparently intended for the usual *Nandi*, and below it, plainly not as a family or dynastic emblem but in connexion with the topic of the record, an elephant, standing to the right (proper left), with a man standing behind it with uplifted arms. The writing covers an area about 1' 8" broad in lines 9 to 14 by 3' 0" high. The stone on which it is engraved seems to have been even originally of an irregular shape; and it is only at the end of lines 1 to 8, 17, 20, and 21, and at the beginning of lines 18 to 22, that any portions of it have been broken away.

The characters are Kanarese, boldly formed and, generally, well executed. In lines 1 to 15 the size of them ranges from about  $\frac{1}{2}$ ", as in the *ya* of *baḷiyan*, line 9, to  $\frac{3}{4}$ ", as in the *ba* of *bare*, line 15; in lines 16 ff. it increases up to (for single letters)  $1\frac{1}{4}$ " in the *ba* of *sāsīrbar*, line 19, and it almost seems that this part of the record may have been written by another hand: the *ynū* of *ey-nūra*, line 2, is  $1\frac{3}{4}$ " high: the *lūi* of *maseyal-nīran*, line 11, is 2" high: and the *chchi* of *mechchideni*, line 16, is  $2\frac{1}{2}$ " high. They are of the general standard of the tenth century A.D. and closely therabouts. They include both the types of the initial short *i*, on which detail see p. 7 ff. The initial *i* of *irppatt*, line 2; the later type is found in *īdam*, line 18, where, however, it is mostly broken away. The initial *ā* of *āḍūr*, line 18, is of the earlier type; the guttural nasal *ṇ* does not occur. No distinction seems to be made between *n* and *d*. In *chhetra*, for *chchhattra*, line 6, we have the rare full

<sup>1</sup> Regarding the confusion which has arisen in the official spelling of various place-names in consequence of mistakes that have been made between *kere*, *kere*, 'a tank', and *kēri*, 'a street', see my note on the name *Anṇigere* in vol. 6 above, p. 100, note 3.

<sup>2</sup> Compare the metathesis in *maral* and *malar*, *aral* and *alar*, and *eral* and *elar*: see *Śabdamaṇidarpaṇa*, verse 29.

form of *chh*, which necessarily can seldom occur except when, as here, it is used instead of *chchh*.

The language is Kanarese, of the archaic type, in prose. The record was neatly put together by the use of the *satisuptamī* or locative infinitives *ene*, lines 10, 11, 14, *ire*, line 14, *bare*, line 15, and *nile*, line 15, coupled with the subjunctive or conditional *endode*, lines 12, 13, 16. And not unworthy of note, in respect of the nicety of the composition, is the point that, whereas the remainder of the record, appropriately cast in pure Kanarese, naturally presents the words *pul*, *pullu*, for 'grass' (lines 11, 14, 15), and *āne* for 'elephant' (line 15), into the ruling prince's mouth there are put (in accordance with the theory of the Hindū drama, that kings and such people should speak Sanskrit) Sanskrit words, woven however into a Kanarese sentence, which include *triṇa* and *hastin*.<sup>1</sup> Line 7 gives us *nēvarade*, the instrumental singular of a word *nēvara* which seems to be a longer form of *nēra*, = *nēr* (3), 'straightness, propriety, pleasantness'. In line 10-11 we have *kuḍuḡaḷ* as a variant of *kuḍuḡōḷ*, *kuḍuḡōḷ*, *kuḍiḡōḷ*, *kuḍuḡalu*, 'a kind of sickle', for which forms see Kittel's Kannaḍa-English Dictionary under *kuḍu* (3).<sup>2</sup> In the first component of the term *būdaḡuḷ*, 'an offering of boiled rice to ghosts', lines 12, 17, we have *būda*, instead of the more usual *būta*, as a *tadbhava*-corruption of the Sanskrit *bhūta*. In *arasara* and *adu*, line 12, *pulla*, line 14, and *koyvara*, line 15, we have either a careless omission of the final *m* (*n*), or, with equal probability, instances of the accusative in *a* instead of *am* (*an*).<sup>3</sup> Line 8 presents the word *baḷi* (3), 'a man who calls or invites' or we may say 'a summoner', in connexion with which the following remarks may be made. In the form *baḷi* (with *ḷ* instead of *ḷ*) we have this same word in an unpublished inscription of A.D. 1052 at Niralgi in the Hāngal tāluka, Dhārwar, in a passage which runs:—*śrīman-mahāmaṇḍalēśvaraṃ Harikēśaridēva . . . śrīmad-agrabāraṃ Nirīliya mahājanam mūnūrvvarige baliyan=aṭṭi barisi*; "the illustrious *Mahāmaṇḍalēśvara* Harikēśaridēva . . . having sent a summoner to the three-hundred *Mahājanas* of the holy *agrabāra* Nirīli, and having caused them to come," etc.: and similar passages occur in records of A.D. 1074 and 1075 at the same place. And we can now recognize that we have the word *baḷi* itself in line 20 of the Āḍūr inscription (*Ind. Ant.*, vol. 11, p. 70), where, modifying my original rendering, I would translate:—"The *Gurāva* Prabhāchandra, the summoner of the Jain temple of Parālūr, obtained this grant." It would seem that, in addition to meaning generally 'any man who calls or invites', the word denoted also a recognized official of some kind, both religious and secular.

In respect of orthography we may note (1) the use of *b* for *v* in *sambatsara* twice in lines 1 to 3; (2) the use of *s* for *ś* throughout; (3) the mistakes of *kh* for *k* in *sakha*, line 1, of *d* for *dh* in *samadiḡata*, line 4, and of *ri* for *ṛi* in *triṇa*, line 9.<sup>4</sup>

The inscription can only be treated as a spurious record, as which it has been entered under No. 29 in my List of Spurious Records in the *Ind. Ant.*, vol. 30 (1901), p. 217; because it

<sup>1</sup> This is the record which I mentioned, from this point of view, in the discussion on "Sanskrit as a spoken language"; see *Jour. R. As. Soc.*, 1904, 486.

<sup>2</sup> Reeve and Sanderson's Dictionary adds the form *kuḍuḡuḷa*. The most familiar term is *kuḍuḡōḷ*, in its later form *kuḍuḡōḷu*.

<sup>3</sup> According, indeed, to Kēśirāja's Śabdamanidarpana, verse 134, and Bhāṭṭikāṅka's Karmāraṇṇakāṇḍīya, sūtra 231, we might regard some of these as genitives used in the sense of accusatives. But it is not a genitive. And there can be little doubt that Dr. Kittel's opinion is correct, namely, that the substitution of a use of the genitive for the accusative is unnecessary, and that the accusative in *a*, frequent enough in the mediæval and modern dialects, existed in also the more ancient colloquial dialect, though it had not been generally accepted by classical writers: see his *Kannada Grammar*, §§ 117, 122, 352. Many instances of the accusative in *a* can be found in my Kanarese ballads: thus, *māta* for *mātannu*, *Ind. Ant.*, vol. 14, p. 300, line 3 from the bottom; *siffa* for *siffannu* = *sittannu*, p. 301, line 1; *karava* for *karavannu*, line 8; *yēna* for *yēnannu*, line 11. It would, in fact, be pedantic to use the accusative termination in ordinary speech; except perhaps with pronouns.

<sup>4</sup> Except, of course, for Sanskrit words being aimed at here, there would be no objection to *triṇa*.



purports to have been framed on a date which is utterly incompatible with the period to which its characters refer it. As, however, it states (apart from the date) nothing that is in any way unnatural, suspicious, or irreconcilable with the local history for its true period, we may accept the information given in it as true. It deals with a thing which it calls *būdagūl*. This term is composed of *būda*, a *varbhara*-form of the Sanskrit *bhūta*, 'a spirit, goblin, ghost', and the Kanarese *kūl*, *kūlu*, 'boiled rice'; and it denotes 'an offering of boiled rice to the ghosts'. Other names of the offering are *bhūtabali* and *bhūtagājña*; also the word *bali* by itself, which is explained in Kittel's Kannada-English Dictionary as meaning, amongst other things, 'an offering to demons (especially also Durgā or Kālī), etc., performed by putting heaps of boiled rice, or by killing sheep, buffaloes, etc., and also men.' As a regular sacrifice, the offering ranked as one of the *pañcamaṁhīyotīṇa* or 'five great sacrifices': see, for instance, the *Mānavadharmasāstra*, 3. 70. I have been told, however, that in a more special way the *bhūtabali* is offered in connexion with the *garbhālāna* or ceremony performed to ensure conception. I further learnt from the late Sir James Campbell that the *bhūtabali* is offered in cases of barrenness, from the point of view that that misfortune is due to the influence of malicious spirits. And we thus obtain a clear explanation as to why the record represents the village-maidens as interested in the matter of the *būdagūl*. The inscription mentions a certain *Mahāśāmantādhīpati* or great feudal prince named Śāntivarman, who was governing the Banavāsi twelve-thousand province. It describes him as belonging to the Mātūra race, and as having the hereditary title of "supreme lord of the town Trikundapura", with reference to the place of origin of his family, and as possessing the Nandanavana umbrella, the horse crest, and the mirror banner.<sup>1</sup> It recites that Śāntivarman came, in the course of a tour, to Palarūr, and demanded a supply of grass for his horses and elephants. For some reason not stated, the right to make the offering of boiled rice to the ghosts was in abeyance; apparently under a sentence of excommunication. Incited by the village-maidens (*koḍagūṣuṅgal*, line 11), who said that, if he could get the restriction removed, he might marry as many of them as he might wish, a man named Allagunda cut a supply of grass so much to the satisfaction of Śāntivarman that the latter offered to grant him a boon. Whereupon Allagunda asked for, and obtained, the restoration of the right to make the offering to the ghosts. As to whether the village-maidens kept their promise to him, the record is silent.

The inscription is dated on a Monday coupled with the second *tithi* of the bright fortnight of Mārgaśīra of the Kālayukta *śatābdsara*, Śaka-samvat 522. This date, however, is obviously not authentic: and all else that need be said about it is as follows. By the mean-sign system, which is the one that applies for that time, Kālayukta began on 29 October, A.D. 600, in Śaka-samvat 522 expired, and ended on 25 October, A.D. 601. In that period, the given *tithi* ended closely about 22 hours 55 minutes after mean sunrise (for Ujjain) on Sunday, 13 November, A.D. 600, and cannot be connected with the Monday. And from this we see that the case is not one in which the writer of the record obtained a correct date by calculation.

As one means towards determining the real date of the record, we may cite some other notices of the Mātūra family, to which the record refers the *Mahāśāmantādhīpati* Śāntivarman. We have one mention of it in the Śravana-Belgola epitaph of the great Gaṅga prince Nolambāntaka-Mārasiraha (A.D. 963-64 to 974), which describes him as seizing the possessions of the lord of the Vanavāsi country, and causing him or those who belong to the Mātūra race to do obeisance to him (*op. cit.* vol. 5, p. 179). No personal name, however, is mentioned there. Some other notices of the family, of a specific nature, from other records in Mysore, are as follows:—

(1) An inscription at Hechehe in the Sorab taluka, Shimoga District: *Epi. Carn.*, vol. 8,

<sup>1</sup> The Udayendiram plate of Pallavamalla-Nandivarman allot a "mirror banner made of (? put together with) a peacock's tail" to the Śāhara king Udayana: *South-Ind. Insers.*, vol. 2, p. 372.

Sb. 476. This record refers itself to the reign of the Rāshtrakūta king Kṛishna III, and is dated in the Vikārin *saṃvatsara*, Śaka-saṃvat 861 (expired), with details falling in December, **A.D. 939**. It tells us that the *Mahāsāmantādhipati* **Māchiga, Māchidēva**,—whom it describes as “lord of Trikundapura the best of towns”; born in the **Mātūra** race; and having the Nandavana umbrella, the horse crest, and the mirror banner,—was then ruling at Herdese:<sup>1</sup> the sphere of his government is not stated.

(2) An inscription at Ōñuru in the same tāluka: *ibid.*, Sb. 70. This record is not dated: but it refers itself to the same reign, and is therefore to be placed between **A.D. 939 and 959**. It tells us that the *Mahāsāmantādhipati* **Māchiyarasa** was then lord of the Banavāsi twelve-thousand. It describes him just as Māchiga, Māchidēva, is described in No. 1 above; and he is plainly the same person.

(3) An inscription at Kakkarasi in the same tāluka: *ibid.*, Sb. 474. This record refers itself to the same reign, and is dated in the Ānanda *saṃvatsara*, Śaka-saṃvat 876 (expired), with details falling in October, **A.D. 954**. It tells us that the *Mahāsāmantādhipati* **Māchiyarasa**—described in the same terms as in Nos. 1 and 2 above—was then ruling over “the twelve thousand.”<sup>2</sup>

(4) Another inscription at Hecheche: *ibid.*, Sb. 479. This record refers itself to the reign of the Rāshtrakūta king Kakka II, and consequently, though not dated, may be referred to closely about **A.D. 972**. It tells us that the *Mahāsāmantādhipati* **Śāntivarman**—whom it describes as “lord of Trikundapura the best of towns”; born in the **Mātūra** race; and having the Nandanavana umbrella, the horse crest, and the mirror banner—was then ruling at Herdese.

(5) Another inscription at Hecheche: *ibid.*, Sb. 477. This record refers itself to the reign of the Western Chālukya king Āhavamalla-Taila II, and is dated (without full details) in the Khara *saṃvatsara*, Śaka-saṃvat 913 (expired), = **A.D. 991-92**. It tells us that the *Mahāsāmantādhipati* **Śāntivarman**—described otherwise in just the same terms as in No. 4 above—was then ruling the Belguhe 70, the Eḍenāḍ 70, the Tandavūra 12, the Gedeya 12, the Mugunda 12, the Pulivaṭṭi 12, the Kalvatti 7, and the Śāntalige 1000.

These other notices of the Mātūra family agree with the palaeographic evidence in placing the real date of the record in the tenth century **A.D.** And as a means towards determining its exact date we take the given *saṃvatsara*, Kālayukta. In the tenth century, this *saṃvatsara* came only once. By the southern lunisolar system, which is applicable for this time to the locality to which the record belongs, it coincided with Śaka-saṃvat 880 expired. And in this year the given details are correct for **Monday, 15 November, A.D. 958**, on which day the specified *tithi* ended at about 17 hours 30 minutes after mean sunrise (for Ujjain). This result satisfies the requirements of the case, both palaeographic and historical. And we entertain no doubt that this is the real date on which the record was framed, and that the Śāntivarman mentioned in it is the Śāntivarman of the Hecheche inscriptions Nos. 4 and 5 above. As to why the writer of the record antedated it by practically six of the sixty-years cycles, we can only conjecture that the ban laid upon the village had existed for some long time; that it had been disregarded; and that antedating (made in fact to a preposterous extent) was necessary to legalize acts which had been performed in spite of it.

<sup>1</sup> This name, much damaged here, is completed from No. 4 below.

<sup>2</sup> An inscription at Keḷagina-Kirugunise in the same tāluka, *ibid.*, Sb. 501 which refers itself to the same reign, and is dated (without full details) in the Kālayukta *saṃvatsara*, Śaka-saṃvat 881 (current) = **A.D. 958-959**, tells us that a certain Māchiga was then governing the Eḍenāḍ seventy. He may have been some junior member of the family, perhaps holding office under Śāntivarman. But there is nothing in the record to mark him as such.

TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> Sakha<sup>3</sup>-nripa-kāl-ātita-sambatsara-[satam]-
- 2 ga[ay-nūra irppatt-eradaneya Kālayukta-[sam]-
- 3 batsara[da\*] Mārggasira-suddha-bidiyeyum Sōmavāra[d-and]u[m]
- 4 Svasti samadi(dhi)gatapañchamahāsabda-[ma\*]hāsamantādbipati
- 5 Trikundapura-paramēsvara Brahmakshatriya-Māṭūra-vams-ōdbhavam Na-
- 6 [nda]navanachhatra-hayalāñcha(ñchha)na-darppanadhvaja-virājamānam
- 7 [Sā]ntivarman<sup>4</sup> [n]ēvarade mārṣyādey=āge Banavāsi-pa[n]n[i]-
- 8 reh[ehh]āsiramun=āluttam yathā-kramade Palarūrge ba[nd]=e-
- 9 lpadimbarge baliyan=atti emma haya-hasti-samāhakke tri(tri)ṇa-
- 10 sangraham bālkum-ene oltit-āgi koyvem=endu pōp-āgal=Allagunda ku-
- 11 ḍaganam=masayal=niran=ereyūm=ene kodagūsuga[ita pullam koyd=a-
- 12 rasara mechchisi bādagūlam biḍisuvon=akkum=endod=ada biḍi-
- 13 sidode nīm=enag=ā geyvir=endod=inib-em-olage nī mechchidarolam ma-
- 14 dave-nilu yene pōgi pulla koyutt-ire arasan=[ā]neyan-ēr-iḷdu
- 15 koyvara nāḍutta bare Allagundan=āneya pulla sādole nile-
- 16 y=idey=arasam mechchidem bēḍi-koll=endode
- 17 bādagūlam biḍim=endu biḍisido[m] [||\*]
- 18 [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l
- 19 [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l
- 20 [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l [pāṇa]l
- 21 [mam pāḷisido[m]\*] [||\*] Rāmasinga-bhaṭāra nīrisi[dom]
- 22 [Maṅga]ḷa(?)

## TRANSLATION.

Hail! On the second tithi, and on Monday, of the bright fortnight of Mārgasira of the Kālayukta samvatsara which was the five hundred and twenty-second (year of) the centuries of years elapsed of the era of the Śaka kings :—

(Line 4.) Hail! The *Mahāsāmantādhīpati* Śāntivarman,—who has attained the *pañchamahāśatā*, who is a supreme lord of the town Trikundapura, who has been born in the Brahmakshatriya Māṭūra race,<sup>5</sup> who is decorated with the Nandanavana umbrella and the horse crest and the mirror banner,—while governing the Banavāsi twelve thousand with rectitude and according to established customs, came in due course to Palarūr, and sent a summoner to the seventy (*Mahājanas*) to say :—“A supply of grass is wanted for Our troop of horses and elephants!”

(L. 10.) Thereupon (*the cutters*) said :—“Right well will we cut!”, and were going out. Then Allagunda said :—“Pour ye out water to whet (*my*) sickle!” Thereupon the young maidens said :—“This is the man who will cut grass, and please the king, and cause the offering of boiled rice for the ghosts to be set free.” Thereupon he said :—“If I cause that to be set

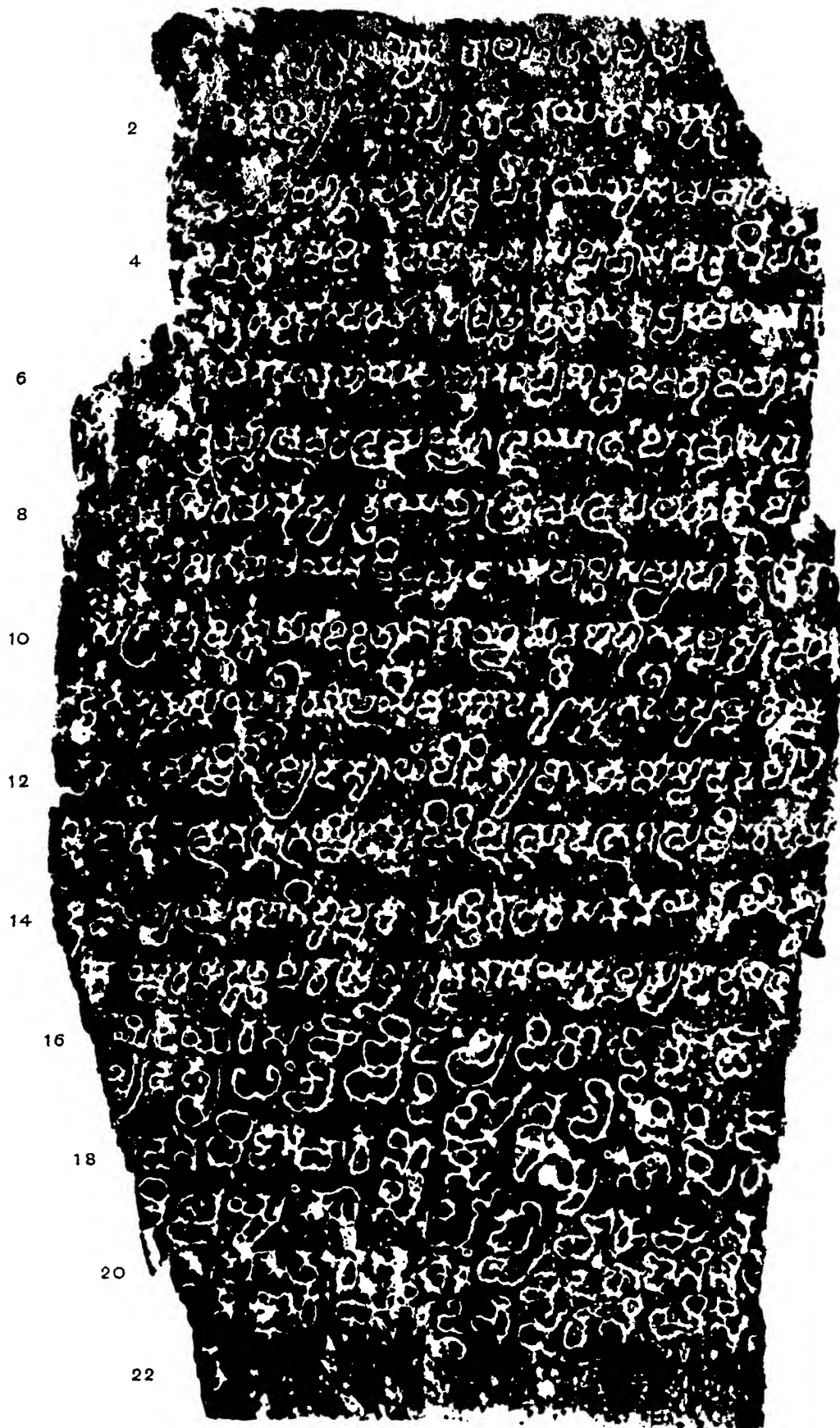
<sup>1</sup> From the ink impressions. Ordinary brackets are used for such corrections and doubtful points as can be conveniently noted in this manner. Square brackets are used to mark syllables, or parts of them, which in the original are illegible or broken away and lost. An asterisk, attached to letters or marks of punctuation in square brackets, indicates that those letters or marks of punctuation do not stand in the original text.

<sup>2</sup> There are various marks before the word but they seem to be due only to injuries to the stone, and not to indicate any symbol for the word.

<sup>3</sup> *Kēṇa sakha*, for *saka*.

<sup>4</sup> The first syllable of this name is greatly damaged, and cannot be recognized distinctly even on the back of the impressions. There can be no doubt, however, that it was *sā*, for *sā*.

<sup>5</sup> That is, “in the Māṭūra race which is of mixed Brāhmaṇ and Kshatriya origin.” On the term *Brahmakshatriya* see some remarks by Mr. D. R. Bhandarkar in *Ind. Ant.*, 1911, p. 35 ff.





free, what will ye do for me?" To which they said:—"Marry just as many of us as thou mayest like!"<sup>1</sup>

(L. 14.) Thereupon he went out. And when, while he was cutting grass, the king, mounted on an elephant, came looking on at the cutters, Allagunda stood up on the very bundle of grass which was for the elephant. Then, behold!, the king said:—"We are pleased: ask a boon!" Thereupon he said:—"Set ye free the offering of boiled rice for the ghosts:" and thus he caused it to be set free.

(L. 18.) He who destroys this shall incur the guilt of destroying Vāranāsi and a thousand brown cows and a thousand Brāhmans! He who protects this is a protector of just so much!

(L. 21.) The worthy Rāmasiṅga set this up. [May it be auspicious (?)]

#### Note on the Kanarese and Telugu initial short i.

The alphabet exhibited in this Dēvagēri inscription is a specimen, belonging to the tenth century A.D., of that which Professor Bühler in his *Indische Palaeographie*, § 29, termed the **Kanarese and Telugu alphabet**.<sup>2</sup> An interesting detail in this particular record is that it presents the two types of the initial short i of this alphabet: we have the earlier type in *irppatt*-, line 2, and the later type in *idam*-, line 20: the latter is found also in *idan*-, at the beginning of line 18, but is much damaged there. And we have to consider the circumstances in which this mixture of the two types could have arisen. It is not possible to do so with plates, of the full history of the vowel in question. But it is not impossible, because, in addition to the interest that attaches to the study itself of the types and forms of these two letters may at any time be found particularly instructive in respect of the proper placing of undated genuine records, and of fixing limits for the fabrication of some of the spurious records. For the present, however, it has been found impracticable to prepare the requisite plates; chiefly in consequence of a want of published facsimiles for the crucial period when the earlier types were being supplanted by the later ones. I must, therefore, confine my treatment of the matter to the history of the initial short i in the Kanarese and Telugu documents during the transitional period, and limit my remarks to such details as can be made clear without more than half a dozen illustrations.

The earlier type of the Kanarese and Telugu initial short i has been illustrated by Professor Bühler in his plate VII, line 3, cols. XII, XIII, XV to XVIII, and plate VIII, line 3, cols. II to V. I give two other illustrations in the margin: A. is drawn from the i of *quar-rorum*-, line 20, letter No. 13, in the Sirūr inscription of A.D. 866 from the Dhārwar District, Bombay, *ante*, vol. 7, p. 206, plate: B. is from the i of *irugaṅge*-, line 5, No. 22, in the Bēgūr inscription of the period A.D. 908-38 from the Bangalore District, Mysore, *ante*, vol. 6, p. 48, plate. In this type the character consisted, when fully made, of two parts, with various forms according to certain differences in the details of the two parts. The lower part consisted of two components, which were placed sometimes on the lower line of the writing, sometimes below it. These components, when made with uniformity, were sometimes two small circles, as in B, or two round marks which were not completely closed in as circles, and sometimes two irregular marks, as in A, which might be either round or of irregular shape. But sometimes, whether owing to carelessness of the writers, or to indifferent work by the engravers, or to the material breaking away (especially in the case of records on stone) in the hands of the engravers, the two components were interchanged, and we have a circle accompanied by a dot, as in C, or a circle accompanied by

<sup>1</sup> Literally, "amongst us who are so many as these, marry all who are so many as these."

<sup>2</sup> German original in the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, vol. 1, part II (1896). English version in *Ind. Ant.*, vol. 33 (1904), appendix.

the lower part were omitted, and the ends of the upper part were then usually brought down to the lower line of the writing: for a published instance of this, from the eastern parts of Southern India, see *iti*, line 43, No. 17, *irruḷa*, line 66, No. 5, and *iḍiyūri*, the same line, No. 14, in the Kaluchumbāṟṟu grant of the period A.D. 945-70, *ante*, vol. 7, p. 186, plate. In a quite exceptional instance of A.D. 982 from Mysore (see p. 13 below) the lower part consists of three circles, instead of two: this can only be regarded as a freak. The upper part sometimes took the form of a plain smooth arch, as in *ittodu*, line 2, No. 5, and *ittodān=*, line 3, No. 11, in the inscription of the period A.D. 597-608 outside the Vaishnava cave No. 3 at Bādāmi in the Bijāpūr District, Bombay, *Archæol. Surv. West. India*, vol. 1, p. 24, plate; *Ind. Ant.*, vol. 10, p. 59, plate. But usually there was a more or less marked notch or bend down, pointed or curved, in the centre of the top: we have this in its pointed form in the illustrations A. and B. given herewith; and more markedly in *iti*, line 21, No. 12, in one of the early Kadamba copperplate records, *Ind. Ant.*, vol. 6, p. 96, plate: in its curved form, which had the effect of giving a waving shape to the top stroke, we have it in *iti*, the last line, No. 9, in the Haidarābād plates of A.D. 612, *ibid.*, p. 74, plate. And sometimes this notched form was made so flatly that it resembles rather closely the outspread wings of a hovering bird: see, for instance (though these cases do not come from the particular territories with which we are concerned), Professor Bühler's plate VII, 3, IV, VI, VII, IX, and plate VIII, 3, I. The upper part is usually found single, formed by one continuous sweeping movement: but in some cases it has a disjointed appearance, with a break in the middle, as if it was made by two separate strokes, as in *idam=*, line 9, No. 17, in the Nerūr plates of the period A.D. 609-42 from the Sāwantwādī State, Bombay, *Ind. Ant.*, vol. 8, p. 44, plate, and in *ina*, line 42, No. 9, from the end, *idam*, line 56, No. 9 from the end, and *iḍiyūr=*, line 82, No. 10 from the end, in the Kaḍaba plates from the Tumkūr District, Mysore, which bear a date in A.D. 812 or 813, *Ind. Ant.*, vol. 12, p. 14, plate: *Epi. Carn.*, vol. 12, Gb. 61, plate: as, however, this feature is only noticed in records on copper, it is evidently to be attributed to the process of engraving, not to the writers. The sides of the upper part were not always of equal length. And sometimes the left side is curled in much more than the right side; as, for instance, in the cases mentioned above from the Haidarābād and Kaḍaba plates, and, in fact, in the Dēvagēri inscription itself. Sometimes both the sides were well curled in, as in the illustrations A. and B. above, and more markedly in *iridu*, line 4, No. 1, and *ivu*, line 5, No. 1, in the Hatti-Mattūr inscription of about A.D. 765, *ante*, vol. 6, p. 162, plate: so also in an instance from the eastern parts of Southern India, in *iti*, line 85, No. 7 from the end, in the Ranastipūṇḍi grant of A.D. 1019, *ante*, vol. 6, p. 357, plate. Occasionally, the right side was continued downwards in a slanting direction to, or towards, between the two components of the lower part: one instance of this is found in *idam=* (for *imam=*), line 13, No. 40, in the Mahākūṭa pillar inscription of A.D. 602, *Ind. Ant.*, vol. 19, p. 18, plate: another is Professor Bühler's plate VII, 3, XVIII, which is from the *ity=* in line 13, No. 11, of the Eastern Chalukya record of A.D. 668, *Ind. Ant.*, vol. 7, p. 186, with plate in vol. 8, p. 320. And sometimes the right side was continued down into the right component of the lower part: this was a transitional form, which will be noticed below.

The later type of the Kanarese and Telugu initial *i* has been illustrated by Professor Bühler in his plate VIII, line 3, cols. VI, VIII, IX. I give three other illustrations in the margin: C. from *ittham=*, line 22, No. 2 from the end, in the (?) Masulipatam plates or Ākulamannaṇḍu grant of the period A.D. 934-45 (see p. 15 below): D. is drawn from the *i* of *int=initu*, in line 46 of the inscription of A.D. 980 at Saundatti in the Belgaum District, Bombay, *Jour. Bo. Br. R. As. Soc.*, vol. 10, p. 207 (no plate), and it is practically the modern form now used, both in Kanarese and in Telugu: E. is from the *i* of *ivu*, line 25, No. 4, in the inscription of A.D. 1064 on the Jaṭṭiṅga-Rāmēśvara hill in the Chitaldroog District, Mysore, *ante*, vol. 4, p. 212, plate. In this type the character, when properly and

C	D	E
2	3	3

customarily formed, did not consist of separate parts, but was made in one unbroken whole by a continuous sweeping movement of the reed or *stilus*. But, as with the earlier type, the top is occasionally found in a disjointed shape, as a result of the process of engraving : for instance, in *itah*, line 79, No. 4, in the Chellūr plates of A.D. 1143, *Ind. Ant.*, vol. 14, p. 59, plate. And the top part in the instance figured as C. above was evidently made by the writer by two strokes instead of one continuous movement. The top of the letter in this type is the upper part of the earlier type, in its notched form : but a very exceptional form is occasionally found in records from the eastern side of Southern India, in which the character begins with a curl down towards the left, instead of the curl up to the right : see, for instance, *iti*, line 102, the last *akshara* but one, in the Tēki plates of A.D. 1086-87, *ante*, vol. 6, p. 343, plate. The remainder of it was made by continuing the right side of the top downwards, and then in a loop upwards to the left and turning to the right to meet the down-stroke ; and it was finished off by a projection taken to the right and turned down into a sort of tail : in some cases, however, this projection to the right is very rudimentary, as, indeed, in the illustration E. ; and in others, of the transitional class (see below), it does not appear at all.

The method of the transition from the earlier to the later type can be easily recognized though an intervening link or two may be wanting. The first step was a continuation of the right side of the upper part of the earlier type down to touch the right component of the lower part : I give an instance of this, in the illustration F. in the margin, from an Eastern Chalukya record, the Trāṇḍaparu grant, of the period A.D. 844-88 (see p. 15 below). The next step was to form the right component of the lower part, not by an entirely separate movement after raising the reed or *stilus*, but by an unbroken continuation of the down-stroke : we have an instance of this, with the right lower component formed by a continuation of that movement to the left, in Professor Bühler's plate VIII, 3, II, which is from the *i* of *int-app-āt* in line 13, No. 4 from the end, in the Kanarese record of Gōvinḍa III of A.D. 804, *Ind. Ant.*, vol. 11, p. 137, plate.<sup>1</sup> It must, however, have become customary, in this continuous formation of the right lower component, to make the movement to the right, instead of the left. The next step probably was to make the entire letter by one continuous stroke, without any lifting of the reed or *stilus*, in the manner suggested in illustration G. given in the margin, with the two circles of the lower part running into each other. In the cursive movement thus set up, a subsequent step certainly was to make one large loop serve the purpose of the two circles, as in illustration H. : we have instances of this in *iy=āra* (for *īy=āra*), line 12, No. 7, and *i* (for *ī*) *dammaran* =, line 16, the last *akshara*, in the inscription of A.D. 1047-48 at Miṇḍigal in the Kōlār District, Mysore, *ante*, vol. 5, p. 207, plate. It seems to have been then recognized that a confusion was liable to arise between the initial short *i* and the initial *ai* of the same alphabet :<sup>2</sup> and it must have been in order to avoid such

F



G



H



<sup>1</sup> In this record the vowel is found in also *iḍaṁ* (for *iḍaṁ*), line 12-13 : but it does not present the same peculiarity there.

<sup>2</sup> The Kanarese and Telugu initial *ai* is of somewhat rare occurrence, and has not been illustrated by Professor Bühler, who, in fact, gave only one southern *ai*, plate VII, 6, VII, from *aivaryya*, line 61, No. 7, in the Alinā Valabhi plates of A.D. 766, my *Gupta Inscriptions*, *Corpus Inscriptionum Indicarum*, vol. 3, p. 179, plate. Other instances from that part of Southern India may be seen in *ahik*-, line 23, No. 37, of plate ii, in the Valabhi record of A.D. 760, *Ind. Ant.*, vol. 6, p. 21, plate, and in the same word, line 21, No. 11, in the Rāshtrakūṭa record of A.D. 813 from Tōrkḥēḡō, *ante*, vol. 3, p. 55, plate : these two forms are more like those which we have from the Kanarese country.

A Kanarese initial *ai* of the eleventh century may be seen in *ai-goḷagaṁ*, line 14, No. 4 from the end, in the Miṇḍigal Chōḷa inscription of A.D. 1047-48 from Mysore, *ante*, vol. 5, p. 207, plate. An earlier form may be seen in *ai-guḷa*, line 13, the last *akshara* but one, in a Bāṇa inscription, also from Mysore, *Ind. Ant.*, vol. 10, p. 39, plate ; *Epi. Carn.* vol. 10 (Kōlār), Sp. 6, with plate (a better one) at translations, p. 272.

A Telugu initial *ai* of about A.D. 900 may be seen in *airiviya*, line 32, No. 9, in the Eastern Chalukya grant of the period A.D. 883-918, *ante*, vol. 5, p. 129, plate.



confusion that there was added the projecting tail to the right, which produced the form illustrated in **C.**, **D.**, and **E.** above.

Professor Bühler's latest instances of the earlier type are as follows. As noted in the preceding paragraph, his plate VIII, 3, II, is an *i* of A.D. 804, and is really a transitional form. His plate VIII, 3, III, is from the record on the Kaḍaba plates from Mysore, bearing a date in A.D. 812 or 813 : the vowel is found fourteen times in this record : the instance figured seems to be from *iva*, line 15, No. 23 (side ii *a*, line 1), *Ind. Ant.*, vol. 12, p. 14, plate; *Epi. Carn.*, vol. 12 (Tumkūr), Gb. 61, plate. His remaining two illustrations are from the eastern parts of Southern India. The later of them, plate VIII, 3, V, is entered as if it was taken from the copper-plate record which gives the date of the coronation of Amma II in A.D. 945, *Ind. Ant.*, vol. 7, p. 15, plates : but that record does not include any initial *i* ; and the illustration seems to have been supplied from *ih=aijatē*, line 40. No. 7 (side iii *b*, last line), in the 'Pāṇavaram' plates or Diggubārṅṅu grant of the period A.D. 934-45, *Ind. Ant.*, vol. 13, p. 214, plate. On the other side, his earliest instance of the later type is plate VIII, 3, VI : it is from the eastern part of Southern India, from the copperplate record which gives the date of the anointment of Rājārāja I in A.D. 1022, and may be of any date from that year up to about A.D. 1063 ; and it appears to be the *i* of *iti*, line 11, No. 5, *Ind. Ant.*, vol. 14, p. 50, plate. There is thus a gap in the history of the Kanarese and Telugu initial short *i*, of roughly a century, from A.D. 934-45 to 1022-63, to be extended, in fact, as regards the Kanarese country, to even two centuries in respect of which we have, so far, no information. We have now to see how this gap can be bridged over. It was chiefly due, as far as Professor Bühler was concerned, to a lack of materials in the shape of published facsimiles. The same want still exists to almost the same extent. But we can now cite various facsimiles which have been published since his time : and I can supplement them by ink-impressions which necessarily were not available to him.

We will consider first such materials as are available from the Kanarese districts of the Bombay Presidency ; taking the matter up from the earliest instance, known to me, after Professor Bühler's latest instance of the earlier type. Here I use only records which are specifically dated ; and, when I cannot refer to a published plate, I cite my details from ink-impressions which were prepared under my direction when I was in the districts in question.<sup>1</sup>

From these parts, we still have the earlier type of the initial short *i* running through the records of the time of the Rāḥṭrakūṭa king Amoghavarsha I. We have it in the Nilgund inscription, dated in A.D. 866, from the Gadag tāluka, Dhārwar ; *ante*, vol. 6, p. 102, plate ; in *iti*, line 6, No. 17 : it occurs also in *idan=* towards the end of line 28, to which part of the record, however, the plate does not extend. We have it again in the Sirūr inscription of the same date, from the Nawalgund tāluka, Dhārwar ; *ante*, vol. 7, p. 206, plate ; in *iti*, line 4, No. 6, and *iṇnūrvorūm*, line 20, No. 13 : the illustration A. on p. 7 above is from the latter instance. Again in an unpublished inscription, dated in A.D. 872 or 874, at Chiñchli in the Gadag tāluka ; in *indapayyam* and *int=i*, line 4. Again in an unpublished inscription, dated in A.D. 874, at Rōṇ, the head-quarters of the Rōṇ tāluka in the same district ; in *idan=*, line 10 : also in the same word in line 4 of a second record, not dated, below that one. And again in the Niḍagundi inscription of A.D. 874-75, or within a year on either side, from the Baṅkāpūr tāluka, Dhārwar ; *ante*, vol. 7, p. 213, plate ; in *idam*, line 16, No. 13, in *idan=*, line 17, No. 12, and in *i* (for *ī*) *kallaṁ*, line 19, No. 8 : also in *i* (for *ī*) *ṭānamāṁ* in line 25 in the supplementary record at the top of the stone, not shown in the plate. And for the next reign, that of Kṛishṇa II, we

<sup>1</sup> I have abstained from quoting a few records which are of doubtful authenticity : and it has of course been useless to quote records which refer themselves to (for instance) the reign of a Kannaradēva or Kannaravallabha, without anything to indicate which king Kṛishṇa is intended. But I have not found in any of them anything that conflicts in any way whatsoever with the facts and results which I bring forward.

have it in an unpublished inscription, dated in A.D. 897-98, at the village Chiñchli mentioned above; in *iti*, line 7, and *idam*, lines 14 and 17.

On the other hand, we have the later type in an unpublished fragmentary inscription of the same reign, of Kṛishṇa II, dated in A.D. 901-2, at Yeli-Śirūr in the Gadag tāluka, Dhārwar; in *irppatta*, line 1: here the precise form is a lop-sided one, very much like that which we have in *ity*-, line 41, No. 12, in the Teki plates of A.D. 1056-57 from the eastern side of Southern India, *ante*, vol. 6, p. 339, plate. And the later type is found again in the Nandwāḍige inscription of the same reign, dated in A.D. 903, from the Hungund tāluka, Bijāpūr; *Ind. Ant.*, vol. 12, p. 221, with plate in vol. 11 p. 127; in *irppatt*-, line 2, No. 1. These two cases are the earliest instances of the later type that I can cite from either the western or the eastern parts of Southern India: but they are run close by an instance of A.D. 909-10 from the Kōlār District, Mysore (see p. 12 below).

The next record takes us back to the earlier type, it is the Hattī-Mattūr inscription of the time of Indra III, dated in A.D. 916-17, from the Karajgi tāluka, Dhārwar; *Ind. Ant.*, vol. 12, p. 224 (no plate). here we have the earlier type, in a thoroughly archaic form, in *idam*, line 10, and *i* (for *i*) *stāyana*-, line 11. Regarding the second inscription on the same stone, see lower down on this page.

The next records take us on again to the later type. One is the unpublished Kalas inscription of the time of Gōvinda IV, dated in A.D. 930, from the Bañkāpūr tāluka, Dhārwar, noticed *ante*, vol. 6, p. 177: here we have the vowel in the later type in *idan*-, line 73. The others are records of the time of Kṛishṇa III. Here we have the later type in the unpublished inscription, dated in A.D. 942, at Rōr, Dhārwar District, noticed in *Ind. Ant.*, vol. 30, p. 262: in *[du]*, or some such word, in the last line but one. Again in an unpublished inscription, dated in A.D. 946, at Tuppada-Kurabaṭṭi in the Nawalgund tāluka, Dhārwar; in *idarke*, line 16, in *int=i keyyam* and *idam*, line 20, and in *idan*-, line 23. And again in the Soratūr inscription of A.D. 951, from the Gadag tāluka, Dhārwar; *Ind. Ant.*, vol. 12, p. 257 (no plate); in *idan*-, line 20.

On the other hand, the earlier type is presented again in the unpublished Chiñchli inscription of the same reign, dated in A.D. 953, from the Gadag tāluka, Dhārwar, noticed *ante*, vol. 6, p. 83; in *idarke* or *ivarke*, line 29.

We next have the later type again in the unpublished inscription of A.D. 967, 970, or 971, of the time of Khoṭṭiga, at Hirē-Handigāl in the Gadag tāluka, Dhārwar, noticed *ante*, vol. 6, p. 180; in *int=appavam*, line 20.

But the earlier type appears again in an unpublished inscription of the same reign, dated in A.D. 969, at Nāgāvi in the same tāluka, noticed *ante*, vol. 6, p. 180, and *Dyn. Kan. Distrs.*, p. 422, note 3; in *ivarke* or *idarke* in the last line but five.

For the time of the last Rāshṭrakūṭa king, Kakka II, I cannot cite any instance of the use of this initial vowel. The next available record is one in which we find the two types mixed, just as in the Dēvagēri inscription. It is the inscription of A.D. 975 from Hebbāl, in the Lakshmēshwar subdivision of the Miraj State within the limits of the Dhārwar District; *ante*, vol. 4, p. 351 (no plate): here we have the later type in *irppattu*, line 35, but in *int=ityayvar*-, line 38, we have the earlier type, with the sides of the top brought down to the lower line of the writing, and with omission of the two circles or dots of the lower part of the letter.<sup>1</sup> And we may note that we have the same mixture of types in the undated inscription which lies below the Hattī-Mattūr record of A.D. 916-17 (mentioned above) from the Karajgi tāluka, Dhārwar; *Ind. Ant.*, vol. 12, p. 224 (no plate): here we have the later type in *int=ivar*-, line 15, and in

<sup>1</sup> For similar instances from the eastern parts of Southern India, see pp. 15, 16, below.

*idum*, line 17; but in *idan*=, line 19, we have the earlier type, and again with prolongation of the sides of the top down to the lower line of the writing, together with omission of the two circles or dots of the lower part. It thus now seems that, in spite of a somewhat marked difference in the general appearance of the characters, this second record at Hatti-Mattūr cannot be placed as late as I thought when I edited it, but must be referred to not long after A.D. 975.

The two cases mentioned in the preceding paragraph are the latest instances, that I can cite, of the use of the earlier type of the initial *i* in the Kanarese districts of Bombay. The next available records all show the fully developed later type. The first is the unpublished inscription of the time of the Western Chālukya king Taila II, dated in A.D. 980, at Sogal in the Parasgaḍ tāluka, Belgaum, mentioned in *Dyn. Kan. Distrs.*, p. 428: here we have the vowel in *i* (for *ī*) *dharmmaman*=, line 2 from the end. The next is the inscription of the same reign, dated six months later in the same year, at Saundatti, the head-quarters of the Parasgaḍ tāluka; *Jour. Bo. Br. R. As. Soc.*, vol. 10, p. 204 (no plate): here we have the vowel in *int=initu*, line 46, illustrated as D. on p. 8 above. The next is the unpublished inscription of the time of Irivabedaṅga-Satyāśraya, dated in A.D. 1002, at Gadag, the head-quarters of the Gadag tāluka, Dhārwar, mentioned in *Ind. Ant.*, vol. 2, p. 297, No. 3 (where the date has been wrongly shown as Śaka-saṃvat 984, instead of 924): here we have the vowel in *int=ivarim*, line 6 from the end. It seems unnecessary to pursue the matter beyond this point: in every other instance from the Bombay districts, known to me, only the later type is found.

We now take the matter up for Mysore and Coorg; starting, again, with the earliest instance, known to me, after Professor Bühler's latest instance of the earlier type, and using chiefly records which are specifically dated, but also a few which can be distinctly referred to well-ascertained periods. Here, when I cannot point to published plates, I cite my details from ink-impressions for which I am indebted to Professor Hultzsch and Mr. H. Krishna Sastri.

From these parts, we have the earlier type of the initial short *i* in an inscription dated in A.D. 878-79 at Baragūr in the Tumkūr District; *Epi. Carn.*, vol. 12, Si. 38 (no plate); in *int=ā*, east face, line 1. Again in the Bīlūr inscription, dated in A.D. 888, from Coorg; *Ind. Ant.*, vol. 6, p. 102, No. 2, plate; *Epi. Carn.*, vol. 1, p. 5 (no plate); in *idarkke*, line 10, No. 14, and line 11, No. 13, and in *idun*=, line 11, No. 18. Again in an inscription of about A.D. 891-92 (see *ante*, vol. 6, p. 65) at Kyātanahalli in the Mysore District; *Epi. Carn.*, vol. 3, Sr. 147, plate; in *idan*=, line 15, No. 1. Again in an inscription dated in A.D. 904 at Bētaṃgaḷa in the Kōlār District; *Epi. Carn.*, vol. 10, Bp. 1 (no plate); in *ippatt*-, line 3, in *irage* (?), line 14, and in *idan*=, line 15: here, in the second instance, the right side of the upper part of the letter is continued down to the right component of the lower part, giving a transitional form mentioned on p. 9 above. Again in an inscription dated in A.D. 907 at Tāyalūr in the Mysore District; *Epi. Carn.*, vol. 3, Md. 14, with plate; in *idan*=, line 12, the last *akshara* but one, in *idarkke*, line 14, No. 18, and in *inibara*, line 15, No. 17: in these three cases the two circles or dots forming the lower part of the letter are absent; but that is probably due to the person who prepared the lithograph (which is not a facsimile), rather than to the writer or the engraver. And again in the Bēgūr inscription of the Gaṅga prince Ereyappa, of the period about A.D. 908 to 938, from the Bangalore District; *ante*, vol. 6, p. 48, plate; *Epi. Carn.*, vol. 9, frontispiece; in *irugaṅge*, line 5, No. 22, in *iggālūru*, line 8, No. 4, and in *inituma*[*m*], line 15, No. 4: the first of these instances is given as illustration B. on p. 7 above.

In Mysore and Coorg, I find the later type first in an inscription, dated in A.D. 909-10, at Maṇigaṭṭu-Gollahalli in the Kōlār District; *Epi. Carn.*, vol. 10, Mb. 229 (no plate): here we have the vowel in *ire*, line 4, and *inpara*, line 7, in a form resembling illustration D. on p. 8 above, but not shaped in so slanting a fashion, and made with the looped part smaller in proportion; it resembles more closely, in fact, the instance of A.D. 961-62 mentioned farther on.

This is the earliest instance but two, known to me, of the occurrence of the later type: the earlier instances are those of A.D. 901-2 and 903 from the Dhārwar and Bijāpūr Districts, Bombay, mentioned on p. 11 above. If this instance came from the north of Mysore, it would be quite intelligible. But it comes from a part where we do not trace the later type again till A.D. 1029-30, and where we find indications of a transitional position even after that time (see p. 14 below). It is therefore peculiar. And we can only regard it as intrusive, and conjecture that the writer of this record was not a local man, but came from some territory where the later type of the vowel was well established. The explanation is perhaps to be found in the fact that the record, which comes from the Bairakūr hōbli in the north-east quarter of the Mulbāgal tāluka, near the boundary of the North Arcot District, Madras, is a Bāna record: we know that the territory of the Bāna princes of this period extended at least well into North Arcot.

We are taken back to the earlier type by the next available record, an inscription of the time of the Rāshtrakūṭa king Gōvinda IV, dated in A.D. 930-31, at Nandiguḍi in the Chitaldroog District; *Epi. Carn.*, vol. 11, Dg. 119, plate; here we have the vowel in *idan=*, line 8, No. 9. We have it again in an inscription dated in A.D. 942 at Hēmāvati in the Anantapur District; *Epi. Carn.*, vol. 12, Si. 28;<sup>1</sup> in *iriva*, line 29, and *int=ivar*, line 53. And again in an inscription dated in A.D. 944-45 at Bētaṃgala in the Kōlār District; *Epi. Carn.*, vol. 10, Bp. 2 (no plate); in *idan=*, line 12: here the components of the lower part of the letter were perhaps omitted.

The next record comes from the northern part of Mysore, and gives us a second instance of the later type; namely, an inscription dated in A.D. 961-62 on the Jattinga-Rāmēśvara hill in the Chitaldroog District; *Epi. Carn.*, vol. 11, Mk. 27, with plate at texts, p. 142: here we have the vowel in *idara*, line 5, No. 1.

In the south, however, we have the earlier type again in the epitaph of the Gaṅga prince Nalambāntaka-Mārasimha, framed in A.D. 975, at Śravana-Belgola in the Hassan District; *ante*, vol. 5, p. 178, plate; in *ity=*, line 50, No. 1, and *intu*, line 100, No. 1: here in both cases, both the sides of the upper part of the letter were continued down to the components of the lower part. We have it again in the Peggu-ūr inscription dated in A.D. 978, from Coorg; *Ind. Ant.*, vol. 6, p. 162, No. 1, plate; *Epi. Carn.*, vol. 1, p. 7, plate; in *idan=*, line 18, No. 1. And again in the Śravana-Belgola epitaph of the Rāshtrakūṭa prince Indra IV, dated in A.D. 982, from the Hassan District; *Epi. Carn.*, vol. 2, p. 53 (no plate); in *iriyalk=*, north face, line 15, and *irade*, south face, line 31: here in the first case, the lower component consists quite exceptionally, of three (instead of two) circles.<sup>2</sup>

I cannot cite any use of the earlier type in Mysore after that date. From about half-way down the western side of the province, we have the fully developed later type in the Chikmagalūr inscription, which belongs to the period A.D. 989—1005, from the Kaḍūr District; *ante*, vol. 8, p. 58 (no plate); *Epi. Carn.*, vol. 6, Cm. 3 (no plate: I cite the form from the photograph from which I edited the record); in *iṇṇūru* (for *innūru*), line 9, in *int=ivar=* and *i* (for *ī*) *koḍaṇṇeyam*, line 12, and in *indavūrada*, line 16. And the next two citable records from the northern parts (beyond which we need not pursue the matter for that locality) present the same type. One is an inscription of the time of the Western Chālukya king Jayasimha II, dated in A.D. 1035, at Belagāmi in the Shimoga District; *Epi. Carn.*, vol. 7, Śk. 126, plate; see, more clearly, the photograph in *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 155: here we have the vowel in *int=ī*, line 23, No. 5, and in *int=ī*, line 32, No. 4. The other is the inscription

<sup>1</sup> A plate is given *op cit.*, translations, p. 92; but it shows only the first seventeen lines of the record. In line 14 we have, not *indrō* as given in the published text in Roman characters, but *indrō*, with the long *ī* by mistake for the short vowel, as given in the text in Kanarese characters.

<sup>2</sup> In line 25 of the north face, at the beginning of verse 6, the original seems distinctly to have *dhiru*, as given in the text in Kanarese characters. At any rate, the word is not *iru*, as given in the romanized text.

of the time of the Western Chālukya prince Vishṇuvardhana-Vijayāditya, dated in A.D. 1064, on the Jaṭṭiṅga-Rāmēśvara hill in the Chitaldroog District; *ante*, vol. 4, p. 213, plate; *Epi. Carn.*, vol. 11, Mk. 29, with plate at text, p. 139: here we have the vowel in *ivu*, line 25, No. 4, and in *i* (for *ī*) *dharmmaman*-, line 26, No. 3, from the end: the illustration E. on p. 8 above is from the first of these two instances.

The northern parts of Mysore, however, the Shimoga and Chitaldroog Districts, were subjected to progressive influences, first under the Rāshtrakūṭa kings and then under the Western Chālukyas, which did not penetrate much beyond them. In the south, I trace the later type again, for the first time after A.D. 909-10 (p. 12 above), in the Chōḷa inscription, dated in A.D. 1029-30, at Sōladēvanahalli in the Bangalore District; *Epi. Carn.*, vol. 9, Nl. 1, with plate at translations, p. 28; in *idarkke*, line 14, No. 11: here the letter is formed in a very exceptional manner; the end of it is curled over inside the down-stroke on the right, instead of being carried on to that stroke or across it into the usual tail. We perhaps have the later type, fully formed, in the Chōḷa inscription, dated in A.D. 1032 (see *ante*, vol. 4, p. 69), at Suttāru in the Mysore District; *Epi. Carn.*, vol. 3, Nj. 164 (no plate): here, in the last line, we seem to have either *dese*=*akkkhaṇḍuga*, corrected into *dese ikkkhaṇḍuga*, or else *dese ikkkhaṇḍuga*, corrected into *dese*=*akkkhaṇḍuga* for *dese*=*ikkkhaṇḍuga*. And we certainly have a form of the later type in the Chōḷa inscription, dated in A.D. 1047-48, at Miṇḍigal in the Kōḷār District; *ante*, vol. 5, p. 207, plate; *Epi. Carn.*, vol. 10, Ct. 30 (no plate); in *iy=ūra* (for *iy=ūra*), line 12, No. 7, and in *i* (for *ī*) *ḍammavan*, line 16, the last *akshara*: here, in both cases, the form is practically identical with that which I have given as a transitional form in the illustration H. on p. 9 above; the loop of the lower part stops short at the down-stroke on the right, instead of being carried across that stroke and on to form the usual tail. These two instances of A.D. 1029-30 and 1047-48 are suggestive that for an appreciable time after A.D. 982 the letter was still in a transitional stage in the southern and south-eastern parts, and that, when more materials are available, we may find the earlier type still in use there up to about A.D. 1000. Good specimens of the later type in its full form, from the southern part of the province, may be seen in two records, dated in A.D. 1117, from Belūr in the Hassan District; *Epi. Carn.*, vol. 5, Bl. 58, plate; in *ity=atō*, line 2, No. 7 from the end, and in *inan*-, line 13, No. 57: and *ibid.*, Bl. 71, plate; in *ity=atō*, line 10, No. 6. But it was, of course, well established everywhere long before that time.

Coming now to sum up the inquiry, we find the position to be as follows. In the Kanarese districts of Bombay, we have the earlier type of the initial short *i* still in use up to at least A.D. 975. But the later type figures freely along with it from A.D. 901-2. For this part of the country, then, we may consider that the tenth century was a transitional period of usage, when the later type, though well established, had not yet superseded the earlier one, but both of them were accepted on equal terms. And in these circumstances we feel no surprise at finding the two types occasionally used together in one and the same record: in the Dēvagēri inscription, which we refer to A.D. 958; in the Hebbāl inscription, which is dated in A.D. 975; and in the undated inscription at Hatti-Mattūr. As regards Mysore, with Coorg, we must separate the northern parts from the southern. In the north, the case was probably much the same as in the Bombay districts, though we have not, so far, actually traced the later type there before A.D. 961-62. And, as we find the later type half-way down the western side of the province between A.D. 989 and 1005, we may expect to meet with it anywhere from about A.D. 1000. In the south, however, the change was plainly slower. We have not, indeed, actually traced the use of the earlier type there after A.D. 982. But the later type is found there only once before that time; in an instance of A.D. 909-10 which we can only regard as intrusive. And the records of A.D. 1029-30 and 1047-48 suggest that the commencement of the period of transitional usage in the south can hardly be placed

much, if at all, before A.D. 975, and that we may yet meet with instances of the earlier type there running well into the eleventh century.

We turn now to the eastern parts of Southern India, taking the matter up from the records of the Eastern Chalukya kings, in which series, again, we now have available various inscriptions, presenting the vowel in question and covering the period in which we are interested, which were not known to Professor Bühler.<sup>1</sup> There are two records of this series which I have not been able to examine: namely, the Ederu plates or Goṭṭūra grant of Amma I, of the period A.D. 918-25, *South-Ind. Inscr.*, vol. 1, p. 39 (no plate), where we have the vowel twice, in lines 33, 54; and the Nandamapūṇḍi grant of Rājārāja I, dated in his thirty-second year, A.D. 1053-54, *ante*, vol. 4, p. 303 (no plate): here the vowel occurs twelve times, in lines 10, 55, 72, 75, 80-87. Setting them aside, from an examination, either in the published plates or in ink-impressions, of all the other records of the whole series down to A.D. 1143, I find the position to be as follows:—

The record on the (?) Masulipatam plates, the Traṇḍaparu grant, of Vijayāditya III, of the period A.D. 844-88, *Epi. Ind.*, vol. 5, p. 123, with plate showing lines 1 to 15 and 26 to 30, contains the vowel twice, in *ittham*-, line 18, and *iva*, line 35, and presents it in both cases in the earlier type, but in the transitional form with the right side of the upper part continued down to touch the right component of the lower part. The published facsimile does not include these two passages. I have given this form, from *iva*, line 35, as illustration F. on p. 9 above.

The earliest instance of the later type from this part of Southern India<sup>2</sup> is found in the record on the (?) Masulipatam plates, the Ākulamannapḍu grant, of Chālukya-Bhīma II, of the period A.D. 934-45, *ante*, vol. 5, p. 135, with a plate showing lines 1 to 8 and 17 to 25: in this record the vowel occurs only once, in *ittham*-, line 22, the last *akshara* but one, given as illustration C. on p. 8 above: the upper part of it was plainly formed by two separate strokes instead of one continuous movement. The other records of the same period show the earlier type: the Diggubarru grant on the 'Pāṇavaram' plates, *Ind. Ant.*, vol. 13, p. 213, with plates, has it three times, in lines 15 and 40 (see note 1 on this page); the Koḍhatalli grant on the Kolavennu plates, *South-Ind. Inscr.*, vol. 1, p. 44 (no plates), also gives it three times, in *indur*-, line 19, *ittham*-, (for *ittham*-,) line 22, and *iti*, line 23; and in the instance in line 23 the components of the lower part of the letter were omitted, and the ends of the upper part were brought down to the bottom line of the writing.<sup>3</sup>

The records of the next period, the reign of Vijayāditya-Amma II, A.D. 945-70, shew only the earlier type, as follows:—The Masulipatam plates or Pāmbarru grant, *ante*, vol. 5, p. 140, with a plate showing lines 1 to 8, and 17 to 24: once, in *indam*-, line 25, the last *akshara* but two.<sup>5</sup> The Elavarru grant, *Ind. Ant.*, vol. 12, p. 91, with plates; five times, in lines

<sup>1</sup> His limiting instances of the two types were taken from this same series of records. His latest instance of the earlier type is that given in his plate VIII, line 3, col. V; and it seems to be the *i* of *ih=aijate*, line 40, No. 7 (side iii *b*, last line), in the 'Pāṇavaram' plates or Diggubarru grant of Chālukya-Bhīma II, of the period A.D. 934-45, *Ind. Ant.*, vol. 13, p. 213, with plates: this record presents the vowel again in *ira*, line 15, No. 14, and *iv=ātipūtam*, line 40, the last *akshara* but four. His earliest instance of the later type is that given in his plate VIII, line 3, col. VI, from the Korumelli grant, *Ind. Ant.*, vol. 14, p. 50, with plates, which gives the date of the appointment of Rājārāja I in A.D. 1022, and may be of any date from that time up to about A.D. 1063: this record presents the vowel six times, in lines 11, 47, 50, 56, 63, 103: Professor Bühler's illustration seems to be from *iti*, line 11, No. 5.

<sup>2</sup> For the slightly earlier instances from Bombay and Mysore, see pp. 11, 12, above.

<sup>3</sup> Compare similar instances in the Kaluchumbarru grant: see p. 16 below.

<sup>4</sup> Two of them do not present the vowel at all: the Padamkalūru grant, on plates now in the British Museum, *Ind. Ant.*, vol. 7, p. 15; and the Tānderu grant on the Vandram plates, *ante*, vol. 9, p. 138.

<sup>5</sup> Professor Kielborn was in doubt as to the type of the letter here: see *loc. cit.*, p. 136, note 4. But I am able to say, from clearer impressions than those which he had, that it is certainly of the earlier type, with damage of the right component of the lower part.

39, 48, 51, 54, 55. The Guṇḍugolanu grant, on plates now in the British Museum. *Ind. Ant.*, vol. 13, p. 249, with plates: twice, in lines 20, 22. The Masulipatam plates, *South-Ind. Inscri.*, vol. 1, p. 47 (no plate): once, in line 34. The Kaluchumbarru grant, *ante*, vol. 7, p. 185, with a plate showing lines 1 to 8, 33 to 50, and 60 to 69: three times, in *it*, line 43, No. 17. *irula*, line 66, No. 5, and *idiyāri*, the same line, No. 14; and here, in each case, the components of the lower part of the letter were omitted, and the ends of the upper part were brought down to the bottom line of the writing.<sup>1</sup> And the Maliyapāṇḍi grant, *ante*, vol. 9, p. 50, with plates: once, in *ira*, line 23, No. 6.

The next known record is the Raṇastipāṇḍi grant of Vimalāditya, *ante*, vol. 6, p. 351, with plates. This record, which gives the date of the king's anointment in A.D. 1011, and is itself dated in his eighth year, in A.D. 1018, presents the vowel seven times, in lines 55, 66 (twice), 70, 85, 87, 97, and in the earlier type throughout.

This is the latest instance of the use of the earlier type that I can cite from either the eastern or the western parts of Southern India. In the Eastern Chalukya series, the next records are two of the time of Rājārāja I; and the order of them perhaps remains to be determined according to what we may learn from one of them about the use of this vowel. One is the Korumelli grant, *Ind. Ant.*, vol. 14, p. 50, with plates, which gives the date of the king's anointment, in A.D. 1022, and may possibly date from that year itself: it presents the later type of the vowel, six times, in lines 11, 47, 50, 56, 63, 103. The other is the Nandamapāṇḍi grant, *ante*, vol. 4, p. 303 (no plate), which also mentions the date of the anointment, but is itself dated in the thirty-second year of the reign, A.D. 1053-54; it has the vowel twelve times, in lines 10, 55, 72, 75, 81-87; and, as mentioned on p. 15 above, it remains to be examined in respect of the type which it presents.

## NO. 2.—PALITANA PLATES OF SIMHADITYA; THE YEAR 255.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The existence of these plates was made public by the late Mr. A. M. T. Jackson, I.C.S., in the *Indian Antiquary*, Vol. XXXIX, p. 129, No. I. They belong to the State of Palitānā in Kāthiāvār and are reported to have been unearthed in the city of Palitānā some forty years ago. When first discovered, they were fastened together with six Maitraka grants by a single Valabhi seal and suspended by it from the roof of a small underground chamber adjoining a tank underneath a large stone. I edit the inscription on them from two sets of ink-impressions, prepared by Dr. Vogel's clerk and placed at my disposal by Rai Bahadur Venkayya, to whom Mr. W. C. Tudor Owen, I.C.S., Administrator of Palitānā, had kindly lent the originals.

These are two copper-plates, measuring, according to Mr. Venkayya, about  $9\frac{3}{4}$  inches in breadth and varying between  $7\frac{1}{4}$  and  $7\frac{1}{2}$  inches in height. Each of the two plates bears on its inner side 14 lines of well-preserved writing. The letters show through on the back of the plates, especially of the second one. There are two ring-holes at the bottom of the first and at the top of the second plate, but no ring or seal is forthcoming.

The alphabet is of an early Southern type and includes the signs of *jihvāmūṭiya* (ll. 2, 17) and of *upadhmanīya* (ll. 9, 19, 23, 27) and final forms of *t* (l. 25) and of *n* (l. 4). The date (l. 27) is expressed in numerical symbols.

<sup>1</sup> Compare a similar instance in the Kodhatilli grant on the Kolavennu plates: see p. 15 above. For instances from the west, see pp. 11, 12, 13, above.

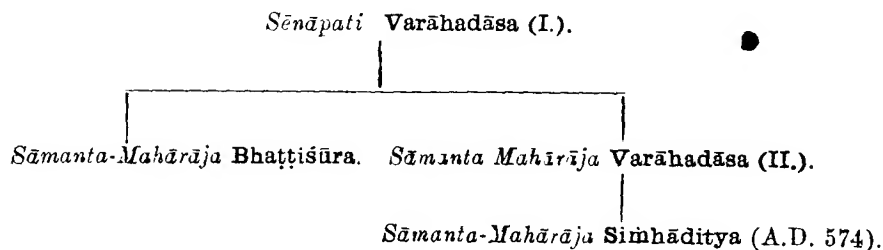
The rules of *sandhi* are very carefully observed, with two exceptions (ll. 3 f. and 20). The *anuvāra* is represented by *ñ* before *ś* (l. 3) and *h* (l. 17), and the vowel *ri* is replaced by the syllable *ri* in *kṛita* (ll. 13, 26) and *krishṇa* (l. 21),<sup>1</sup> while the correct forms *kṛita* (l. 2) *etc.* are used in all other cases. The final *s* of *rakshas* is elided before *sthala* (l. 17) in accordance with the *Vārttika* on Pāṇini, viii, 3, 36, and consonants following *r* are doubled, with the exception of *t* in *kīrti* (l. 2) and of *bh* in *āvirbhūta* (l. 3).

The language of the inscription is Sanskrit prose; two verses of Vyāsa are quoted near the end (ll. 21-27).

The inscription records a grant of land, made by the *Sāmanta-Mahārāja* **Siṃhāditya** (l. 17) of the **Gāṛulaka** family (l. 2). This order was issued from a place named **Phaṅkaprasravana** (l. 1). The donee was a *Brāhmaṇa* of the *Maitrāyaṇika* school who lived at **Ēlāpadra** (l. 20 f). The object of the grant was a field with a pond in the village **Darbhachāra** (l. 21 f). I am unable to identify *Phaṅkaprasravana* and *Darbhachāra*. *Ēlāpadra*, as Dr. Fleet suggests to me, may be 'Velwad' in the *Godhrā tāluka*, *Pañch Mahāls*.

The date of the grant was the 13th *tithi* of the bright fortnight of the month Āśvayuja in the year 255 (l. 27) of an era which is not specified, but which, as suggested by Mr. Jackson, is probably the Gupta-Valabhi era of A.D. 319. The specified month, then, places the record in A.D. 574.

As stated by Mr. Jackson, the Gārulaka family is a hitherto unknown dynasty of feudatory chiefs who may be assumed to have been tributaries (*sāmanta*) of the Maitraka kings. The Gārulaka Simhāditya was a contemporary of Dharaśēna II. of Valabhi. The name *Gārulaka* seems to stand for *Gārulaka* or *Gāruḍaka* and suggests that this family claimed descent from Viṣṇu's bird Garuḍa. The inscription contains the following pedigree of the donor :—



Each of these four chiefs is praised in purely conventional terms. The only item of information which may be based on a historical fact, is the statement (l. 11 f.) that Varāhadāsa II. defeated a ruler of **Dvārakā** (on the west coast of Kāthiāwār), whose individual name is not recorded.

**TEXT.<sup>2</sup>**

*First Plate.*

- 1 श्रीं स्वस्ति ।\*] फङ्गप्रसवणात्प्रकृष्टकर्मारभोद्भूताभ्युदयाभिभूताशेषद्विषामनेक-  
समरशत-  
2 संपातात्यन्तविजयिना<sup>4</sup> प्रभूतयशस्कोत्थलङ्कारालङ्कृतान्वयभुवां गारुलकानां  
3 वङ्गानुक्रमेणाविर्भूतो<sup>5</sup> दीनानाथाश्रितार्तातिर्थिबान्धवजनोपजीव्यमानविभवविस्तरः<sup>6</sup>

<sup>1</sup> The ungrammatical form \**pitryōh* (l. 19) also presupposes an erroneous base *pitri* instead of *pitri*.

<sup>2</sup> From ink-impressions supplied by Mr. Venkayya.

<sup>3</sup> Expressed by a symbol.

Read ०नां.

\* Read वंशा°.

\* Read 'विस्तारस्तम्भ'.



- 4 तत्परिवाचीणफलच्छायतयैकान्तपरोपकारी प्रशस्तलक्ष्यलक्षणः चान्तिमान्  
 5 चीणश्चरुचीणकुशलाशयो युधिष्ठिरवदसाधारणधर्मसेतुः श्रीसेनापति-  
 6 वराहदासस्तस्य सत्समूहं शरथादिनृपसदृशचरितो नयविनयदमदया-  
 7 दानदत्तदाक्षिण्योत्साहसंपन्नो<sup>1</sup> मन्वादिप्रणीतस्मृत्यन्तरसलिलावगाहनविश्व-  
 8 हृधोर्ध्वः स्वकरपरिभूतारितिमिरनिकरो निजकुलगगनसकलामलेन्दुरम-  
 9 लिनगुणविभूषणस्सामन्तमहाराजभट्टिशूरस्तदनुज<sup>2</sup> प्रतिदिनमुपचीय-  
 10 मानानेकविधधर्मास्त्वप्रवाहोपहतकलिप्रतापः सततमितरेतरावि-  
 11 रुहधर्मात्सुखाधिगमोपायपारीणः शार्ङ्गपाणिरिव निरङ्कुशपराक्रमा-  
 12 क्रान्तद्वारकाधिपतिरनेकदेवतायतनसभाप्रपारामावसथविहारका-  
 13 रयिता कलादपि<sup>3</sup> कृतियुगधर्मावलम्बी परमगुरुवत्सलः परमब्रह्मस्व-  
 14 शरण्यः परापरञ्जः सामन्तमहाराजवराहदासस्तत्पुत्रः

Second Plate.

- 15 प्रसभमहाहवसमागमावाप्तदिङ्मुखोनीयमानानेकयशः  
 16 स्फुटमधुरललितोदारधीरगम्भीरवल्गुप्रसृताभिधानः<sup>3</sup> श्यामोन्नतविपुल-  
 17 वक्षस्थलस्थिरातिशयानुरक्तश्री<sup>4</sup> सामन्तमहाराजसिङ्गादित्यङ्कुशली<sup>5</sup> सर्वानेव  
 18 राजपुत्रराजस्थानीयामात्यद्राङ्गिकमहत्तरचाटचारभटहस्त्यश्वारोहादीन<sup>6</sup>  
 19 समाज्ञापयत्यस्तु वस्त्रं विदितं यथा मया मातापित्रो<sup>7</sup> पुण्याप्यायनायात्म-  
 20 नश्चोभयलोकहितसुखावाप्तये<sup>8</sup> एलापद्रवास्तव्यब्राह्मणबप्पस्वामिने  
 21 मैत्रायणिकसब्रह्मचारिणे क्रिष्णात्रेयसगोत्राय<sup>9</sup> दर्भचारग्रामे भोण्डक-  
 22 बधिरकुटुम्बी सह वाप्या भूमिच्छिद्रन्यायेन ब्रह्मदेयस्थित्याचन्द्रार्काण्यवचिति-  
 23 समकालीन<sup>10</sup> पुत्रपौत्रान्वयभोज्यतया निसृष्टो यतोस्य भुजतो<sup>11</sup> न केनचि-  
 24 दाबाधा कार्येति ॥ उ[क्तं] च भगवता वेदव्यासेन व्यासेन ॥ षष्टिं  
 वर्षसहस्रा-  
 25 णि स्वर्गे मोदति भूमिदः [१\*] आच्छेत्ता चानुमन्ता च तान्येव नरके  
 वसेत् ॥ [१\*]  
 26 यानीह दारिद्र्यभयान्नरेन्द्रैर्जनानि धर्मायतनीकृतानि<sup>10</sup> [१\*] निर्मात्यवान्त-  
 प्रतिमा-  
 27 नि तानि को नाम साधु<sup>11</sup> पुनराददोत [॥ २\*] इति ॥ सं २००  
 ५० ५ अश्वयुज<sup>11</sup> शु १० ३ [॥\*]  
 28 स्वहस्तो मम ॥

<sup>1</sup> Read °दाक्ष्य° for °दक्ष°.

<sup>4</sup> Read °सिङ्गादित्य°.

<sup>7</sup> Read °वामय.

<sup>10</sup> Read °कृतानि.

<sup>2</sup> Read कलावपि कृत°.

<sup>3</sup> Read °दीन°.

<sup>6</sup> Read कृष्णा°.

<sup>11</sup> Read साधु°.

<sup>3</sup> Read °प्रतिता°.

<sup>5</sup> Read °पित्री°.

<sup>9</sup> Read भुजतो°.

[illegible]



## TRANSLATION.

(Line 1.) *Om*. Hail ! From Phaṅkaprasravaṇa.<sup>1</sup> In the succession of the family of the Gārulakas, who subdued all enemies by (*their*) prosperity which was produced by the performance of eminent deeds ; who gained decisive victories in encounters (*with their enemies*) in many hundreds of battles ; (*and*) who sprang from a race adorned with the ornaments of high glory and fame,<sup>2</sup> —there appeared the glorious *Sēnāpati Varāhadāsa* (I.), whose great wealth was being lived upon by the distressed, the helpless, refugees, the sick, suppliants, and kinsmen ; who invariably benefited others by granting unceasing rewards and shelter, as a tree by affording unceasing fruits and shade ; who had noble aims and auspicious marks ; who possessed forbearance ; who destroyed his enemies ; (*who was*) a receptacle of unceasing prosperity ; (*and who was*) an unparalleled bridge of justice, as (*king*) Yudhisṭhira.

(L. 6.) His virtuous son (*was*) the *Simanta-Mahārāja Bhaṭṭisūra*, whose conduct resembled that of kings like Daśaratha ; who was endowed with prudence, modesty, self-restraint, compassion, liberality, cleverness, politeness, and energy ; whose mind was purified by bathing in the water of the contents of the codes of law composed by Manu and others ; who was brave (*or wise*) ; who, having subdued the multitude of enemies by his own hand (*as if he were*) dispelling the mass of darkness by his rays, (*became*) the spotless full-moon on the firmament of his family ; (*and*) who was adorned with spotless virtues.

(L. 9.) His younger brother (*was*) the *Simanta-Mahārāja Varāhadāsa* (II.), who dispelled the heat of the Kali (*age*) by the stream of libations at (*his*) manifold charities which were accumulating every day ; who was constantly expert in means for the acquisition of merit, wealth, and pleasure not conflicting with each other ; who overcame the lord of Dvārakā by unchecked valour, as Śārṅgapāṇi (Krishṇa) possessed unchecked valour and was the lord of Dvārakā ; who caused to be built many temples of the gods, halls, drinking-fountains,<sup>3</sup> gardens, rest-houses,<sup>4</sup> and (*Buddhist*) monasteries (*vihāra*) ; who, even in the Kali (*age*), held fast to the virtues of the Kṛita-yuga ; who was excessively devoted to (*his*) elders ; who assiduously afforded protection to pious men ; (*and*) who knew what is remote and proximate.

(L. 14.) His son, the *Sāmanta-Mahārāja Simhāditya*, who has acquired much<sup>5</sup> fame, which is being sung in (*all*) the quarters of the horizon, by encountering (*his enemies*) in fierce great battles ; whose epithets ‘ sweet, charming, noble, firm, deep, handsome, and modest ’ are well-known ; (*and*) to whose dark, high, and broad chest the goddess of fortune is firmly and excessively attached,—being in good health, (*thus*) commands all (*people*), (*viz.*) princes (*rāja-putra*), palace-officers (*rājasthānīya*),<sup>6</sup> ministers, city-officers (*drāṅgika*),<sup>7</sup> headmen (*mahattara*), irregular soldiers,<sup>8</sup> spies, regular soldiers, riders on elephants or horses, *etc.* :—

(L. 19.) “ Be it known to you that, in order to increase the spiritual merit of (*My*) mother and father, and in order to attain Myself welfare and happiness in both worlds, I have granted to the Brāhmaṇa Bappasvāmin residing at Ēlāpadra, who is a student of the Maitrāyaṇika school (*and*) belongs to the Kṛishṇātrēya gōtra, (*the field of*) Bhōṇḍaka-Badhira-Kuṭumbin<sup>9</sup> in the village Darbhachāra, together with a pond, according to the maxim of *bhūmichechhidra*, under the

<sup>1</sup> The ablative has to be construed with the verb *samājñāpayati*, ‘ he commands,’ in l. 19.

<sup>2</sup> *I.e.* glory in this life and fame after death. See Buhler, *Z. D. M. G.* Vol. XXXVII. p. 575.

<sup>3</sup> Compare *sabhā-prapā-karēṇa* in the Nāsik inscription No. 10, l. 2 f. ; above, Vol. VIII. p. 78.

<sup>4</sup> The words *ārāma* and *avasatha* occur in the same inscription, l. 2.

<sup>5</sup> This use of *anēka* is very inelegant.

<sup>6</sup> Compare Dr. Stein’s Translation of the *Rājatarāṅgiṇī*, Vol. I. p. 316, note on verse 601.

<sup>7</sup> See Dr. Fleet’s *Gupta Inscr.* p. 169, note 6.

<sup>8</sup> [For a different rendering of the word *chāṭa*, see above, Vol. X. p. 75. — Ed.]

<sup>9</sup> *Badhira* means ‘ deaf.’ With *bhōṇḍaka* compare Hindi *bhōṇḍā*, ‘ ugly.’

rules of gifts to Brāhmanas, to last as long as the moon, the sun, the ocean, and the earth shall exist, (and) to be enjoyed by (his) sons, grandsons, and (further) descendants.

(L. 23.) "Therefore nobody shall cause obstruction to him while he enjoys (*this field*)."

(L. 24.) "And the holy Vyāsa, the arranger of the Vēdas, has spoken."

[Here follow two of the customary verses.]

(L. 27.) In the year 255, on the 13th (*tithi*) of the bright (fortnight) of Āsvāyuja.

(L. 28.) (*This is*) My own signature.

No. 3. SAHETH-MAHETH PLATE OF GOVINDACHANDRA; [VIKRAMA-]  
SAMVAT 1186.

By PANDIT DATA RAM SAHNI, M.A.

Dr. Vogel has already announced the discovery of this copper-plate inscription in two articles. One of these appeared in the *Pioneer* of the 11th May, 1908, under the title of "Śrāvastī and its remains" and contains all the salient points in the history of this ancient city, derivable from the Pāli texts and the writings of modern explorers. It winds up with the statement that the present inscription conclusively settles the identification of Sahēṭh and Mahēṭh on the borders of the Gonda and Bahraich districts with the Jētavana and Śrāvastī, respectively, of Buddhist literature. The connection of the copper-plate with Jētavana and Śrāvastī is expressed in the most unmistakable language in the inscription engraved on it, and since the plate has been found carefully deposited in a cell of a large monastery at Sahēṭh, it was obviously intended for it. Mr. V. A. Smith, however, while referring to the plate in a footnote on page 792 of the *Journal of the Royal Asiatic Society* for July 1908, has expressed the opinion that the plate may have been brought to Sahēṭh from the real Śrāvastī which he locates somewhere near Bālāpur in Nepal Tarai, not far from the place where the Rapti leaves the hills.

The evidence in favour of the identification of Sahēṭh-Mahēṭh with Śrāvastī is set forth by Mr. Marshall in the *Journal of the Royal Asiatic Society*,<sup>1</sup> and here it is enough to enumerate the main facts. Foremost of these is the remarkable agreement which exists between the topography of the remains at Sahēṭh-Mahēṭh and the descriptions of Śrāvastī recorded by the Chinese pilgrims. We next come to the well-known colossal *bōdhisattva* discovered by General Cunningham on this site, which according to the Kushāṇa inscription on its pedestal was set up at Śrāvastī. A fragment of its umbrella post (*daṇḍa*) with the same inscription as that on the *bōdhisattva* has recently been brought to light by Dr. Vogel. It is now in the Lucknow Museum, but is believed originally to have been unearthed at Sahēṭh by Dr. Hoey. Then there is the inscribed copper-plate which forms the subject of this paper. And last of all we have the lower half of a life-size statue of a *bōdhisattva* which was discovered by Mr. Marshall at Sahēṭh-Mahēṭh in the year 1908-09. The pedestal of this statue bears an early Kushāṇa inscription which states that it was presented by certain Kshatriya brothers at the Jētavana of Śrāvastī. In the face of all this evidence it would be strange, indeed, if the identification of Sahēṭh-Mahēṭh remained doubtful, merely because the statements of the Chinese pilgrims about the location of Śrāvastī are somewhat incorrect.

The plate was discovered by me in a monastery (No. 21, map of Sahēṭh, Dr. Hoey's Report<sup>2</sup>) on the site of Sahēṭh in the spring of 1908 when I was assisting Dr. Vogel in his excavations

<sup>1</sup> For 1909, pp. 1066 seq.

<sup>2</sup> Vide *J. A. S. B.* for 1892, Part 1, extra number.

there. This building was partially excavated by Dr. Hoey, and it was here that, on breaking through the paved courtyard, he found the inscribed slab published in the *Ind. Ant.* Vol. XVII, p. 61 ff.<sup>1</sup> Dr. Hoey also opened out seven out of the twenty-four cells which surround the courtyard in the centre and it was in one of these, namely, the one adjoining the entrance chamber on the south, that the copper-plate under reference was found. It was carefully packed in an earthen box, 2 feet square and 3 inches high externally, closed with a lid of the same material, the space between the plate and the receptacle being filled with clay. The box was built against the foundation of the northern wall of the cell referred to, just below the floor, well secured to the wall by means of brickwork on all sides.

The plate measures 18" by 14" and is  $\frac{1}{4}$ " thick. In the centre of the upper part there is a ring-hole  $\frac{3}{8}$ " in diameter. The ring was not found, nor the seal which must have surmounted it.<sup>2</sup> The plate is inscribed on one side only and contains 27 lines of writing in a perfect state of preservation. The characters are Nāgarī and the language Sanskrit throughout. In respect of orthography, the following points may be noted. The letter *b* is denoted by the sign for *v* throughout. The doubling of consonants before and after *r* occurs in lines 4 (twice), 5, 16 (twice), 17, 18 (twice), 19 (twice), 22 (twice), 23, 24 (thrice), and 27. The horizontal top stroke (*mā'ā*) which elsewhere distinguishes the letters *v* and *l* from *dh* and *n*, respectively, is, in a few cases, also found in the latter. Omissions of letters are supplied by the insertion of \* corresponding signs immediately above or below their original places: cf. *ra* in *Turushkadanda* in line 21 and *bha* in *bhadrānam* in line 23. A rough figure of Garuḍa is engraved once at the end of the 11th line and again in the last line before the words *maṅgalam mahā-sriḥ*.

The inscription begins, like all the other epigraphs of the Gāhaḍavāla king Govindachandra that have so far come to light, with nine verses in different metres containing his genealogy, and ends with seven benedictive and imprecatory verses and an eighth which supplies the name of the engraver. The formal portion is contained in the rest of the epigraph and is, as usual, in prose. I have given the full text of the inscription, but omitted from the translation the first nine verses, because they are paraphrased in the prose passage following them, and the next seven which contain the usual admonitions to future kings. The taxes specified (line 21) as due to the donees are the *bhāgabhōgakara*, the *pravaṇikara*, and the *Turushkadanda*.<sup>3</sup> The last named tax figures only in the records of three other kings of the Gāhaḍavāla dynasty, namely, the Chandrāvati plate of Govindachandra's grandfather, Chandradēva;<sup>4</sup> the inscription issued by Govindachandra himself on behalf of his father Madanapāla;<sup>5</sup> and a plate of Vijayachandra and the Yuvarāja Jayachandra.<sup>6</sup>

In respect of the localities mentioned in the record, it is gratifying to note that some of them can be identified beyond all possibility of doubt. The other places have, in all probability, gone out of existence. One of these latter is Vihāra, the first of the six villages granted. It is said to have been situated in the district of what appears to be Vādā-chaturāṣīti.<sup>7</sup> There is a comparatively large village called Bāja Jōt or the Holy Bāja, about 2 miles west of Sahēth. I am inclined to think that Vādā may possibly be a mistake for Bāja. The next village Paṭṭanā is situated about 3 miles south-west of Sahēth or about 2 miles south of

<sup>1</sup> [It is worthy of note that the slab was found "in a stratum which indicated that it had been placed in a restored building;" see also the following note.—Ed.]

<sup>2</sup> [The absence of the ring and seal would show that the plate must have had a history of its own before it came to be deposited at the spot where it has now been discovered.—Ed.]

<sup>3</sup> For an explanation of *turushkadanda*, see above, Vol. IX, p. 321.

<sup>4</sup> Above, Vol. IX, p. 305, text line 15.

<sup>5</sup> *Ind. Ant.* Vol. XVIII, p. 17, text line 21.

<sup>6</sup> Above, Vol. IV, p. 120, text lines 22-23.

<sup>7</sup> [It is not unlikely that all the six villages granted by the king were situated in the district of Vādā-chaturāṣīti.—Ed.]

Kaṭṭā on the road leading to Khargupur Bāzār and is now called Paṭṇā. There is a mass of ancient remains near the village and the peasants have discovered a few old wells which they use for the irrigation of their fields. The village of Upalaūṇḍā I cannot identify. The fourth village is called Vavvahali in the plate. This is presumably now represented by Bēlahā situated near the village of Paṭṇā. The villagers say that it is ancient. The next place is "Ghōsāḍi attached to Mēyi." Ghōsāḍi does not exist; but Mēyi is still an important village near Subhāgpur on the Gonda-Intiathok road. The last village is "Payāsi belonging to Pōṭhivāra." This I identify with a village of the name of Bayāsi which formerly stood 2 *kōs* to north-east of Sabēṭh-Mabēṭh, but was washed away by the Rapti some years ago. Its site is still known by the name of Bayāsi.

[In line 19 f. the Buddhist ascetic Śākyarakshita is said to have been a native of Utkala, i.e. Orissa, and his disciple Vāgīśvararakshita belonged to the Chōḍa country. The date of the inscription, viz. Vikrama-Samvat 1186, corresponds to A.D. 1123-9, which falls into the reign of the Chōḍa king Vikrama-Chōḍa. The Gāhaḍavāla kings of Kanauj appear to have been on friendly terms with the Chōḍas of Tanjore<sup>1</sup> whose dominions extended into the Northern Circars during the reigns of Kulōttuṅga I. and Vikrama-Chōḍa. It is not certain if Vāgīśvararakshita came from the Tamil country or from the vicinity of Amarāvati which was included in the dominions of the Chōḍa king at the time. We know very little of the history of Buddhism in the Tamil country. But there is no doubt that there were adherents of that creed down to the 13th century A.D. in the country round Amarāvati in the Guntur District. Besides, Kumaradēvi, the Buddhist queen of Gōvindhachandra, was the daughter of a chief of Piṭhī. And Dr. Konow says it is possible to identify Piṭhī with Piṭhāpuram in the modern Godavari District of the Madras Presidency.<sup>2</sup> If this be the case, it is no matter for surprise that the two Buddhist ascetics who pleased Gōvindhachandra were natives of Orissa and the Chōḍa country. Probably they were introduced to the king by his queen Kumaradēvi, who probably brought about, either directly or indirectly, the gift recorded in the subjoined inscription. The sentence *punar api śāsanīkṛitya grāmā imē śhaḍ api dattā* "these six villages were given again by a charter" implies that these villages had originally been granted to the Buddhist *viḥāra* at Jētavana, but, for some reason or other, resumed subsequently. At Sārnāth, queen Kumaradēvi restored the "lord of the turning of the wheel" and erected a *viḥāra* for his accommodation. It is not impossible that the same queen also infused fresh life into the Buddhist establishment at Jētavana by sending for the two Buddhist ascetics and inducing the king to restore the six villages which once belonged to the *viḥāra*.—Ed.]

#### TEXT.

1 Om<sup>3</sup> svasti |

Akuṇṭhōṭkaṇṭha-Vaikuṇṭha-kaṇṭhapīṭha-luṭhat-karaḥ |  
 samrambhah surat-ārambhē sa Śriyaḥ śrēyasē-stu vaḥ || [\*]  
 Āsīd=Aśītady[u]ti-vamśa-jāta-kshmāpāla-mālā-

2

su divam gatāsu |  
 śākshād=Vivasvān=iva bhūci-dhāmṇā namnā Yaśōvighraha ity=udāraḥ || [2\*]  
 Tat-sutō-bhūn=Mahīcha[m]draś=chandra-dhāma-nibham nija[m] [\*]  
 yēn=āpāram=akūpara-

<sup>1</sup> [See the *Annual Report* of the Assistant Archaeological Superintendent, Southern Circle, for 1907-08, paragraphs 58 ff. — Ed.]

<sup>2</sup> Above, Vol. IX. p. 322.

<sup>3</sup> Expressed by a symbol.

- 3 pāre vyāpārītaṁ yaśaḥ || [3\*]  
Tasy=ābhūt=tanayō nay-aika-rasika[h] krānta-dvishan-maṇḍalō  
vidhvast-oddhata-vairi-yōdha-timirah śrī-Chamdradēvō nṛipaḥ |  
yēn=ōdiratara-pratāpa-sāmit-āśēsha-pra
- 4 jōpadravām  
śrīmad-Gādhipur-ādhirā[jya]m<sup>1</sup>=asamaṁ dōr-vvikramēṇ=ārjjitam || [4\*]  
Tirttāni Kāśi-Kuśik-Ōttarakōsal-Ēmdra-  
sthāniyakāni paripālāyat-ādhighamya |  
hēm=ātmatulyam=a-
- 5 nīsaṁ dadatā dvijēbhyō  
yēn=āṅkitā vasumatī sātaśas=talābhiḥ || [5\*]  
Tasy=ātmaḥ Madanapāla iti kshitindra-  
chūḍāmaṇir=vvijayātē [n]ija-gōtra-chamdraḥ |  
ya[sy=a]bhishēka-kalāś-ō[lla]sitaiḥ payōbhiḥ  
prā(pra)-
- 6 kshālitaṁ kali-rajah-pātalaṁ dharitryāḥ || [6\*]  
Yasy=āsīd=vijaya-prayāṇa-samayē vuṅg<sup>2</sup>-āchal-ōchchais-chalan-  
mādyat-kumbhi-pada-kram-āsama-bhara-bhraśyan-mahīma[m]ḍalāḥ |  
chūḍaratna-vibhinna-tālu-
- 7 galita-styān-āspṛig-udbhāsitaḥ  
Śēshaḥ pēsha-vaśād=iva kshaṇam=abhūt=krōḍē nilīn-ānanaḥ || [7\*]  
Tasmād=ajāyata nij-āyata-vā(bā)hu-valli-  
va(ba)ddh-āvaruddha-nava-rā[jya]-gajō narēndraḥ |  
sāindr-ā-
- 8 mṛita-drava-muchām prabhavō gavām yō  
Gōvīṁdachamdra iti chamdra iv=a[m]vu(bu)rāsēḥ || [8\*]  
Na katham=apy=alabhamnta(bhanta) rapakshamā[m]s=  
tiśṛishu dikshu gajān=atha Vajrinah |  
lakubhi va(ba)bhamur=A[bhra]mu-vallabha-  
prati-
- 9 bhaṭā iva yasya ghaṭā-gajāḥ || [9\*]  
Sō=yam samasta-rāja-chakra-samsēvita-charaṇaḥ paramabhaṭṭāraka-mahārājādhirāja-  
paramēśvara-paramamāhēśvara-nija-bhuj-ōpārjita-Kanyakuvj(bj)-ādhipa-
- 10 tya-śrīmach-[Cha]mdradēva-pādānudhyāta-paramabhaṭṭāra[ka]-mahārājādhirāja-para-  
mēśvara-paramamāhēśvara-śrīma[n\*]-Madanapālādēva-pā[dā]nudhyāta-  
paramabhaṭṭā-raka-mahārājādhirāja-para-
- 11 mēśvara-paramamāhēśvar-āśvapati-gajapati-narapati-rājatrayādhipati-vividha-vidyā-  
vichāra-Vāchaspatih śrīmad-Gō[vi]ndachamdradēvō vijayī ||<sup>3</sup>



|| ||

<sup>1</sup> The akshara *jya* looks like *dya*; one of the strokes necessary to make it *jya* has been omitted.

<sup>2</sup> Read *tung*°.

\* This sign of punctuation and all the others in lines 12 to 21 are superfluous.



- 12 Vāḍa(jā)-chaturāṣīti-pattalāyām Vihāra | <sup>1</sup>Paṭṭanā | Upalaūṇḍā |  
Vavvahali | Mēyi-samva(ba)ddha-Ghōsāḍi Pōṭhivāra-sam[va](ba)ddha-  
Payāsi-grāma-nivāsinō
- 13 nikhila-janapadān=upagatān=api<sup>2</sup> rāja-rājñi-yuvarāja-mamtri-purohita-pra[ti]hāra-  
sēnāpati-bhāṇḍāgarik-ākṣhapatalika-bhishag-naimittik-āntahpurika-dūta-
- 14 karituragapattanākarasthānagōkulādhikāriṇaś=cha purushān=ājñāpayati vō(bō)-  
dhayaty=ādīśati cha yathā | Viditam=astu bhavatām yath=ōparilikhita-  
grāmāḥ sa-ja-
- 15 la-sthalāḥ sa-lōha-lavaṇ-ākarāḥ sa-matsy-ākarāḥ sa-pallikarāḥ<sup>3</sup> sa-gartt-ōsha[rā]ḥ  
sa-madhūk-āmra-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantāḥ s-ōrddhv-ādhaś=  
chatur-āghāṭa-viśu-
- 16 ddha-sva-simā-paryantāḥ | Samvatsarē shadaśīty-adhik-aiḥkāśa-satē Āshāḍhē  
mā[s]jē [Sō]mavārē Pūrvvāshāḍhā-nakṣatrē pūrṇnimāyām tithau  
aṅkatō-pi samvat 1186 Āshāḍha
- 17 sudi 15 Sōmē | ady=ēha śrī-Vārāṇasyām Gaṅgāyām [sn]ātvā mantra-dēva-  
muni-manuja-bhūta-piṭri-gaṇāms=tarppayitvā timi[ra]-pāṭala-pāṭana-paṭu-mahasam=  
<sup>4</sup>Ushparochisham=upasthāy=Au-
- 18 shadhipati-śakala-śekharam samabhyarchchya tribhuvana-trātūr=Vāsudēvasya  
pūjām vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=  
ātmanaś=cha puṇya-yaśō-bhivṛddhayē gō-
- 19 karṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvam | Utkala-dēśiya-Saugata-parivrājaka-  
mahāpaṇḍita-Śākyarakṣhita-tachchhishya-Chōḍa-dēśiya-Saugata-parivrājaka-  
mahāpaṇḍi-
- 20 ta-Vāgīśvararakṣhitābhyām paritōshitair=asmābhiḥ Śrīmaj-Jētavana-mahāvibhā-  
ra-vāstavya-Vu(Bu)ddhabhaṭṭāraka-pramukha-param-ārya-[Ś]ākyabhikṣu-  
saṁghāya vihar-āntara-maryāda-
- 21 yā paribhog-ārtham mahatā chitta-prasāden=āchamdrārkkam punar=api sāsani-  
kritya grā[m]ā imē shad=api dattā<sup>5</sup> matvā yathā-diyamāna-bhāgabhogakara-  
pravaṇikara-Tu[ra]shkadauḍa-pra-
- 22 bhṛiti-sarvvādāyān=ājñā-[śra]vāna-vidhēyi-bhūya dāsyath=ēti || Bhavanti ch=ātra  
ś[ī]lōkāḥ | [\*] Bhūmim yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati |  
ubhau tau puṇyakarmṇau niyatau(tam) svarg[ga]gāmi-  
nau | [10\*]
- 23 Śamkham [bha]dr-āsanam [ch]chhatram var-āśvā vara-vāraṇāḥ |  
bhūmi-dānasya chi[hnā]ni phalam=ētat=Paramdara || [11\*]  
Va(ba)hubhir=vvasudhā dattā rajabhiḥ Sagar-ādibhiḥ |  
yasya yasya yadā bhūmis=tasya
- 24 tasya tadā [pha]la[m] || [12\*]  
Sarvvān=ētān bhāvinaḥ pāthiv-ēndrān  
bhūyō bhūyō yāchatē Rāma[bha]draḥ |  
sāmānyō=yam dharmma-sētur=unarāpām  
kālē kālē pālaniyō bhavadbhiḥ || [13\*]  
Shasṭi-va-

<sup>1</sup> [Either the reading is *Paṭṭanā*, or there are two vertical strokes after *Paṭṭanā*.—Ed.]

<sup>2</sup> Read *api cha*.

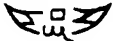
<sup>3</sup> [I think the reading is *sa-parāṇākarāḥ*; see above Vol. IV. p. 101, text-line 17 and plate.—Ed.]

<sup>4</sup> Read *śam*.

<sup>5</sup> Read *dattā iti*.

[illegible][illegible]



- 25 rsha-sahasrāpi svar[gē] vasati bhūmidah |  
 āchchhettā ch=ānumantā cha tāny=ēva narakē vasēt || [14\*]  
 Sva-dattām para-dattām vā yō harēta vasumdharam |  
 sa vishṭhāyām kṛimir-bhūtvā
- 26 pi[tribhi]ḥ saha majjavi(ti) || [15\*]  
 Vāt-ābhra-vibhramam=idam vasudh-ādhipatyam=  
 āpāta-mātra-madhurā [vi]shay-ōpabhōgāḥ |  
 pr[ā]ṇā[s]=trīṇ-āgra-jala-vimdu-samā narāṇām  
 dharmmaḥ sakhā param-ahō paralōka-yānē || [16\*]
- 27 Śrīmad-Gōvīndachandrasya bhūpatēr=ājñay=ālikhat |<sup>1</sup>  
 tāmram=ētat=Surādityaḥ kāyasthaḥ sarvva-sāstra-vit || [17\*]  
 <sup>2</sup> | <sup>2</sup> | Maṅgalam mahā-śrīḥ || ||

## TRANSLATION.

(Lines 9 to 22.)

That victorious and glorious king, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paramamāhēśvara Gōvīndachandradēva*,—whose feet are honoured by the entire circle of kings; who is (another) *Vāchaspati* in investigating the various sciences; who is the lord of the three kings, *viz.* the *āsvapati* (lord of horses), the *gajapati* (lord of elephants) and the *narapati* (lord of men); who meditates on the feet of the illustrious *P. M. P. P. Madanapālādēva*, who (in his turn) meditated on the feet of the illustrious *P. M. P. P. Chandradēva*, who acquired the sovereignty over *Kanyakubja* by (the strength of) his own arms,—orders, informs and commands all the people assembled, residing in the villages of *Vihāra* in the district (?) of *Vādā-chaturāṣīti*, of *Paṭṭanā*, *Upalaṇḍā*, *Vavvahalī*, *Ghōsādī* attached to *Mēyī* and of *Payāsi* attached to *Pōthivāra*, as well as the kings, queens, heirs-apparent, ministers, priests, door-keepers, generals, treasurers, record-keepers, physicians, astrologers, chamberlains, messengers, and officers charged with the care of elephants, horses, towns, mines (?) *sthānas* and *gōkulas* in the following manner:—

“Be it known to you, that, having been gratified by the *Saugata-parivrājaka*, the *mahāpaṇḍita Śākyarakshita*, (a resident) of the *Utkala* country, and his disciple, the *Saugata-parivrājaka*, the *mahāpaṇḍita Vāgīśvararakshita*, (a resident) of the *Chōḍa* country, I have to-day,—on a Monday, the pūrṇimā tithi of the month of *Āshāḍha*, (the moon being) in the *Pūrvāshāḍhā nakshatra* in the year comprising eleven hundred increased by eighty-six, also in figures *Samvat 1180*, *Āshāḍha sudi 15*, Monday,—after bathing in the *Ganges*, at the holy *Vārāṇasi*; propitiating the sacred texts, divinities,<sup>3</sup> sages, men, beings and the group of deceased ancestors; adoring the sun, whose lustre can dispel heaps of darkness; worshipping the moon-crested (*Śiva*); worshipping *Vāsudēva*, the protector of the three worlds; and after offering to (the god of) fire an oblation rich in milk-rice, bestowed again<sup>4</sup> by a charter for the enhancement of the merit and fame of my parents and of myself, by (pouring) from the palm of my hand water sanctified by the *gōkarṇa* and the *kusa*

<sup>1</sup> [The sign of *avagraha* is inserted in the original between the aksharas *yā* and *li*.—Ed.]

<sup>2</sup> [Each of these vertical strokes is preceded by a symbol which looks like the letter *च* found in this inscription.—Ed.]

<sup>3</sup> See *Ind. Ant.* Vol. XV. p. 10, note 55.

<sup>4</sup> I do not understand the force of the word “again” (*punarapi*) here. This would seem to signify that the king was only renewing an older grant of his.

grass,<sup>1</sup> with a great satisfaction of the heart, for enjoyment in the manner of other convents for (as long as) the moon and the sun (endure). the six villages named above, together with water and dry land, mines of iron and salt, repositories (i.e. ponds) of fish, *pallikaras*, pits and deserts up to and including gardens of *malhūka* and mango (trees), parks, bushes, grass and pasture lands up to their proper limits clearly defined by their four boundaries, with the elevations and depressions, upon the most respectable community (*saṅgha*) of Buddhist friars (*Sākyabhikkhu*) of whom **Buddhabhaṭṭāraka** is the chief, residing in the great convent of the **Holy Jētavana**. Bearing (this) in mind, and being ready to listen to (our) commands you should (*continue to*) give (to the donees) the *bhikkhūgikara*, the *pravaṇikara*, the *Turushkadanda* and all the other sources of income that are due."

[Lines 22—26 contain seven imprecatory and benedictory verses.]

(L. 27.) Under the orders of the glorious king Gōvindachandra, this grant was written by the Kāyastha **Surāditya**, who is proficient in all *śāstras*. Good luck (and) great prosperity!

#### NO. 4.—THE CHĀHAMĀNAS OF MARWĀR.

By D. R. BHANDARKAR, M.A.; POONA.

In his paper on "The Chāhamānas of Naddūla" the late Professor Kielhorn has edited the Sūndhā hill inscription of Chāchigadēva<sup>2</sup> which helps to determine the order of succession and the relationship of the various princes, whose inscriptions had been published, but whose connection with one another had long remained unknown. We are now aware that they were all of the Chāhamāna dynasty. But there were several families of the Chāhamānas that reigned in Rājputānā. It was, therefore, necessary to distinguish the line that ruled over Mārwar from other branches ruling elsewhere. And Professor Kielhorn chose to group them together under the title "the Chāhamānas of Naddūla." But some of these Chāhamānas reigned at Naddūla (Nāḍol), and some at Jābālipura (Jālor). Strictly speaking, they should, therefore, have been called "the Chāhamānas of Naddūla and Jābālipura." The descendants of the former are called Nāḍōliās, and of the latter Sōnagarās. Again, at Sānchōr, inscriptions are found of a Chāhamāna prince who seems to be neither a Nāḍōliā nor a Sōnagarā, but rather a Sānchōrā, another subdivision of the Chōhāns. Under such circumstances, it is best to designate these Chōhāns as "the Chāhamānas of Mārwar."

The subjoined inscriptions were discovered during the two tours undertaken by me in 1907-08 and 1908-09 in the southern and south-eastern parts of Mārwar, and this paper is really a supplement to that of Professor Kielhorn, without which it would not have been possible to make my article interesting.

#### I AND II.—SĀDAḌĪ AND NĀḌŌL INSCRIPTIONS OF JŌJALADĒVA; [VIKRAMA-] SAMVAT 1147.<sup>3</sup>

The first of these inscriptions was found at Sādaḍī, and the second at Nāḍōl, both in the Dēsūrī District, Gōḍvād Division, Jodhpur State. The former is engraved on a pillar in the temple of Jāgēśvara, but as all the materials of this temple are said to have been brought from ruins elsewhere, it is clear that the inscription did not originally belong to Sādaḍī. It contains

<sup>1</sup> See *Ind. Ant.* Vol. XV. p. 10, note 57.

<sup>2</sup> Above, Vol. IX. p. 70.

<sup>3</sup> [For short notices of these two records see above, Vol. IX. p. 158 f.—Ed.]

11 lines of writing, which cover a space of  $8\frac{1}{4}$ " broad by  $6\frac{3}{4}$ " high. The second inscription is incised on a pillar in the temple of S5mēśvara, and bears 13 lines of writing which cover a space of  $8\frac{1}{4}$ " broad by  $9\frac{1}{4}$ " high. The letters of the first are deeply cut, and, excepting two or three *aksharas* at the beginning of lines 8-10, the record is well preserved. The second is weather-worn and has not yielded satisfactory impressions. The whole of it, however, is intact. The characters are Nāgarī. The language is Sanskrit, and both the inscriptions are in prose. In respect of orthography, it is sufficient to state that the letters *b* and *v* are both denoted by the sign for *v*. Of words unknown or rarely employed, we may note the following: (1) *yātrā*, (2) *satka*, (3) *raḍaharaka*, (4) *śūlapīla*, and (5) *pramadākula*. *Yātrā* is a festival which is held on different days for different gods.<sup>1</sup> The word is frequently met with in the Bhinmāl inscriptions. *Satka* of course means "belonging to," and, though foreign to classical Sanskrit literature, is found in later inscriptions and in Jaina literature. *Ṛaḍaharaka*, I think, is the Sanskritised form of the Mārwarī word *baḍerā*, meaning "an old man." The word *śūlapīla*, which occurs only in No. II, is given in Mouier-Williams' Dictionary to mean "the keeper of a brothel or frequenter of brothels," but the sense intended here seems to be that of "associates of courtezans, who accompany them on musical instruments while singing or dancing." *Pramadākula* means obviously a host of courtezans, and is used in this sense also in the Bhinmāl inscriptions.

The contents of both the inscriptions are most identical. They are dated on Wednesday, the second of the bright half of Vaiśākha in the [Vikrama-] year 1147 and refer themselves to the reign of Jōjaladēva, who, in No. I, is styled *Mahārīja* and, in No. II, *Mahārājādhirāja*. They lay down the order of the king with regard to the management of festivals in connection with all the gods, such as Lakshmanasvāmin and others. The order is that when the festival of any particular god commences, the courtezans attached to the temples of the other gods must also put on their ornaments and best garments and attend with their *śūlapīlas* to celebrate it by instrumental music, dancing, singing, and so forth. Jōjaladēva goes even to the extent of conjuring his descendants and other princes to keep the festivals of all the gods going in this manner, and warns them by adding that he, who, at the time of a festival, attempts to abolish this practice, be he an ascetic, an old person, or a learned man, should be prevented from doing so by the reigning ruler. The inscription ends with a curse on those princes who will not maintain this practice.

In the temple of Jāgēśvara at Sādaḍi, where No. I was engraved on a pillar, other inscriptions also are found, but incised on another pillar of exactly the same style. From them it is clear that the temple of Lakshmanasvāmin was at Naḍūla, i.e. Nāḍōl. Again, in order that the festival of one god may be celebrated by courtezans attached to other temples, all the temples must be in one and the same town, i.e. in Nāḍōl. The name of the god Lakshmanasvāmin suggests that he was so called after Lakshmana, the founder of the Mārwar branch of the Chohāns.

## I.

TEXT.<sup>2</sup>

- 1 श्रीं संवत् ११४७ वैशाखशुदि २ बुधवासरे<sup>३</sup> महा-
- 2 राजश्रीजोजलदेवेन श्रीलक्ष्मणस्वामिप्रभृति-
- 3 समस्तदेवानां यात्राकालव्यवहारो लेखितः ॥
- 4 यत्र दिने यत्र देवे यात्रा भवति तत्रापरसमस्तदे-

<sup>1</sup> [This word has become *jātra*, *jātre* or *sāttirai* in the Dravidian languages of the South.—Ed.]—

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read बुध<sup>०</sup>.

- 5 वानां सत्कप्रमदाकुलैः सर्वैः साकल्पैः सुवस्त्रैर्विद्याव-  
 6 द्भिश्चागत्य वाद्यनृत्यगानादिविधि[न]ा यात्रा कर्त्तव्याऽग्रे  
 7 च सर्वकालमस्मदंशजैरन्यैर्वा भाविभूमिपालैरित्यं  
 8 [सर्व]देवेषु यात्रा कारयितव्या यात्राकाले तपस्वी वड-  
 9 — — —<sup>1</sup>विद्यावान्वाऽपरोपि यो भंगोपायं कुरुते तस्य  
 10 — —<sup>2</sup>[नि]ग्रहः करणीयः । य[श्च] राजाऽनेन<sup>3</sup> क्रमेण यात्रा  
 11 न कारयिष्यति तस्य गर्दभोऽन्तरे ॥—

## II.

TEXT.<sup>4</sup>

- 1 श्री<sup>5</sup> संवत् ११४७ वैशाखशुदि २ बुधवास-<sup>6</sup>  
 2 रे महाराजाधिराजश्रीजोजलदेवः सम-  
 3 स्तदेवानां श्रीलक्ष्मणस्वामिप्रभृतीनां यात्राव्य-  
 4 वहारं लिखयति यथा ॥ यत्र घस्त्रे यत्र [दे]वे  
 5 यात्रा भवति तत्र समस्तदेवानां सत्कप्रमदाकु-  
 6 लैराकल्पसंयुक्तैः सुवस्त्रैर्विद्यावद्भिश्च सशूल-  
 7 पालैरागत्य नित्यं वाद्यनृत्य[गीत]ादिविधिना यात्रा  
 8 करणीया । अग्रे च सर्वकालमस्मदंशजैरन्यैर्वा भा-  
 9 विभूमिपालैरि[त्यं] सर्वदेवेषु यात्रा<sup>7</sup> कारयितव्या ।  
 10 यात्राकाले तपस्वी वडहरको विद्यावान्वाऽपरो-  
 11 पि यो भंगोपायं कुरुते तस्य राज्ञा निग्रह<sup>8</sup> कर-  
 12 णीयः । यश्च राजाऽनेन क्रमेण सर्वदेवेषु यात्रां  
 13 न कारयिष्यति तस्य गर्दभोऽन्तरे ॥०॥

III.—SĒVĀDĪ STONE INSCRIPTION OF AŚVARĀJA;  
 [VIKRAMA-]SAMVAT 1167.

This inscription is incised on the lintel of the door of a subsidiary shrine in the front corri-  
 dor of the temple of Mahāvira at Sēvādī, a village about 5 miles to the south-east of Bāli, the  
 principal town of the district of the same name, Gōḍvāḍ Division. It contains 3 lines, and  
 the writing covers a space of 3' 6" broad by 2½" high. The inscription is, on the whole,

<sup>1</sup> Restore वडहरको.<sup>2</sup> Supply राज्ञा.<sup>3</sup> The *akshara* न is entered below the line and is different from the other न's in the inscription.<sup>4</sup> From the original stone.<sup>5</sup> Expressed by a symbol.<sup>6</sup> Read बुध<sup>०</sup>.<sup>7</sup> There is a break in the middle of the vertical line which denotes the *ā* of *itrā*.<sup>8</sup> Read निग्रहः.

well preserved. The characters are Nāgarī. The sign for *ḍ* is worthy of note (e.g. in *Padrādā*, *Chhēchhadiyā*, and so forth), and occurs in the Nāḍōl copper-plate inscription of Kirtipāla. Some of the letters are partially engraved. To take an instance, the left upper stroke of *ma* in *Padrādā-grāmē* in l. 2 is missing, and the letter looks like *na*. The language is Sanskrit, and the whole record is in prose except the concluding benedictory verse. In respect of orthography, it is sufficient to note that the sign for *v* denotes both *v* and *b*. As regards lexicography, the following words may be noticed: *jagatī* and *mahā-sīhaṇiya* in l. 1, and *java* and *hāraka* in l. 2. *Jagatī* is found in many inscriptions in the sense of "the grounds." It corresponds, in my opinion, to the Hindi word *jagah* or *jagyā* and the Marāṭhi word *jāgā*.<sup>1</sup> *Sāhaṇiya* most probably corresponds to the *deśī* word *sāhaṇi*, meaning "master of stables." The same word occurs as a title of two Paramāra Rājputs in an inscription incised on a jamb of the hall door of the Nilakaṇṭha-Mahādēva temple at Nānā. *Java* and *hāraka* are also found in another inscription in the same temple at Sēvādī. They occur as *hāraka* and *java* in No. XV below. Both are used in connection with an *arahaṭa* (*araghaṭṭa*), i.e. a well with a wheel attached thereto for drawing water. From this it appears that *java* or *javā* must be taken in the sense of *yava*, barley-corn. *Hāraka* seems to be the same as the Marāṭhi word *hārā*, a large basket of a particular form and of loose texture, often used in measuring corn. This receives confirmation from No. XV.

The inscription is dated on the first of the bright half of Chaitra of the [Vikrama] year 1167, when Aśvarāja was the *Mahārājādhirāja* and Kaṭukarāja the *yuvarāja* or heir-apparent. It then records a grant by Uppalarāja, son of Uttimarāja and grandson of Pūavi, the Great Master of Stables (*mahā-sāhaṇiya*), together with his family, the names of some of whose members are specified. The gift was made for the daily worship of Śrī-Dharmanāthadēva in the temple of Samīpāṭī, and what was granted was barley-corn equal to one *hāraka* from everyone of the wells (*arahaṭa*) belonging to the villages of *Padrādā*, *Medraṁchā*, *Chhēchhadiyā* and *Maddadī*.

Of the localities mentioned, *Samīpāṭī* is doubtless *Sēvādī*, which is also pronounced as *Sēmīvādī*. And *Dharmanāthadēva* must be unquestionably the divinity installed in the cell, above the door of which the inscription is engraved. *Chhēchhadiyā* again must be *Chhēchhli*, about 4 miles to the north of *Sēvādī*. The rest are unidentifiable.

#### TEXT.<sup>2</sup>

1 श्री३ ०॥ सं ११६७ वैत्र सु १ महाराजाधिराजश्रीअश्वराजराज्ये । श्री-  
कटुकराजयुवरा[ज्ये४ ।] समीपाटीयचैत्ये जगतौ५ श्री[ध]र्मानाथदेवसां६ नित्य-  
पूजार्थं (१) महासाहणियपूअविपौत्रे[ण] ७उत्तिमराजपुत्रेण उप्पलराकेन  
(१) मांगट आवल (११)

<sup>1</sup> Above, Vol. I. p. 277, note 18.

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read ०यौवराज्ये.

<sup>5</sup> Read जगत्यां.

<sup>6</sup> [On the impressions which Mr. Bhandarkar has kindly sent me for reference, the reading intended is ०देवस्य, though the subscript *y* is not properly formed. Other instances of such careless engraving are noticed by Mr. Bhandarkar himself. There is a dot which may be taken for an *anustāra*, but it is not quite pronounced and may be due to accident.—Ed.]

<sup>7</sup> [The *पु* of *पुत्रेण* looks like *उ*.—Ed.] As most of the inscriptions here published do not aim at giving grammatically correct Sanskrit text, the places, where no attempt at observing the rules of *sandhi* is made, will be passed over, and only violations thereof will be noticed.

<sup>8</sup> [These two strokes look like *र* in the impression.—Ed.]



- 2 वि० सलखणजोगरादि कुटुंबसम<sup>१</sup> (i) पद्माडायामि (i) तथा मे[द्रं]चाग्रामे  
 (i) तथा केकडियामडुडोग्रामे (ii) [अ]रहटं अरहटं प्रति [द]त्तः जवहारकः  
 (ii) एकः १ ॥ यः कोपि लोप[य]थति (i) स <sup>२</sup>गोस्त्रीव्रा[ह्म]णविनाश-  
 पापेनात्मा[नं]<sup>३</sup>
- 3 एतत् ये (i) प्रतिपालयि[थं]ति (i) तेस्मदीयधर्म[भ]ाग्याः सदा भविष्यन्ति ॥ इति  
 मत्वा प्रतिपालनीयं ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ।  
 'वहुभिर्वसुधा [भु]क्ता राजभिः सगरादिभिः ॥ १ ॥ ६ ॥

IV.—SĒVĀDĪ STONE INSCRIPTION OF KAṬUKARĀJA;  
 [VIKRAMA-] SAMVAT 1172.

The inscription is incised on the lintel of the door of another cell in the front corridor of the temple of Mahāvira at Sēvādī. It is highly weather-worn and cannot consequently be easily deciphered. It was again bedaubed with redlead, when I was there, I do not know for what purpose. An estampage taken of it with my own hands has, however, enabled me to read almost the whole of it with certainty. It consists of 8 lines, and covers a space of 2' 1¼" broad by 4½" high. The characters are Nāgarī. The sign for *b* occurs in the inscription, e.g. in *vibudha-pati* in l. 1, *bal-ādhīpaḥ* in l. 4, and so forth. The language is Sanskrit, and, excepting the opening *Om* and the date at the end, the whole of the inscription is in verse. The verses are numbered and are 15 in all. One solecism occurs in *śrīy-ādharā* in l. 2. In respect of orthography, the only points that call for notice are (1) the occasional use of the letter *v* both for *v* and *b*, and (2) the substitution of *n* for *ṇ* in conjunct consonants, e.g. in *punya-vismītaḥ*, l. 3, *vitirnam*, l. 6, and so forth. As regards lexicography, attention may be drawn to the word *khattaka* occurring in l. 7. I came across the same word in an inscription in a shrine of the Jaina temple at Pāli, the principal town of the district of the same name, Jōdhpur State. This word occurs also in the Ābū inscriptions, e.g. it is used in l. 40 of Inscription No. I. (above, Vol. VIII. p. 213), where the meaning of 'niche' appears to be all but certain.<sup>5</sup> This sense fits here exactly. In line 3 again, is the word *bhukti*, which does not here simply denote a territorial division as elsewhere, but rather a province or a group of villages enjoyed as *jāgīr*. Lastly, the curious expression *Māghē Tryambaka(ba)ka-samprīpta* in l. 6 also deserves to be noticed in this connection. It literally means "in Māgha on the arrival of Tryambaka (Śiva)," and I am all but certain that it denotes what is popularly known as the Śiva-rātri, the 14th of the dark half of Māgha.

The inscription opens with an invocation of Śāntinātha, the sixteenth Tirthamkara. Verse 2 gives the name of Anahila, and his son named Jīmda is mentioned in the verse following as proficient in polity and as belonging to the Chāhamāna dynasty. His son was Aśvarāja, and the son of the latter was Kaṭukarāja (vv. 4-5). In verse 6 we are told that in his *bhukti*, i.e. the province enjoyed by him, was the town named Śamipāṭī (Sēvādī), and at this place there was a temple of Viranātha (Mahāvira), bearing comparison with paradise. From verse 7 onwards we are introduced to a different line of descent. In this verse we are informed that there was one Yaśōdēva, leader of the army (*bal-ādhīpa*), of pure soul, and foremost in the

<sup>1</sup> Read कुटुंब°.

<sup>2</sup> Read °ब्राह्मण°.

<sup>3</sup> Supply here some such word as लपयेत्.

<sup>4</sup> Read बहु°; the lines are here reversed.

<sup>5</sup> [See also above, Vol. VIII. p. 200, and the note on p. 200 in the 'Additions and corrections' to that volume. —Ed.]

assemblies of kings and *mahājanas* (banias). The next verse says that he, of equable mind, was never lagging in conferring favours on the relatives, friends, and virtuous people of the *Shan-ḍēraka garhchha*. His son was *Bāhaḍa*, who was well known amongst the learned like *Viśva-karmā* (verse 9), and the son of *Bihāḍa* was *Thallaka*, who was devoted to the Jaina religion and was an object of the king's favour (verse 10). To *Thallaka* an annual benefaction of eight *drammas* was made by *Kaṭukarāja* on the *Śīva-rātri* day in the month of *Māgha* (vv. 11-12). Verse 13 expresses a wish for the continuance of the gift so long as the sun and the moon last, made for the worship of *Śāntinātha* in the *khattaka* of *Yaśōdēva*. In the next verse we are told that the image of *Śāntinātha* in the temple of *Jina* in *Śamipāṭi* was caused to be made by his grandfather. The last is an imprecatory verse, threatening with punishment those who would resume the grant. The inscription ends with the mere date *Samvat 1172*, corresponding to A.D. 1115.

It will be seen from the above account that the grantor was *Kaṭukarāja*, son of *Aśvarāja*. But he does not appear to have been a ruler at the time. For in none of the verses is he spoken of as king, and in verse 6 we are informed, as we have seen, that *Samipāṭi* (*Sēvāḍi*) was in his *bhukti*. Here neither the word *rājya* which would have suited the metre, nor any other term synonymous with it is used. This shows that even in A.D. 1115, the date of the inscription, he was a *yuvārāja* enjoying some villages as *jīgīr*.

*Shanḍēraka-sad-garhchha* is no doubt the same as the *Sanḍeraka garhchha* of the *Nāḍol* plates of *Ālhanadēva* dated V.E. 1218, and the *Sanḍera* or *Sanḍeraka garhchha* of the *Mount Abū* inscriptions. *Sanḍera* or *Shanḍeraka* is to be identified with the present *Sanḍerav*, 10 miles north-west of *Bāli*, the principal town of the district of the same name, *Gōdvād* Division. The name occurs also in an inscription in the temple of *Mahavīra* at that place (below No. XVI). It is one of the many instances in which the Jaina *garhchhas* are called after the names of places in *Mārwar*.

TEXT.<sup>1</sup>

- 1 श्री<sup>०</sup> ॥ स्वजन्मनि जनताया जाता परतोषकारिणी शान्तिः । विबुधपति-  
विनुतचरणः स शान्तिनामा जिनो जयति ॥१ आसीदुग्रप्रतापायः  
श्रीमदणहिलभूपतिः ।
- 2 येन प्रचंडदोईडपराक्रम[जि]ता मही ॥२ तत्पुत्रः <sup>३</sup>चाहमानानामन्वये  
नीतिसद्वहं(हः) । जिंदराजाभिधो राजा सत्यमौ(श्री)र्यसमाश्रयः ॥३ तत्त[नू]ज-  
स्ततो जातः प्रतापाक्रांतभूतलः [१\*] अ[श्रु]राजः श्रियाधारो<sup>४</sup> [भू]-
- 3 [प]तिभृतां वरः ॥४ ततः कटकराजति त[त्पु]त्रो धरणीतले । जज्ञे स त्याग-  
सौभाग्यविख्यातः पुण्यविस्मितः<sup>५</sup> ॥५ तद्भुको<sup>६</sup> पत्तनं र[म्यं] शमीपाटीति-  
नाम[कं] । तत्रास्ति वीरनाथस्य चैत्यं स्वर्गसमोपमं ॥६
- 4 इतश्चासीत् बि[शु]डात्मा यशोदेवो बलाधिपः । राज्ञां महाजनस्यापि सभायाम-  
ग्रणोस्थितः ॥७ श्रीषंडेरकसद्वच्छे बंधूनां सुहृ[दां] सतां । नित्योपकुर्वता  
येन न शान्तं<sup>७</sup> समचेतसा ॥८

<sup>1</sup> From an estampage.  
यज्जन्मनि instead of स्वजन्मनि.—Ed.]

<sup>2</sup> Read °पुत्रद्वहं.

<sup>3</sup> Read पुण्य.

<sup>4</sup> Read तद्भुक्तौ.

<sup>5</sup> Expressed also by a symbol. [On the impressions the reading seems to be

<sup>6</sup> Read श्रियाधारो; but it will not suit the metre.

<sup>7</sup> [On the impressions the first *akṣhara* of the word विस्मित, looks more like नि than बि.—Ed.]

<sup>8</sup> [On the impression the first *akṣhara* of this word seems to be श.—Ed.]

- 5 तत्सुतो बाहडो जातो नराधिपजन[प्रिय]: । विश्वकर्म्मव सर्व्वत्र प्रसिद्धो  
विदुषां मतः ॥८ तत्पुत्रः [प्र]थितो लोके जैनधर्मपरायणः । उत्पन्नः  
[थ]ल्लको<sup>१</sup> राज्ञः प्रसादगुणमंदिरं ॥
- 6 १० दयादाक्षिन्वगांभीर्यवृद्धिचिह्नानसंयुतः<sup>२</sup> । श्रीमत्क[टु]कराजेन तस्य दानं<sup>३</sup>  
[कृतं] शुभं ॥११ माघे च्यंवकसंप्राप्तो<sup>४</sup> वितीर्ष<sup>५</sup> प्रतिवर्षकं । द्रम्माष्टकं  
प्रमाणेन थल्लका-
- 7 य प्रमोदतः ॥१२ पूजा[र्घ्य] शान्तिनाथस्य यशोदेवस्य ख[त्त]के । प्रवर्द्धयतु  
चंद्रार्कं यावदादानमु[ज्व]लं<sup>६</sup> ॥१३ पितामहे[न] तस्येदं श्रमोपाध्यां जिनालयी ।  
कारितं शान्तिना-
- 8 यस्य बिंबं जनमनोहरं ॥१४ धर्म्मण लिप्यते राजा पृथ्वीं भुनक्ति यो  
यदा । ब्रह्महत्यासहस्रेण<sup>७</sup> पातकेन विलोपय[न्] ॥१५ संवत् ११७२

V.—BĀLĪ STONE INSCRIPTION OF ĀŚVĀKA;

[VIKRAMA-] SAMVAT 1200.

This inscription was found at Bālī. It is engraved on one of the lintels resting on the pillars of the *sabhā-maṇḍapa* of the temple of Bālā *alias* Bahuguna-mātā. It contains 6 lines of writing, which cover a space of 7" broad by 2' 2½" high. Excepting the greater portion of line 1 and a few letters in line 5, it is well preserved. The characters are Nāgarī. The language is Sanskrit, and the whole of the record is in prose, excepting one verse in ll. 4-5. In respect of orthography, the only point that deserves to be noted is the doubling of a consonant in conjunction with a preceding *r*. As regards lexicography, attention may be drawn to the word *grāsa* in l. 2, which corresponds to the modern *girās*, signifying the landed possessions of a member of one of the ruling tribes. In lines 3 and 4 occur some abbreviations such as *bho°*, *pu°*, *va°*, and so forth. I do not know what their full forms are.

The inscription opens with the date, of which all the details are lost, except the [Vikrama-] year 1200. It refers itself to the victorious and blessed reign of the *Mahārāja-dhirāja* Śrī-Jayasīhadēva, of course, of the Chaulukya dynasty and speaks of the *Mahārāja* Śrī-Āśvaka as "subsisting on his lotus-like feet," i.e. as his feudatory. At that time the village of Vālahī was being enjoyed as *girās* by the queen Śrī-Tihunaka. It then records a grant of four *drammas* by Bōpanava-sthabhana, son of Pālhā, in connection with the festival of the goddess Bahughṛīpa. Further details of the grant are given but are not quite clear, but it appears to have been laid down that at the time of the horse-fair (lit. selling, of horses) one *dramma* was to be given to the goddess, two *drammas* to the *sāṃgha-pati* Galapalyādiyā, son of Chōhaḍi, and resident at the village of Thāmbhila, one *dramma* to Vālhana and Gāravāta, sons of Mōhana, one *dramma* each to the machine-wells, such as

<sup>१</sup> Read उत्पन्नस्थल्लको.

<sup>२</sup> Read °दाक्षिण°.

<sup>३</sup> [On the impressions the reading is तस्यादानं.—Ed.]

<sup>४</sup> Read च्यंवक°.

<sup>५</sup> Read वितीर्ष°.

<sup>६</sup> [The *akshara* in brackets looks like ह।.—Ed.]

<sup>७</sup> Read ब्रह्म° and °सहस्रेण.

those named Sitka, Bhariyā, Bāhadā, Mahiyā, and so forth, one *dramma* to the *bhūṇḍīrī* Būṭā, and so on. The record was written by one Kulachandra.

The feudatory chieftain Āśvāka referred to herein is doubtless identical with the Aśvarāja of the two previous inscriptions. Vālahi must be the modern Bālī, and the goddess Bahugūṇa the same as Bahugūṇa or Bōlā-mātā, in whose temple the inscription is engraved.

TEXT.<sup>1</sup>

- 1 संवत् । [१२]०० . . . . . [समस्त]राजा-  
वलीविराजितमहाराजाधिराजश्रीज[य]-
- 2 सोह्रवेदकल्याणविजयराज्य<sup>२</sup> तत्पा[द]पञ्चोपजोवि[नि महा]राजश्रीश्रीश्रीके<sup>३</sup> । एवं  
काले प्रवर्तमाने 'राज्ञीश्रीतिहुणकयासाभुज्यमानवा[ल]होग्रा[म]स्य सक्तश्री-  
बहु[घृ-]
- 3 ण[द](दे)वी[याचा]निवि(मि)त्तं भो० पाल्हासुत भो० बोपणवस्यभनेन वालही प्रति<sup>४</sup>  
प्रदत्तं द्रां ४ तथा घोडाविक्रए द्रां १ [त]या च यांभिल[ग्र]ाम-  
वास्तव्यसंवपतिचोहडिपुत्रगलपल्यादिया[इ]
- 4 प्रति प्रदत्तं द्रां २ [पू० मो]हणसुतवाल्ह[ण]गार[वा]टं प्रति द्रां १ सीक्तभरिया-  
बोहडामहियाप्रभृति अरहटप्रति प्रदत्त द्रां १ भां० बूटा प्रति द्रां १  
व० उदकपीहया० आ० ते० पलो १ प्रदत्त ॥ यस्य यस्य
- 5 [य\*]दा भूमि तस्य<sup>५</sup> तस्य तदा फलं । यस्तु एतं लोपयंति<sup>७</sup> तस्य ब्रह्मह-  
त्यादय<sup>६</sup> ॥१<sup>९</sup> श्रीकुलचंद्रेण लिखितं ॥ सइयणा वा० रा० कातियस  
. . . . लाही प्रति द्रां १ अरठपा-
- 6 दणा० उ ॥ भौसै ४ धाटधरणप्रति द्रां १।

## VI.—SĒVĀDĪ STONE INSCRIPTION OF KAṬUDĒVA;

[SĪMHA-]SĀMVAṬ 31.

This inscription also was found at Sēvādī, near a house in front of the Jaina temple of Mahāvira. It is what is called there a *surabhi* stone, i.e. a stone which is surmounted with

<sup>1</sup> From the original stone. <sup>2</sup> Read 'सोह्रदेव'.

<sup>3</sup> [On the estampage which Mr. Bhandarkar has sent me, the reading मंवि instead of राज is also possible.—Ed.]

<sup>4</sup> [The *akshara* क of तिहुणक is not on the line. There is a letter or symbol above the line which Mr. Bhandarkar takes for क, and this is how he gets तिहुणक.—Ed.]

Read वालहो प्रति; as the text was never intended to be grammatically correct, such inaccuracies will not be corrected unless it is absolutely necessary to do so.

<sup>5</sup> Read भूमिसस्य.

<sup>6</sup> Read एतद्भीप.

<sup>7</sup> Read ब्रह्म; the metre of these lines is violated.

<sup>8</sup> [On the estampage the reading seems to be ॥ ६ ॥ कुल.—Ed.]

the sculpture of a cow and her calf and with the sun and the moon on each side. The inscription is mutilated in several places, and the letters have become very much worn out. The inscription is of no importance except for what is contained in the first three lines, about the reading of which there remains no doubt. They give the date Sam 31 Bhāda[va]dā [su]di 11, and state that Kaṭudēva was at that time *Mahārājādhirāja* and reigning at Nāḍlāi (Nādōl) and that Samipāṭi was being enjoyed by (his son) Jayatasiha, the *Yuvarāja*, or heir-apparent. This Kaṭudēva is the same as the Kaṭukarāja of Nos. III. and IV., above, and, as we know that he was the *Yuvarāja* from V.E. 1167 to 1172, the only era, to which we can refer the year 31, the date of this inscription, is that started by the Chaulukya sovereign Siddharāja-Jayasimha, commonly known as Simha-Samvat. It then becomes equivalent to V.E. 1200 or A.D. 1143. That the province of Goḍvād was included in the dominions of Siddharāja-Jayasimha is proved by the preceding inscription. It is, therefore, not at all improbable that the year 31 of our record belongs to the Simha era.

TEXT.<sup>1</sup>

- 1 सं ३१ भाद्रपद<sup>२</sup> [सु]दि ११ ज्येष्ठ श्रौत[ङ्ग]ले ।
- 2 <sup>३</sup>— [हा]राजाधिराजश्रीकटुदेवविजयोद[यो] त—
- 3 — — <sup>४</sup>[ज]यतसीहयुवराजभुज्यमानसमीपाट्या<sup>५</sup> श्रीम-
- 4 — —रपा[ल]: समस्तमुद्राव्यापारान् परिप[थयन्]<sup>६</sup> ।
- 5 [श्री]से[आ]भटसमस्तमहाजनप्रभृती[न्] । [त]-
- 6 — —[व]ार: सिंधुराज — — । तस्मिन् काले प्रव[र्त]माने
- 7 लि[ष]ति च पूर्वधर्मशासन — — — यतु घाणक प्र-
- 8 [ति] स्र्ण सर्वप्रमाण श्या—हलखेटलनिषे[ध:] एत-
- 9 — —प्रतिपालयन्ति [स] आत्मानं पुण्येन लिप्यते ज
- 10 कोपि लोप[य]स्यति स ब्रह्महत्यापापेन गृह्यते ॥ मंगलं
- 11 महाश्री ॥

## VII.—NĀDLĀI STONE INSCRIPTION OF RĀYAPĀLA;

[VIKRAMA-] SAMVAT 1189.

This inscription was found in a Jaina temple at Nāḍlāi, 8 miles to the north-west of Dēsūri, the principal town of the district of the same name, Goḍvād Division. The temple is now dedicated to Ādinātha, but there can be no doubt, as will be seen from other inscriptions, that it was originally dedicated to Mahāvira. The inscription in question is engraved on a Nāl standing on two pillars in the *sabhā-maṇḍapa*. The lines of the inscription run parallel to one another but not to the edges of the lintel, and the tops of some of the concluding letters in the first line have been cut off, necessarily being outside the upper edge of the lintel. This points to the conclusion that the *sabhā-maṇḍapa* was rebuilt some time after the date of

<sup>1</sup> From the original stone.<sup>2</sup> Read भाद्रपद.<sup>3</sup> Read महा°.<sup>4</sup> Restore तस्मत्.<sup>5</sup> Read पाट्या.<sup>6</sup> Read परिपथयन्; further grammatical inaccuracies are better left uncorrected.

the inscription, and that the lintel on which it is incised is no longer preserved in its original form.

The record contains 6 lines of writing which cover a space of 1' 5½" broad by 4½" high. The surface of the stone does not appear to have been dressed before engraving the inscription, and the letters also do not seem to have been carefully incised. The characters are Nāgarī. Of these *y* is written as if it were *p*, as is often seen in Sanskrit manuscripts. Next, the form of the letter *q* in *Nadūladāgikā*, l. 2, is worthy of note and is exactly like that noted in No. III. The language is Sanskrit, and the whole of the inscription is in prose, excepting a verse at the end, which, however, offends against the metre. In respect of orthography, it deserves to be noticed first that there is but one *b* in the inscription and it is denoted by the sign for *v*, in *vrahama(hma)°*, l. 5, and secondly, that the final consonant is represented by the addition of the suffix *u* as, e.g. *yad* by *yadu* in l. 5. The same orthographic peculiarity I have noticed in the later copper-plate inscriptions of the Gubilot princes, which are found in Goḍvād. As regards lexicography, the words *pala* and *palikā* employed in l. 3 doubtless denote some kind of liquid measure. Details of it have been set forth in Berūni, *Indica*, Vol. I. p. 164. Attention may also be drawn to the abbreviated forms herein employed, *bham°*, l. 3, and *rā°* and *vi°*, l. 4. *Bham°*, of course, stands for *bhamḍārī*, the name of a well-known subdivision of the Ōsvāls, and *rā°* for *rāuta*, which is supposed to be a corruption of *rājaputra*, and is the same as the modern *rāvat*, one of the designations borne by Rājput jāgirdārs. I do not know the full form of *vi°*. In l. 3 is used the word *ghāṇaka*, which corresponds to *ghāṇī* and signifies an oil-mill. It is frequently met with in inscriptions.

The inscription is dated the 5th of the bright half of Māgha in the [Vikrama] year 1189, and speaks of a grant made by Rudrapāla and Amṛitapāla, sons of the *Mahirījīdhirāja* Bayapāla of the Chāhamāna dynasty, in conjunction with their queen-mother Mānaladēvī. The gift was of two *palikās* out of those due to the royal family from each oil-machine (*ghāṇaka*) and was made for the (Jaina) saints in and outside *Nadūladāgikā* (*Nādīlāi*). The witnesses to this religious benefaction were the villagers (*grāmiṇaka*) Ttimatā, a *rāuta*, Siriyā a *vi°*, Pōsari a *bania*, and Lakshmaṇa, headed by Nāgasiva, a *bhamḍārī*. They apparently formed the *pañcha* of the village.

#### TEXT.<sup>1</sup>

- 1 श्री° ॥ संवत् ११८९ माघसुदि पंचम्यां श्रीचाहमानान्वय(१) श्रीमहाराजा-  
धिराज[रायपा]ल(१)-
- 2 देव° तस्य पुत्रो° रुद्रपालअमृतपा[ली] (१) ताभ्यां माता श्रीराज्ञीमा[न]ल-  
देवी तथा [नदू]ल[डा]गिका-
- 3 यां (१) सतां परवतीनां [रा]जकुलपल[म]ध्यात् पलिकाद्वयं(१) चाण[कं] प्रति  
धर्माय प्रदत्त° । भं० नागसि-
- 4 वप्रमुखसमस्तग्रामीणक (१) रा० तिमटा वि० सिरिया वणिक° पोसरी(१)  
लक्ष्मण एते सा ।

<sup>1</sup> From the original stone.

<sup>2</sup> Read पुत्री.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read प्रदत्त.

<sup>5</sup> Read °देव.

<sup>6</sup> Read वणिक.

- 5 खि<sup>1</sup> क्त्वा दत्तं [1] लोपकस्य यदु पाप<sup>2</sup> गोहत्यासहस्रेण । ३ ब्रह्महत्या-  
मतेन च (i) तेन  
6 पापेन लिप्यते सः<sup>4</sup> ॥ ० ॥ श्री ॥

VIII.—NĀDLĀI STONE INSCRIPTION OF RĀYAPĀLA;  
[VIKRAMA-] SĀMVAT 1195.

This inscription also was found at Nādlāi, but in the temple of Nēminātha, locally known as Jādvājī, situated on a small hill to the south-east of the village. It is engraved on a pillar, and is, on the whole, well preserved. It consists of 26 lines of writing, and covers a space of 9½" broad by 1' 11½" high. The characters are Nāgarī. The language is Sanskrit. As regards orthography, the only point that calls for notice is the use of *matu* for *mat(d)* in *matuḥḥitām*, l. 22. Of unknown or rare words *bhṛktāri*, l. 9, *sēka*, l. 11, and *ābhārya*, l. 12, may be noticed. For the first I can suggest no meaning. *Sēka* is perhaps the same as the Sanskrit *śekha* meaning "a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load (also applied to the load so carried)." The word *bhṛktāri* is, in my opinion, the sense of "income, proceeds," and occurs in no less than three different compounds in a Māngrol inscription of V.E. 1202.<sup>5</sup> It is also employed as a component of another compound in Bhīmāl inscriptions Nos. XII and XV.<sup>6</sup> Perhaps another word may also be noticed, *viz. rāuta*, which occurs in ll. 8 and 21. It is evidently a corruption of *Rājputra* and is the same as Rājput, but is here used to denote apparently a *jāgirdār*.

The inscription opens with obeisance to the Omniscient, who is here Nēminātha. It then gives the date, *viz.* Tuesday, the 15th of the dark half of Āsvinā in the [Vikrama] year 1195, and refers to the rule of the *Mahīrījīdhirāja Rāyapālādēva* over Nāḍulāḍāgikā (Nādlāi). It then states that for lamp, incense, offering, flowers, worship and so forth of Śrī-Nēminātha, the *śaṅkura* Rājādēva, son of the *rāuta* Ūdharāṇa of the Gūhila family, granted for his spiritual merit one-twentieth part of the income (*ābhārya*) derived from the loads on bullocks going on their way or coming to Nādlāi. Then a request is made to future rulers for the preservation of the grant; and Pāmsila is given as the name of the individual who wrote the record. Then comes the sign-manual of Rājādēva, who is here called a *rāuta*, which is followed by the name of the witness Gūgi, son of the astrologer Dūdūpā. The last three lines are not intelligible to me.

TEXT.<sup>7</sup>

- 1 श्री नमः सर्वज्ञाय ॥ संवत् ११
- 2 ८५ आमउज्ज' वदि १५ कुजे ॥
- 3 अद्यह योन[डू]लडा[गि]कायां महा-
- 4 राजाधिराजयोराय[पा]नदेवे । विज-

<sup>1</sup> Read एतास्मात्तिलः.

<sup>2</sup> Read यत्पापं.

<sup>3</sup> Read ब्रह्म° and °शतेन

<sup>4</sup> This whole verse is corrupt. It also occurs at the end of some of the following inscriptions. Perhaps it may be restored as follows:— गोहत्यानां सहस्रेण ब्रह्महत्याशतेन च । लोपकस्य तु यत्पापं तेन पापेन लिप्यते ॥

<sup>5</sup> *Bhavnagar Prakrit and Sanskrit Inscriptions*, pp. 158-9.

<sup>6</sup> *Gazetteer of the Bombay Presidency*, Vol. I. pt. I. pp. 480 and 485.

<sup>7</sup> From the original stone.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> Read चासीज°.

- 5 यी<sup>1</sup> राज्यं कुर्वतीत्येतस्मिन् काले श्री-  
 6 मदुर्जिततीर्थः<sup>2</sup> श्री[ने]मिनाथदेव-  
 7 स्य दीपधूपनैवे[द्य]पुष्पपूजाद्यर्थे गू-  
 8 हिलान्वयः<sup>3</sup>(1) राउ० ऊधरणसूनु-  
 9 ना भोक्तारि(?)ठ० राजदेवेन स्वपु-  
 10 ख्यार्थे स्वीयादानमध्यात्<sup>4</sup> मार्गे [ग]-  
 11 च्छतानामागतानां<sup>5</sup> वृषभानां शेके[षु]<sup>6</sup>  
 12 यदाभाव्यं भवति तन्मध्यात् वि[श]-  
 13 तिमो<sup>7</sup> भागः चंद्रार्क<sup>8</sup> यावत् देवस्य  
 14 प्रदत्तः ॥ अस्मद्वंशेयोनान्येन वा  
 15 केनापि परिपंथना न करणीया ॥  
 16 अस्मदत्त<sup>9</sup> न केनापि लोप[नी]यं ॥  
 17 स्वहस्ते परहस्ते वा यः कोपि लोप-  
 18 यिष्यति<sup>10</sup> । तस्याहं करे लग्नी  
 19 न लो[प्यं] मम शासनमिदं<sup>11</sup> ।[1<sup>12</sup>] लि०  
 20 [पां]सिलेन ॥० स्वहस्तोयं साभि-  
 21 ज्ञानपूर्वकं राउ० रा[ज]देवे-  
 22 न मतुदत्त<sup>12</sup> ॥ अत्राहं<sup>13</sup> साक्षि[णा]  
 23 ज्योतिषिक[दूटू]पासुनुना गूगि-  
 24 न[1]<sup>14</sup> । तथा पला० [प]ाला० । पृथिं  
 25 वा १ मांगु[ल]ा ॥ देपसा । रा  
 26 पसा ॥ मंगलं महा[श्रीः] ॥

IX.—NĀḌŌL STONE INSCRIPTION OF RĀYAPĀLA ;  
 [VIKRAMA-] SĀMVAT 1195.

This inscription was discovered at Nāḍōl, about 10 miles north-west of Dēsūri, and is incised on a pillar in the temple of Sōmēśvara. A transcript of the first 3 lines has been given by the late Professor Kielhorn, above Vol. IX. p. 159. The record contains 39 lines of writing, which cover a space of 9" broad by 2' 3" high. The letters are so weather-worn that even a satisfactory estampage is not possible, but with a little care and patience the whole of the

<sup>1</sup> Read विजयि.

<sup>2</sup> Read 'दुर्जिततीर्थ'.

<sup>3</sup> Read 'न्दय'.

<sup>4</sup> The *samāhi* has here been disregarded. Such omissions will not be further noticed.

<sup>5</sup> Read गच्छतामागतानां.

<sup>6</sup> The letter यु is engraved between lines 10 and 11.

<sup>7</sup> Read विंशतितमो.

<sup>8</sup> Read चन्द्रार्कौ.

<sup>9</sup> Read अस्मदत्तं.

<sup>10</sup> Read 'यिष्यति.

<sup>11</sup> The word इदं is superfluous and not needed for the metre.

<sup>12</sup> Read मया दत्तः.

<sup>13</sup> Probably अत्रायं was intended.

<sup>14</sup> Read गूणिना.



inscription can be read with certainty on the original stone. The characters are Nāgari. The language is Sanskrit, and the whole of the inscription is in prose. Some of the solecisms that occur in the record are *nirgamatē*, l. 20, *nirgamaintānīm*, l. 15, and *nirgamāpayamāntānām*, l. 19. In respect of orthography, it is sufficient to note (1) that *t* is (correctly) doubled in conjunction with a preceding *r* in *pravarttamāne*, l. 3, (2) that the dental *s* is frequently substituted for the palatal *ś*, (3) that the sign for *v* is used also for *b*, and (4) that there is a curious tendency exhibited here of ending proper names with *u* or *ū*. The *deśi* words employed are (1) *vāḍā* or *vāḍū*, *vāsu* and *pīḍi* (ll. 4-8) which still in Mārwar have the sense of wards or localities in a town; (2) *pēṭa*, a belly, (3) *avasara*, l. 24, i.e. *ōsrī* or *ōsrī*, ante-chamber or porch (above, Vol. I. p. 165), and (4) *chaukaḍikā*, l. 13, of uncertain meaning, but apparently signifying a *pañchāyat*. The unusual words used in the inscription are (1) *kārpaṭika*, l. 12, a pilgrim or caravan of pilgrims, (2) *dauvārika*, doorkeepers of kings, known as *dūḍidārs* in Rājputānā, and (3) *kāyaurata*, l. 21, which doubtless has the same sense as that of the word *trāgā* or *chāndī*, i.e. a kind of privation and self-immolation so commonly practised once in Rājputānā and Gujārāt by Brāhmaṇas and Bhāts to force the kings to relent and grant their wishes. Two curious expressions occurring in the record also deserve to be noticed. The first is *pēṭam priṣṭīm vā darśayati*, ll. 20-21, and the second *vā(bā)lē-pi grāmthir-n-āsti*, l. 23, both of which are *deśi* idioms unknown to Sanskrit literature. The former consists of two separate expressions: (1) *pēṭam darśayati* — lit. "shows his belly" but really "asks for means of livelihood," and (2) *priṣṭīm darśayati* — lit. "shows his back," i.e. "flies away and thus shirks his responsibility." The second exactly corresponds to the Hindi phrase even now in use, in Rājputānā at any rate, viz. *bāl par bhī gāmṭh nahī*, which is employed for absolving a man from all blame.

The inscription opens with the date, viz. Sunday, the 8th of the dark half of Śrāvana in the [Vikrama] year 1198, and refers itself to the blessed and victorious reign of the *Mahārāja-dhirāja Śrī-Rāyapālādēva*. It then makes mention of sixteen Brāhmaṇas of the town of Dhālōpa, residing in eight different wards. Virigu and Prabhākara belonged to Mērivāḍā, Āsalēu and Mahādū to ḍipāvāḍā, Dēu and Ghāhaḍi to Dūmḍaṇavāsu, Muhaṁkaru and Divākara to Bhāṅgūravāḍā, Dēvāichu and Dhārāu to Pipalavāḍā, Nārāyaṇa and Mahāicha to Anhilavāḍā, Āsigu and Āsapālu to Khaikhaṇṇalāḍā, and Dēvaṁgu and Āmṁgu to Bhūṇḍavāḍā. Headed by all these Brāhmaṇas, two from each of the eight wards of Dhālōpa and with Dēvāichu as the mediator, the whole people of the town tendered a document written (i.e. signed) with their own hands. It contains a solemn promise on their part to find out, in accordance with the custom of the country, by means of the *chaukaḍikī* or *pañchāyat* system, whatever is lost by, or snatched away from, the *bhāṭa*, *bhaṭṭaputra*, *dauvārika*, *kārpaṭika*, *Varuṇjāraka*, and others on their way. If it was, however, lost at their own place, i.e. at any particular ward in Dhālōpa, the responsible individuals thereof already named were to find it out in person. Money, weapons, watchmen, and so forth were supplied by the *Mahārāja Śrī-Rāyapāla* to them for tracing things lost, and so there was no need of assigning the duties of watchmen to any one amongst them. A declaration was also made to the effect that, if any Brāhmaṇa amongst them, when being asked by chiefs (*rāṇaka*), to find out some lost property, refused to do so, asked for means of subsistence or fled away, or, if apprehended, had recourse to *kāyaurata* or self-immolation, he would die like a cur, donkey, or *chaṇḍāla*, and the chiefs (*rāṇaka*), such as Rāyapāla and others, would in no wise be open to blame. Then is given a list of the names of the individuals who bore witness to the document. They are as follow: (1) Kaṭuka and the Brāhmaṇa Sajāṇu come from, i.e., representing the *bhaṭṭāraka* Ilā (residing) in the *avasara* (*ōsrī*) of the temple belonging to Śrī-Jayasimhadēva, (2) the *bhaṭṭāraka* Varuṇasiū of (the temple of) Anahilēśvara, (3) the *bhaṭṭāraka* Mahēśvarasiū of (the temple of) Jēndrarājēśvara, (4) the *bhaṭṭāraka* Jūnāsiū of (the temple of) Anupam-

vēśvara, (5) the *bhaṭṭāraka* Īśānū attached (*pratibaddha*) to the *bhaṭṭāraka* Bhārā of (the temple of) Prithvipālēśvara, (6) the *bhaṭṭāraka* Muktidēū of (the temple of) Jōjalēśvara, (7) the *bhaṭṭāraka* Vināyaka and Sāmtisiū of (the temple of) Tripurusha, (8) the *bhaṭṭāraka* Mūladēū of (the temple of) Āsalēśvara, (9) the *bhaṭṭāraka* Tatpurusha of (the temple of) Padmalēśvara, (10) the *bhaṭṭāraka* Kēdaru of (the temple of) [Tripālā]kēśvara, (11) the *bhaṭṭāraka* Brahmarāsi of (the temple of) Āsapālēśvara, (12) the *abōṭi* Sāgāhāri belonging to Dvāravati and of (the temple of) Prithvipālēśvara, (13) the *abōṭi* Jagadhāru belonging to Dvāravati and of (the temple of) Āsalēśvara, (14) the *abōṭi* Śrī-Vachhū belonging to Dvāravati and of (the temple of) Tripurusha, (15) the whole class of bankers (*mahājana*), such as Dēvadhara and others, belonging to Anahillapura, and (16) the whole class of bankers such as Seth Jasadhavala Katakavāla, and so forth. Then in ll. 37-39 we are informed that the record was written, *i.e.* drawn up, I think, by the *ṭhakura* Pēthāḍa, son of Vādiga, a Gaṇḍa Kāyastha, with the consent of the people of Dhālōpa. At the end is a line, stating that the record is approved by all the people of Dhālōpa.

Of the places mentioned, Dhālōpa is obviously the village of that name, about 4 miles to the south-south-west of Nāḍōl. Anahillapura is, of course, Anhilvādā near the modern Pāṭṭā, in the Kaḍi Division, Baroda State. Dvāravati is doubtless Dvārka on the western coast of Kāṭhiāvād. Of the caste names mentioned, *bhāṭa* is the same as *bhāt* or bards. *Bhaṭṭa-putra* is most likely intended for Bārḥōṭ, the higher class of professional panegyrists. *Dawārika* is probably not a caste-name, and signifies here what are known as *ḍāḍiārs* in Rājputānā. *Vanijjāraka* is Vanjāris, whose hereditary calling is that of carrying grains on pack-bullocks. The name occurs under the form of *vanajāraka* in No. XI. below and *vanijyāraka* in a copper-plate grant of Tribhuvanapālādēva.<sup>1</sup> *Abōṭis* are an inferior class of Brāhmaṇas, who are generally temple servants, and are still chiefly found in Dvārka. Of the names of the *bhaṭṭārakas* of temples, many end in *siū* (Śiva), two in *dēū* (*dēva*), and only one in *rīśi*. I have elsewhere said that of the four well-known sects of the followers of Śiva, those whose names ended in Śiva were Śaivas, and those whose names ended in *rīśi* were Lalōṭis, Parmāras. But to what sect the ascetics who bore the honorific suffix *dēū* (*dēva*) belonged, is not clear. As for the gods, to whose temples the *bhaṭṭārakas* were attached, were, it will be seen, a good many of the kings. The god Jayasimhadēva was doubtless called after the Chaulukya sovereign Jayasimha. Anahilēśvara after Anahilla, great-grandson of Lakshmaṇa, the founder of the Chahamana family of Mārwar; Jēndrarājēśvara after Jēndrarāja or Jindurāja, son of Anahilla; Prithvipālēśvara and Jōjalēśvara, after the first and second sons of Jēndrarāja, and Āsalēśvara, who is the same as Āsapālēśvara of l. 32, after Āśvapāla, elder brother of Anahilla. Anupamēśvara, Padmalēśvara and [Tripālā]kēśvara must similarly have been named after some of these kings, but have not yet been traced in inscriptions.

#### TEXT.<sup>2</sup>

- 1 श्री<sup>3</sup> संवत् ११६८ श्रावणवदि ८ रवावद्यह स-
- 2 हारा[जाधि]राजश्रीरायपालदेवः कल्याणविजय-<sup>4</sup>
- 3 राज्ये एवं काले प्रवर्त्तमाने श्रीधालीप-
- 4 स्थाने भेरीवाडा विप्र० वीरिगु प्रभाकर । डो[...]
- 5 वाडा आसदेउ महडू<sup>5</sup> । दुंडणवासु देउ वाहडि ।

<sup>1</sup> *Ind. Ant.* Vol. VI. p. 210.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The loop of the letter से is not entire.

<sup>2</sup> From the original stone.

<sup>4</sup> Read "देवकल्याण".

<sup>5</sup> The reading महडू...

- 6 गूरवाडउ मुहंकर दिवाकर । पीपलवाडा देवाइ[चु]  
 7 धारउ । आंवलवाडा नारायण महाइच । खइखल्ला-  
 8 वाडा आसिगु आसपालु । भुंडवाडा देवंगु आंविगु । एवं  
 9 पाडि ८ सत्कविप्रजन १६ आदौ क्त्वा समस्तलो-  
 10 को मध्यकदेवाइचसहितः सहस्ताक्षरपत्रं प्र-  
 11 यच्छति यथा ॥ मार्गे गच्छमानभाट[भट्ट]पुत्रदौ-<sup>1</sup>  
 12 वारिककार्पटिकवणिज्जारकादिसमस्तलोक-  
 13 स्य च सत्कं गतमपहृतं च देशाचारेण चौकडि-  
 14 काप्रवाहेणास्माभिः निर्गमनीयं<sup>2</sup> । तथा स्वस्थाने  
 15 गतं स्वांगेनापि निर्गमनीयं । एतत् निर्गमंतानां<sup>3</sup> म[हा\*]-  
 16 'राजाश्रीरायपालेनास्माकं रक्षाकारा[स्त्र]ाद्यं द्र[व्य]का-  
 17 दिकं मुक्तं नास्माकं मध्ये रक्षाकारो मोक्तव्यः ॥ एतद्-  
 18 स्माभिः स्वयमपि लोहमयमंगीकृतं निर्गमनीयं च ॥  
 19 अनया<sup>4</sup> विधिना राणकानां निर्गमापयंतानां 'अस्माकं मध्या-  
 20 त् यः<sup>5</sup> कोपि ब्राह्मणो<sup>6</sup> [न] निर्गमते<sup>7</sup> पेटं पृष्ठं वा दर्शय-  
 21 ति गृह्यमाणस्तु कायव्रतं कृत्वा मृत्युते<sup>8</sup> च स च सर्वोपि  
 22 स्वानगर्हभचांडालो<sup>9</sup> भूत्वा मृत्युते<sup>10</sup> । राजाश्रीरायपालादी-<sup>11</sup>  
 23 नां राणकानां वालेपि<sup>12</sup> ग्रंथिर्नास्ति न च दू[ष]णं किमप्य-  
 24 स्तीति । अत्र साक्षि० श्रीजयसिंहदेवीयदेवगृहावसरी-  
 25 यभट्टारकर्दलासत्कसमायातकटुकविप्र०साजणु । त-  
 26 था<sup>13</sup> श्रीअणहिलेश्वरीभट्टारकवरुणसिउ । श्रीजेन्द्रराजे-  
 27 स्वरीयभट्टारकमहेस्वरसिउ<sup>14</sup> । अणुपस्वस्वरीयभट्टारक-<sup>15</sup>  
 28 ज्ञानसिउ ।<sup>16</sup> पृथ्वीपालि[स्व]रीयभट्टारकभोपाप्रतिवद्धभट्टार[क]-<sup>17</sup>  
 29 ईशानू । जोजलेश्वरीयभट्टारकमुक्तिदेउ । त्रिपुरुषीयभ-  
 30 ट्टारकविनायकसांतिसिउ । आसलेश्वरीयभट्टारकमूलदेउ ।  
 31 श्रीपद्मलेश्वरीयभट्टारकतत्पुरुष । [त्रिप]ालाकेश्वरीय[भ]ट्टार-  
 32 ककेदारु । आसपालि[श्व]रीयभट्टारकब्र[ह्म]रासि<sup>20</sup> ॥ पृथ्वीपाले-

<sup>1</sup> Read गच्छाट°.<sup>2</sup> Read °राज°.<sup>3</sup> Read मध्यायः.<sup>4</sup> Read मियते.<sup>5</sup> Read °राजश्री°.<sup>6</sup> Read °श्वरीय° and °महेस्वर°.<sup>7</sup> Read °प्रतिवद्ध°.<sup>8</sup> Read °स्माभिर्निर्गम°.<sup>9</sup> Read अनेन.<sup>10</sup> Read ब्राह्मणो.<sup>11</sup> Read श्वान°.<sup>12</sup> Read °वालेपि.<sup>13</sup> Read °श्वरीय°.<sup>14</sup> Read °ब्रह्म°.<sup>15</sup> Read एतन्निर्गमयतां.<sup>16</sup> Read निर्गमयतामस्माकं.<sup>17</sup> Read निर्गमयति.<sup>18</sup> Read क्षियते.<sup>19</sup> Read °श्वरीय°.<sup>20</sup> Read °श्वरीय°.

- 33 शरीयद्वार[व]तीमत्कश्वोटीमागाहारि<sup>1</sup> । "आसलेश्वरीद्वारव-  
 34 नीमत्कश्वोटीजगधर । त्रिपुरषीयद्वारवतीमत्कश्वो-  
 35 टीश्वोवक्<sup>2</sup> ॥ श्रीअणहिलपुरीय — — देवधरादिसमस्तमहा-  
 36 जन<sup>3</sup> । तथा कटकवालश्वे० जमधवनादिसमस्तमहाजन<sup>4</sup>स्य] (अ) ।  
 37 श्रीधालोपीयलोकस्य संमतेन लिखितं श्रीगौडा-  
 38 न्कायस्थठकरपियडेन<sup>5</sup> वा[दि]गसुतेन ऊनाधि-  
 39 कं प्रमाणमिति । समस्तश्रीधालोपीयलोकस्य मते<sup>6</sup> ॥

X.—NĀḌĀLA STONE INSCRIPTION OF RĀYAPĀLĀ;  
 [VIKRAMA- SAMVAT 1200.

This inscription was found in the temple of Ādinātha at Nāḍlāi, and is engraved on a lintel just opposite to that on which No. VII is incised. It contains 5 lines<sup>7</sup> of writing which cover a space of 1' 9" broad by 4½" high. The letters were filled with plaster when I first saw the inscription. The plaster had afterwards to be scraped off for enabling us to read the inscription. The characters are Nāgarī. The language is Sanskrit, and the record is in prose excepting the verse at the end, the last *pāda* of which sets the metre at naught. As regards orthography, the only points that call for notice are (1) the use of *jatu* for *yad* and (2) the use of the dental for the palatal sibilant. In line 3 occur the curious words *vala* and *plī*, of which the first appears to be incorrectly used for *pala* and the second apparently an abbreviated form of *palikā*. In line 2 the word *pīlī* is used, which seems to signify a certain kind of weight. The same word occurs in the same sense in No. XI. In the Śānak grant of the Chaulukya king Karnaḍēva, we have the following: *pāilām 12 vahaṁti (ti) kala 4 iti kala-chatusṭhaya-bhūmi*. Here also the word has apparently the same meaning. Local inquiries in Gōḍvād have given me the following table:—

4 <i>pīlī</i> = 1 <i>pāyalī</i> .	4 <i>maṇā</i> = 1 <i>śēi</i> .
5 <i>pāyalī</i> = 1 <i>māṇā</i> .	2 <i>śēi</i> = 1 <i>maṇā</i> .

Another word that may be noted is *viṁśōpaka*, which not infrequently occurs in other inscriptions also. It is doubtless a coin, which is equivalent in value to 1/20th of the rupee that was then current.

The inscription opens with the date, viz. Thursday, the 5th of the bright half of Jēshṭha (Jyāishṭha) in the [Vikrama] year 1200, when the *Mahārājādhirāja* Śrī-Rāyapālādēva was reigning. It then records that the *rīuta* Rājādēva, who had come on the occasion of the *rathayātrā*, i.e. the car festival, made, for the sake of his mother, in the presence of the bankers (*mahājanas*), villagers and the people of the province, a religious beuefaction consisting of one *viṁśōpaka* coin from the value of the *pāilās* accruing to him and two *palikās* from the *palas* of oil due to him from every *ghaṇṭaka* or oil mill.

TEXT.<sup>8</sup>

1 श्री० ॥ संव[त् ] १२०० जेष्ठ<sup>10</sup> [सु]दि ५ गुरौ श्रीमहाराजाधिराजश्रीरायपाल-  
 देवराज्ये — — हास — — —

<sup>1</sup> Read "श्वोटी".

<sup>2</sup> Read "गौडान्वय".

<sup>3</sup> From the original stone.

<sup>4</sup> Read "शरीय" and "श्वोटी".

<sup>5</sup> Read मते

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read "श्वोटी"

<sup>8</sup> Read "जनः"

<sup>9</sup> [The number of lines in the impression is 6.—Ed.]

[For a Nāḍōl inscription of the same king, dated in the same year, see above,

<sup>10</sup> Read "जेष्ठ".

- 2 समए<sup>1</sup> रथयात्रायां आगतेन (1) रा० राजदेवेन (1) आत्म(1)पाइलामध्यात् । [सर्व-  
साउतपुत्र<sup>2</sup>] विंसी-  
3 पको<sup>3</sup> दत्तः ॥ आत्मीयघाणकतेलव[ल]मध्यात्<sup>4</sup> । मातानिमित्तं<sup>5</sup> पलिकाद्वयं (1) द्वी २  
दत्तः(त्तं) ॥ म(॥)-  
4 हाजन(1)ग्रमीण<sup>6</sup> । जनपदसमन्नाय<sup>7</sup> । धर्माय<sup>8</sup> निमित्तं विंसीपको<sup>9</sup> १  
पलिकाद्वयं (1) दत्तं ॥ गोह(॥)-  
5 त्यानां सहस्रेण<sup>10</sup> ब्रह्म[ह\*]त्यासतेन<sup>11</sup> च । स्त्रीहत्याभ्रूणहत्या च<sup>12</sup> जतु<sup>13</sup> पापं (1)  
तेन पापेन लिप्यते सः<sup>14</sup> ।[1]<sup>15</sup>

XI.—NĀDLĀI STONE INSCRIPTION OF RĀYAPĀLADĒVA;  
[VIKRAMA-]SAMVAT 1202.

The inscription is engraved on the same lintel as No. X. It contains 5 lines of writing, covering a space of 1' 8½" broad by 4½" high. The characters are Nāgari. The language is Sanskrit, and, excepting the usual imprecatory verse at the end, the whole of the record is in prose. As regards orthography, the only points that call for notice are that a consonant following *r* is doubled, and that in l. 5 *jatu* is used instead of *yat*. Of rare and unusual words herein employed and not previously noticed, *dēśi* occurs in l. 3, and *kirāḍaūā* and *gāḍa* in l. 4. The last is used in the sense of "cart," and *kirāḍaūā* is, I am told, the same as *kirāḍuvā* or *kirāṇā*, employed to denote substances, such as gum, dry ginger, black pepper, coriander, and so forth. The meaning of the word *dēśi* is not quite certain. It seems tempting to take it in the sense of a guild, in which it occurs in the Pēhēvā inscription of the imperial Pratihāra Bhōjadēva I. (*above*, Vol. I. p. 187, l. 8) and the Harsha inscription of the Chāhamāna Vighraharāja (*above*, Vol. II. p. 124, l. 38). And this meaning suits here excellently. The same word occurs in another inscription found in the same temple as this, and apparently in the same sense. Another expression that requires to be noted is *la(lā)ga-māna*, the meaning of which seems to be "the measure or proportion (*māna*) of cess (*lāga*)."

The inscription opens with the date, *viz.* Friday, the 5th of the dark half of Āsōja (Āsṛvina) in the [Vikrama] year 1202, when Rāyapālādēva was the *Mahārājādhirāja* and the *rāuta* Rājādēva was the *ṭhakura* of Nādūladāgikā (Nāḍlāi). The object of the inscription is to record that the Vanajārakas (Vanjāris) of Abhinavapuri, Badāri and Nāḍlāi having assembled together into a guild (*dēśi*), Rājādēva granted, for the sake of the pious and the ascetics in the temple of Mahāvira, rupees two for each twenty *pālās* loaded on bullocks and rupee one for each cart filled with commodities, coming under the class of *kirāṇās*.

Badāri is probably Bōrli, 8 miles north of Nāḍlāi. Abhinavapuri is unknown to me.

<sup>1</sup> Read समये.

<sup>2</sup> I am not quite certain of this reading.

<sup>3</sup> Read °विंसीपको°.

<sup>4</sup> Read °तेलपल°.

<sup>5</sup> Read माद°.

<sup>6</sup> Read °ग्रामीण°.

<sup>7</sup> Read °समच°.

<sup>8</sup> Read धर्माय.

<sup>9</sup> Read विंसीपकः. [The space between °को and पलिका° is too big for the numeral १ alone.—Ed.]

<sup>10</sup> Read °हत्यासहस्रेण°.

<sup>11</sup> Read °श्रुतेन°.

<sup>12</sup> Probably °हत्याभ्यां was intended.

<sup>13</sup> Read यत्पापं.

<sup>14</sup> The letters पापेन and सः are not needed for the metre.

<sup>15</sup> [There are two more *akṣaras* in this line and another line below the 5th which may be transcribed as follows:

(l. 5 अस्मि-

(l. 6) नृवंसे चरा चीचे(1)यः कोपि नृपतिर्भवेत् । तस्याहं च करे [ल]यः (1) शासनं न[व्य]तिक्रमे[त्] । इ ॥ .  
—Ed.]

TEXT.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ संवत् १२०२ आसोजवदि ५ शुक्ले (1) श्रीमहाराजाधिराजश्रीराय-  
पालदेवराज्ये प्रवर्त्तमाने] ।
- 2 श्रीनटूलडागिकायां(1) रा० राजदेवठकुरेण प्रवर्त्तमानेन(1) [श्री]महावीरचैत्ये(1)  
साधुत-
- 3 पोधननि[ष्ठार्थे] (1) <sup>3</sup>श्रीअभिनवपुरीय(1)वदार्या(1) अ[त्रे]षु<sup>4</sup> स[म]स्तवणजारकेषु(1)  
देसी मिलित्वा<sup>5</sup> वृ-
- 4 [ष]भ[भ]रित(1)जतु<sup>6</sup> पाइलालगमाने<sup>7</sup>(1) ततु<sup>8</sup> वीसं प्रति(1)रूआ २ किराडउआ(1)  
गाडं प्रति रू १ वण-
- 5 जारकै <sup>9</sup>[ध]र्माय प्रदत्तं ॥ लोपकस्य ज[तु]<sup>10</sup> पापं [गो]हत्यासहस्रेण ॥ <sup>11</sup>ब्रह्म-  
हत्यासतेन(1) पापेन(1) लिप्यते सः<sup>12</sup> ॥

XII.—KIRĀDŪ STONE INSCRIPTION OF ĀLHANADĒVA;  
[VIKRAMA-]SAMVAT 1209.

This inscription was found in a Śaiva temple standing amidst the ruins of Kirādū near Hāthmā, about 16 miles north-north-west of Bādmēr, the principal town of the Mallāpi District, Jodhpur State. A transcript and translation of it have already been published in the *Bhāvnagar Prakrit and Sanskrit Inscriptions*, p. 172 ff. But this, like almost all the inscriptions in this book, is edited in a slovenly manner, and I, therefore, make no excuse for re-editing it here.

The inscription consists of 21 lines, covering a space of 1' 5½" broad by 1' 2" high. The middle portion of the stone as far as line 17 has peeled off. Nothing of importance, however, seems to have been destroyed, and the purport of the inscription is clear enough. The characters are Nāgarī. The language is Sanskrit, and the whole of the record is in prose. As regards orthography, it is sufficient to note (1) that a consonant following *r* is doubled and (2) that the sign for *v* is employed also for *b*, except once in *labdha* in l. 2. In l. 13 occurs the word *amāri-rūḍhi*, which, though known to Jaina scriptures, is foreign to Sanskrit literature. It means "the edict of the non-slaughter (of animals)."

The record opens with the date, viz. Saturday, the 14th of the dark half of Māgha in the [Vikrama] year 1209, when Kuma(mā)rapāla was the paramount sovereign and Mahādēva was doing all the business of the seal, relating to the drawing up of documents, etc. Lines 4-6 speak of his feudatory, the Mahīrāja Śrī-Ālanadēva, who obtained Kirāṭakūpa, Lātarhada and Śivā—through his (i.e. Kumārapāla's) favour. Then we are told that Ālanadēva, on the aforesaid date, which was the Śivarātri day, thinking the granting of security to animals to be the highest gift, issued injunctions, for the increase of his spiritual merit and fame, to the mahājanas, tāmbūlikas, and other subjects, forbidding the slaughter of living beings on the

<sup>1</sup> From the original stone.<sup>2</sup> Expressed by a symbol.<sup>3</sup> From here onwards many grammatical inaccuracies occur, which need not all be corrected.<sup>4</sup> Read अत्रत्येषु.<sup>5</sup> देस्यां मिलितेषु would have been expected.<sup>6</sup> Read यत्.<sup>7</sup> Read °लागमानं.<sup>8</sup> Read तद°.<sup>9</sup> Read °जारकेषु°.<sup>10</sup> Read यत्.<sup>11</sup> Read ब्रह्म° and °सतेन.<sup>12</sup> The verse obviously violates the metre.

8th, 11th and 14th days of both the fortnights of every month in the three towns named above and threatening with capital punishment those who killed or caused others to kill living beings. The Brāhmaṇa priests, ministers and others were also ordered to respect this edict of non-slaughter. And amongst these, he who commits the sin of taking life, should, it is stated, be fined five *dramma*s, but if the sinner be one attached to the king, he should be fined one *dramma* only. Then comes the sign-manual of the personage who issued the edict, who is here called *Mahārāja Śrī-Ālhanādēva*, followed by the approval of the great princes (*mahā-rājaputra*) *Kēlhaṇa* and *Gajasimha*. The edict was written by the *thakkura Khēlāditya*, minister for peace and war. Then we are informed, in a postscript, that this gift of safety to animals was caused to be proclaimed, with the permission of the king, by *Pūtiga* and *Sālīga*, sons of *Śubhamkara*, of the *Pōrvād* caste and residents of *Nadūlapura* (*Nādōl*). The inscription ends with the information that it was engraved by the *sūtradhāra Bhāila*. *Pūtiga* and *Sālīga* are no doubt the same individuals that had a similar edict promulgated through *Girijādēvi*, queen of *Pūnapākshadēva*, a feudatory of *Rāyapāla* and ruling over the province of *Ratnapura*, the southernmost district of *Mārwār*.<sup>1</sup>

It is worthy of note that the edict in question is to be made applicable to two distinct classes with varying degrees of rigour. The class to which it is to be applied with the greatest rigour is, of course, that of the merchants (*mahājānas*) and betel-sellers (*tāmbūlkas*), who doubtless must have, then as now, been Jains and consequently supposed to be the greatest respecters of animal life. The class, with reference to which the rigour is relaxed, is that of the ministers and priests. Of the first of these we cannot be certain whether they were recruited from the Brāhmaṇa caste. But the priests unquestionably can be no other than Brāhmaṇas, and when they are asked to respect animal life, it is plain that some Brāhmaṇas of *Mārwār* at any rate were then in the habit of eating flesh, which is now looked upon with abhorrence by them—due no doubt to the influence of Jainism which has been predominant in *Rajputānā* for the last six centuries, if not longer.

Next, the edict was to be in force at the three places, *viz.* *Kirātakūpa*, *Lāṭarhada*, and *Śivā*, the towns which *Ālhanādēva* secured through the favour of *Kumārāpāla*. *Kirātakūpa* is undoubtedly *Kirādū*, where the present inscription was found. It is mentioned twice in another inscription, in the same temple, dated V.E. 1235, and pertaining to the reign of the Chaulukya sovereign, *Bhimadēva*. *Lāṭarhada* must doubtless be the same as *Lāṭahrada*, occurring in *Bhinmāl* Inscriptions Nos. XI and XII, and *Rāṭahrada* in the *Sāndhā* hill inscription of *Chachigadēva*. Professor Kielhorn, when he edited the last inscription, was unable to identify it. But, as suggested to me by *Munshi Devi Prasad* of *Jodhpur*, it must be identified with *Rādḍhaḍā*, which was the original name of the district round about *Nagar-Gudhā* in the *Mallāṇi* province, *Mārwār*. The third place is *Śivā*.—The full form of the name is unfortunately not preserved, but I have no doubt that it must have been some name corresponding to the modern *Sheo*, a town of antiquity and even now of some importance, and the headquarters of a district of the same name.

#### TEXT.<sup>2</sup>

- 1 श्री ॥ संव[त्] १२०८ माघवदि १४ शनी अद्येह ओ[म] . . .  
 . . . . . हाराजाधिराजप-<sup>4</sup>  
 2 रमेश्वरउमापतिवरलक्षप्रशा(सा)दप्रौढप्रताप . . . . .  
 . . . . . निर्जित[श]कभरी-

<sup>1</sup> *Bhavnagar Prakrit and Sanskrit Inscriptions*, p. 206.

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read °महाराजा°.

- 3 भूराज्यीमत्कुसरपालदेवकल्याणविजय<sup>1</sup> . . . . .  
 . . . . . पञ्चमहादेवे [श्री]-
- 1 श्रीकरणादौ समस्तमुद्राव्यापारान् परि[पं]<sup>2</sup> . . . . .  
 . . . . . [प्र]भुप्रसादावा-
- 5 मञ्चीकिराटकूपलाटर्हदशिवा . . . . .  
 . . . . . <sup>3</sup>राजश्रीआलण-
- 6 देवः शिवरात्रिचतुर्दश्यां शुचिर्द . . . . .  
 . . . . . [पु]ण्ययशोऽभि-
- 7 वृद्धये प्राणिनामभयप्रदानं म<sup>4</sup> . . . . .  
 . . . . . [हा]जनतावूलि-<sup>5</sup>
- 8 कसमसप्रकृतीन्<sup>6</sup> संवीध्य<sup>7</sup> अभय<sup>8</sup> . . . . .  
 . . . . . [से]<sup>9</sup> मासे उभ-
- 9 योः पक्षयोः अष्टमीएकादशीचतुर्द[शी] . . . . .  
 . . . . . दत्तं अतोऽनंत-
- 10 रं एतासु तिथिषु नगरत्रयेपि जी[व] . . . . .  
 . . . . . [जा]<sup>10</sup> च व्यतिक्रम्य जी-
- 11 वानां वध<sup>10</sup> कारयति करोति वा स व्यापा<sup>11</sup> . . . . .  
 . . . . . आचन्द्रार्कं याव-
- 12 त् केनापि न लोपनीयं । अपरं पुरोहिता [अमा]<sup>12</sup> . . . . .  
 . . . . . सर्वैरपरैश्च ए-
- 13 षा अमारिरूढिः प्रमाणीकार्या । [यः को] . . . . .  
 . . . . . कालेन क्षीयते
- 14 फलं । एषस्याभयदानस्य<sup>13</sup> क्षय . . . . .  
 . . . . . स्य प्रदत्ताऽभ-
- 15 यदक्षिणा न तु विप्रसहस्रेभ्यो . . . . .  
 . . . . . कोपि पापिष्ठतरो जी-

<sup>1</sup> Supply °राज्ये after °विजय°.<sup>4</sup> Supply महादानं मत्वा°.<sup>7</sup> Read संवीध्य.<sup>9</sup> Read मासे.<sup>12</sup> Read अमास्याः.<sup>2</sup> Restore परिपश्यति.<sup>5</sup> Read तावूलि°.<sup>8</sup> Supply °दानशसनं प्रदत्तं after अभय°.<sup>10</sup> Read वध.<sup>13</sup> Read एतस्या°.<sup>3</sup> Restore °महाराज°.<sup>6</sup> Read °समस्तप्रकृतीः°.<sup>11</sup> Read व्यापादनौयः.



- 16 ववधं कुरुते तदा स पंचद्रुमैर्दंड[नीयः]<sup>1</sup> . . . . .  
 . . . . . [द्वयो] महाराजिकस्यैको
- 17 द्रुमोस्ति ॥<sup>2</sup> स्वहस्तोयं महारा[जश्रीआल्लहणदेवस्य] ॥ श्री महा-  
 राजपुत्रश्रीकेल्लहण-
- 18 देवमतमेतत् ॥+ महाराजपुत्रगजसिंहस्य [म]तं ॥ साधिविशिष्टक ठ०  
 खेलादित्येन लि-
- 19 खितमिदं ॥ <sup>3</sup>श्रीनदूलपुरवासिप्राक्वाटवंशप्रभृतसु(शु)भंकराभिधानश्रावकः  
 तत्पुत्रौ क्षि-
- 20 तितलधर्मतया<sup>4</sup> विख्यातौ पूर्व(ति)गशालिगौ [।<sup>5</sup> ] ताभ्यामतीवक[प]पराभ्यां  
 प्राणिनामभयप्रदानश-
- 21 शनं<sup>6</sup> विज्ञप्य<sup>7</sup> कारापितमिति<sup>8</sup> ॥ ॥<sup>9</sup> उत्कीर्णं सूत्र० भाइलेन ॥

XIII.—SĀṆḌĒRĀV STONE INSCRIPTION OF KĒLHANĀDEVA;  
 [VIKRAMA-]SĀMVAT 1221.

This inscription was found at Sāṇḍērāv, about 10 miles north-west of Bālī. It is engraved on a lintel in the *sabhā-maṇḍapa* of the temple of Mahāvira.

The record contains 4 lines of writing, which covers a space of 3' 11" broad by 3½" high. The characters are Nāgarī. The language is Sanskrit, and the whole of the inscription is in prose. As regards lexicography, *kalyāṇika* or *kalyāṇaka* occurs in ll. 1 and 3, and *yugāṁdhari* and *hāēla* in ll. 2 and 4, and *talārābhāṇya* in l. 2. *Kalyāṇika* is a term peculiar to Jaina theology. *Kalyāṇikas* are the auspicious days, five in number, on which took place (1) the *chyavana* (conception), (2) *janma* (birth), (3) *dikshā* (initiation), (4) *kēvalajñāna* (enlightenment), and (5) *nirvāṇa* (final beatitude) of each of the Tirthaṁkaras. The expression occurs in No. II of the Mount Ābū inscriptions edited by Dr. Lüders;<sup>9</sup> and on the door jambs of the subsidiary cells in the temple of Tejapāla at Dēlvādā, the *pañcha-kalyāṇikas* are specified of all the Tirthaṁkaras, to whom they are dedicated. The meaning of *yugāṁdhari* and of *hāēla* is unknown to me. But I surmise that *hāēla* here stands for *hala* and that *yugāṁdhari* is the name of a specific kind of corn known as *jvār*. The sense of the remaining word, *viz.* *talārābhāṇya*, is also not certain. The expression no doubt occurs in a Māngrōl inscription published in the *Bhāvnagar Prakrit and Sanskrit Inscriptions*, p. 158, where it is translated by "the revenue of Talārā" which hardly helps us. The same inscription is published in *Bhāvnagar Prāchīna-Śodhasaṅgraha*, Bhāga I. p. 5 ff. It is translated in Gujarātī on p. 9 by *khusākī jakātani-ūpaja*, i.e. the income or revenue from tolls. In the English rendering of it in the same volume, it is stated that *talārā* is the same as the modern *talōdarā*. The same

<sup>1</sup> Read °द्रुमैर्दंड°.

<sup>2</sup> This is followed by the mark of a spear.

<sup>3</sup> Read °प्राग्वाट°.

<sup>4</sup> Read क्षितिले.

<sup>5</sup> Read °शालि°.

<sup>6</sup> Read विज्ञप्य.

<sup>7</sup> Read कारित°.

<sup>8</sup> [There are some symbols engraved between the two double strokes; but they are not quite clear.—Ed.]

<sup>9</sup> Above, Vol. VIII. p. 206.

word occurs as *talāra* or *talāraksha* in the Chirwā inscription edited by M. Geiger in the *Vienna Or. Jour.*, 1907, pp. 143 ff. The authority of Hēmachandra and Trivikrama is quoted there to show that it is equivalent in meaning to *purīdhyaṣhaḥ* or *nagararakshaḥ*. This would correspond to the office of a *koṭwāl* or city magistrate. But *tala* is often used in inscriptions to mean the "suburbs of a town." A *talāra* would thus be to the suburbs what a *koṭwāl* is to a city.

The inscription is dated on Friday, the 2nd of the dark half of Māgha in the [Vikrama] year 1221, and refers itself to the reign of Śrī-Kēlhaṇadēva. It states that Ānaladēvi, queen-mother of Kēlhaṇadēva granted one *hāḍla* (i.e. as much land as could be tilled by a single plough in one day) of *yugaṇḍharī* or *juṇr* corn from the king's personal property (*bhōga*), to the god Mahāvira, *mūlanāyaka*, the primeval leader, of the Shamḍēraka-*gachchha*, to celebrate the *kalyāṇika* corresponding to the 13th of the dark half of Chaitra. One *dramma* was also given from the revenue of *talārā* by the Rāshtrakūṭas Pātū and Kēlhaṇa and their brother's sons Ūttamasīha, Sūdraga, Kālhaṇa, Āhaḍa, Āsala, Apatiga and others with reference to the same *kalyāṇika*. Similarly one *hāḍla* of *yugaṇḍharī* was also granted by the *rathakāras* or cart-builders, Dhanapāla, Sūrapāla, Jōpāla, Sigadā, Amiyapāla, Jisahaḍa, Dēlhaṇa, and so forth, all residing at Shamḍēraka, in connection with the *kalyāṇika* falling on the 13th of the bright half of Chaitra.

Ānaladēvi, mentioned in this inscription as the queen-mother of Kēlhaṇadēva must undoubtedly be the same as Annaladēvi spoken of in the Nāḍl plates as the consort of Ālhaṇa, father of Kēlhaṇa.<sup>1</sup> In this last inscription, she is represented to have been the daughter of Sahula of the Rāshtrauḍa family. Rāshtrauḍa is obviously the same as Rāshtrakūṭa, and the Rāshtrakūṭas, Pātū, Kēlhaṇa, and so forth, referred to in our inscription, must, therefore, be taken to be her relatives on her father's side.

#### TEXT.<sup>2</sup>

- 1 श्री<sup>3</sup> ॥ संवत् १२२१ माघवदि २ शुक्ले अद्येह श्रीकेल्लहणदेवविजयरा[ज्ये] ।  
तस्य मातृराज्ञीश्रीआन[ल]देव्या<sup>4</sup> श्रीषंडेरकीयमूलनायकश्रीमहावीरदेवाय  
[चै]त्रवदि १३ कल्याणिकनि[मि]तं राजकीय-
- 2 भोगमध्यात्(।) युगंधर्याः हाएल एक[\*] प्रदत्तः । तथा राष्ट्रकूटपातूकेल्लहणत[ज्ञा]-  
तुजजन्तमसीहसूद्रगकाल्लहणआहडआसलअणतिगादिभिः तलाराभाव्यथस(?)गट-
- 3 सत्तात्(।) अस्मिन्नेव कल्याणके द्र १ प्रदत्तः ॥१ तथा श्रीषंडेरकवास्तव्य-  
रथकारधणपालसूरपालजोपालसिगडाअभियपालजिसहडदेल्हणादिभिः [चै]त्र-  
सुदि १३ कल्याणके
- 4 युगंधर्याः [हाएल] ए[क १ प्र]— —<sup>5</sup>

#### XIV.—NĀḌLĀI STONE INSCRIPTION OF KĒLHAṆA; [VIKRAMA-]SAMVAT 1228.

The subjoined inscription was found near the temple of Mahādēva, about one mile south-west of Nāḍlāi. The shrine of it is really a natural cave, and this is the reason why it is also

<sup>1</sup> Above, Vol. IX. p. 68 ff. and *Ind. Ant.* Vol. XL. p. 144.

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The letter *la* of "Ānala" is engraved above the line.

<sup>5</sup> Supply °दत्तः

called *bhainyar-kā-mandar*, i.e. a subterranean temple. It originally had a *sabhā-maṇḍapa*, which is now well-nigh destroyed. And the stone, on which the inscription is engraved, appears to have been a lintel somewhere in the *sabhā-maṇḍapa*.

As I received news of this inscription just as I was on the point of leaving Nāḍlāi, I was not able to take any impressions of it nor to take its measurements. It contains 3 lines of writing. The characters are Nāgarī. The record is in prose. The language is partly Sanskrit and partly vernacular. One curious thing in this connection is that *svastī* is twice used like *śrī*, as an honorific prefix to the names of places. Thus the forms Svasti-Sōnāpā° and Svasti-Nāḍūlē are employed instead of Śrī-Sōnāpā° and Śrī-Nāḍūlē. As regards orthography, it may be noted that (1) *Kuṁvara*° is used for *Kumāra*° in l. 1, (2) *īṭakī* for *īṣṭakā*, and (3) the date 1228 in l. 1 is written half in ciphers and half in letters. With reference to rare or unusual words, the following may be noticed : (1) *akshasīma*, (2) *lāpanīya*, (3) *ḍamā*, and (4) *chahūṭā-pana*, the meaning of none of which is known to me.

The inscription opens with the date viz. Monday the 13th of Mārgaśīrsha in the [Vikrama] year 1228, during the victorious reign of the Chaulukya sovereign Kumārapāla, when Kēlhaṇa was ruler of Nāḍūlya, and Rāpā Lakhamāṇa of Vōripadyaka, and Anasiha was the *phikur* of Sōnāpā. It then states that the *maṇḍapa*, *akshasīma*, and *ḍamā* of the temple of Bhivaḍēśvara were constructed by Pāhiṇi, son of the *sūtradhāra* Mahāḍūa and his wife Jasadēvi. They consisted of stones and bricks, and their construction cost 330 *drummas*. He was helped in this religious work by the *sūtradhāra* Mahidarā and Imdarāka.

Of the localities herein mentioned, Nāḍūlya and Sōnāpā are, of course, Nāḍōl and Sōnāpā. Vōripadyaka is probably to be identified with Bōrlī, about 8 miles north of Nāḍlāi.<sup>1</sup>

#### TEXT.<sup>2</sup>

- 1 श्री<sup>3</sup> संवत् १२ अठ्ठा(।)वीसा वर्षे<sup>4</sup> मागसिर सुदि १३ सोमि श्रीभिव-  
डेश्वरदेवस्य । १ श्रीकुंवरपालदेवविजयराज्ये । श्रीनाडूल्यापुरात्(।) श्री-  
केल्हणःराजे<sup>5</sup> वोरिपद्यके(।) राणा-
- 2 लखमण(।)राजे<sup>6</sup> । स्वस्तिसोनाणायामे(।) ठा अणसीडूस्य । स्वस्तिनाडूले  
सूत्रमडडूअ (।) भार्या जसदेवि(।)सुतपाहिणी मंडपः करापनीयः<sup>7</sup> ।  
अचसामलापनीयः डमा
- 3 । कर्त्तव्या पाषाणइटकायां घटितः चहूटापने द्र ३३० लागे । धर्मसखा  
इत<sup>8</sup> सूत्र महिदरा तथा इंदराको घटितं कार्य । — — —  
कापाडीय ।

<sup>1</sup> [On p. 42 above, Bōrlī has been identified with Badāri.—Ed.]

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> As the inscription does not aim at giving a grammatically correct Sanskrit text, it is not desirable to correct all inaccuracies.

<sup>5</sup> Read °केल्हणराज्ये.

<sup>6</sup> Read °राज्ये.

<sup>7</sup> Read कारणीयः

<sup>8</sup> Probably अच was intended.

XV.—LĀLRĀI STONE INSCRIPTION OF KĒLHAṆADĒVA;  
[VIKRAMA-] SAMVAT 1233.

This inscription was found amidst the scattered ruins of a Jaina temple at Lālrāi, 5 miles south-east of Bāli. It contains 18 lines of writing, covering a space of 10¼" broad by 1' 2½" high. Up to line 8, the inscription is intact, and of the two lines following only a letter or two are gone. But of ll. 11-18, the whole of the proper right half is destroyed. The characters are Nāgarī. The letter *ḍ* is here throughout denoted by the curious sign which has been noted above, and which contains a loop on the left side. The whole of the record up to line 16 appears to have been in prose, and the last two lines, occupied by a well-known imprecatory verse. The language is Sanskrit. As regards orthography, it is worthy of note that a consonant following *r* is doubled, and that the sign for *v* is used both for *v* and *b*. As regards lexicography, the word *urahāri* and the expression *Gūjara[tri]-hāra[ka]* occurring in l. 8, and *javā*, in l. 9, may be noticed. *Urahāri* appears to me to be the name of an *araghaṭa* or a well with a wheel to raise water up. In fact, in Goḍvād I found many such wells given strange names. *Gūjara[tri]*, I think, is the same as *Gurjaratrā*. *Hāraka*, as suggested above in No. III, denotes a certain kind of measure, and *java*, of course, stands for *yava* or barley corn.

The record is dated Thursday, the 13th of the dark half of Jyaisṭha in the [Vikrama] year 1233, and refers itself to the reign of the *Mahārājādhirāja Śrī-Kēlhaṇadēva*, ruling at Nāḍūla. It then tells us that the *rājaputra Lākhaṇapālha* and the *rājaputra Abhayapāla*, proprietors (*bhōktri*) of Sināṇava, and sons of Kirtipāla, doubtless younger brother of Kēlhaṇa and donor of the Nāḍol plates (above, Vol. IX. p. 63 ff.) made a grant conjointly with the queen Mahibaladēvi in the presence of the village *pañcha* (*pañcha-kula*) for celebrating the festival of the god Sāmtinātha. The grant consisted of barley corn measuring one *hāraka* as used in (the country of) Gūjaratṛi, from the *araghaṭa* or machine-well called *Urahāri*<sup>1</sup> and belonging to the village of Bhāḍiyāuva. The names of those who were witnesses to this benefaction are lost.

As regards the localities mentioned in this record, Sināṇava, which is also called Samnā-paka in No. XVI, is doubtless Sōnāṇā, mentioned in the last epigraph. Bhāḍiyāuva also occurs in No. XVI, and is to be identified with Bāḍvā (Barwa), 5 miles south-west of Lālrāi. Samipātī, which occurs in l. 13, has been shown to be Sēvādī. Gūjaratṛi is mentioned also in No. XVI, and is the same as Gurjaratrā of the Daulatpurā charter of the imperial Pratibhāra Bhōjadēva I., which comprised the modern districts of Parbatsar, Mārōṭ and Ḍiḍwānā. Nāḍūla is, of course, Nāḍol.

TEXT.<sup>2</sup>

- 1 श्री<sup>3</sup> ° ॥ संवत् १२३३ जे(ज्ये)ष्ठवदि १३ गुरौ [I\*]
- 2 अथेह [श्री]नडूले महाराजाधिराजश्री(॥)-
- 3 केल्लहणदेवरान्ये वर्त्तमानः<sup>4</sup> श्रीकीर्त्ति(॥)-
- 4 पालदेवपु[त्रे]<sup>5</sup> सिनाणवभोक्ताराजपु<sup>6</sup>(॥)-
- 5 [त्र]लाषणपा[ल्ल]राजपुत्रअभयपाल<sup>7</sup> रा-

<sup>1</sup> [Perhaps the field or fields irrigated by the machine-well had to supply the barley corn required for the festival.—Ed.]

<sup>2</sup> From inked impressions.

<sup>3</sup> Read वर्त्तमाने.

<sup>4</sup> Read °भोक्तृ°.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read °पुत्रेः.

<sup>7</sup> Read °पाले.

- 6 श्रीश्रीमहिवलदेविसहितैः<sup>1</sup> श्रीशान्ति-  
 7 नाथदेवयानानिमित्तं भडियाउव[अ]-  
 8 रघटउरहारिमध्यात् गूजर[तृ]हार-  
 9 <sup>2</sup>.१ जवा ग्रामपंचकुलसमन्ति<sup>3</sup> एतत्  
 10 . . दानं<sup>4</sup> कृतं पुण्याय [।\*] साक्षि<sup>5</sup> अत्र वास्त-  
 11 . . . . . [ङ्ग]ण . . .  
 12 . . . . . सी० देवल[ये]०  
 13 . . . . . समीपाटीय-  
 14 . . . . . पाजून ग्राम-  
 15 . . . . . [स]मन्तं आदानं  
 16 . . . . . मितस्य २ त . .  
 17 . . . . . हत्यापातकेन लि-  
 18 . . . . . ॥ [११]

XVI.—LĀLRĀĪ STONE INSCRIPTION OF LĀKHAṆAPĀLA AND ABHA-  
 YAPĀLA; [VIKRAMA-] SAMVAT 1233.

This inscription was, like No. XV, found amidst the ruins of a Jaina temple at Lālrāī. It consists of 13 lines of writing, covering a space of  $8\frac{1}{2}$ " broad by  $11\frac{1}{2}$ " high. The characters are Nāgarī. From the word *tathā* in l. 10 onwards, all the lines appear to have been afterwards added and are engraved in smaller characters. The peculiar form of the letter *ḍ* noticed above also occurs here. The language is Sanskrit, and the whole of the inscription is in prose. As regards orthography, it may be noted that *sha* is used for *kha* three times (ll. 1, 2 and 6). In respect of lexicography, the following words deserve to be noticed: (1) *sīra* in ll. 5-6 and 12, which seems to have been used in the sense of, not 'a plough,' but 'a ploughman or cultivator' and (2) *sē* in l. 7 which stands for *sēi*, a kind of weight mentioned in my remarks on No. X.

The record is dated on the 3rd of the bright half of Vaiśākha in the [Vikrama] year 1233, and speaks of the princes (*rājaputra*) Lākhaṇapāla and Abhayapāla as the proprietors (*bhōktrī*) of Saṁnāpaka (cf. No. XV). It then states that Bhivaḍā, Āsadhara, and other cultivators granted for their spiritual merit, four *sēis* of barley-corn from (the field called) *Khāḍisīra* to the god Śāntinātha in connection with the festival of the Gūjaras. The postscript (ll. 10-13) records that Āsadhara, Sirōiya and other cultivators granted for the spiritual merit of Vilha, one *karōthu* (*hāraka*?) of barley-corn from the machine-well of Bhāḍiyāva (Bāḍvā).

TEXT.<sup>6</sup>

- 1 संवत् १२३३ वैशाखसुदि ३(?)  
 2 'संनाणकभोक्ता राजपुत्रलाखण-

<sup>1</sup> Read °वलदेवौ°.

<sup>2</sup> Read °हारक.

<sup>3</sup> Read °समन्तं.

<sup>4</sup> Supply सह° before दानं.

<sup>5</sup> Read साक्षी

<sup>6</sup> From inked impressions.

<sup>7</sup> Read °भीकारौ.

- 3 पालराजपुत्रभयपाल<sup>1</sup> तस्मि-  
 4 न् राज्ये वर्तमाने चा० भीवडा प-  
 5 डिदेह[व]सी सू० आसधरं सम[स्त]-  
 6 सीरमहितै<sup>3</sup> खाडिसीरज्वमध्या-  
 7 त् जवा<sup>4</sup> से 8 गूजरीजात्रानिमित्तं  
 8 [अ]शान्तिनाथदेवस्य दत्ता<sup>5</sup> पुण्याय<sup>6</sup> [।\*]  
 9 यः कोपि लुप्यते<sup>7</sup> स पापेन<sup>8</sup> क्षिय-  
 10 ते ॥ मंगल<sup>9</sup> भवतू<sup>10</sup> ॥ तथा भडियाउन्न-  
 11 अ[र]हटे आसधरसीरोदयसम[स्त]-  
 12 सीरण जवा<sup>11</sup> ह[र]ीथु १ गूजरतृयात्रहि<sup>12</sup>  
 13 वील्ह[स्य] पुण्यार्थं ॥१

XVII.—SĀṆḌĒRĀV STONE INSCRIPTION OF KĒLHAṆADĒVA;  
 [VIKRAMA-] SĀMVAT 1236.

This inscription, like No. XIII, was found at Sāṇḍērāv, and is incised on a pillar in the *sabha-maṇḍapa* of the temple of Mahāvira. The record contains 10 lines of writing, which covers a space of 1' 3½" broad by 8" high. The first 4 lines are well preserved and can be easily read, the remainder being too weather-worn to be deciphered with perfect confidence. The characters are Nāgarī. The language is Sanskrit, and the whole of the inscription is in prose. As regards orthography, the only point that requires notice is the doubling of a consonant following an *r*. As regards lexicography, attention may be drawn to the words *drāḍā*, l. 8, and *sārī*, l. 9. The latter occurs also in the Mount Ābū inscription No. II (above, Vol. VIII. p. 220, l. 9), where the sense of 'care, supervision' has been assigned to it by Prof. Lüders.<sup>13</sup>

The first line of the inscription is an independent record in itself, and speaks of a column having been presented by Rālhā and Pālhā, sons of Thāmthā, in memory of their mother. The second line contains the date, Wednesday, the 2nd of the dark half of Kārttika in the [Vikrama] year 1236, and the inscription refers itself to the reign of the Mahārājādhirāja Śrī-Kēlhaṇadēva of Naḍūla. Then we are told that his own house was placed by Rālhāka, son of Thāmthā, together with his brother Pālhā and his sons Sōḍhā, Śubhāmkara and others at the disposal of Śrī-Pārśvanātha, the god of Shāṇḍēraka (Sāṇḍērāv) in the *bhukti* or personal property of the queen Jālhaṇadēvī. Four *drāḍas* were to be given to the god annually by people residing in Rālhā's house: Lines 9-10 are apparently connected with line 1 and inform us that the pillar was restored for the spiritual benefit of Dhāramati on Saturday, the 12th of the bright half of Jyāistha in the [Vikrama] year 1266. Dhāramati is called *mātrī* and was probably the mother of Rālhā and Pālhā.

<sup>1</sup> Read °पालौ.

<sup>4</sup> Read ज(य)वाः.

<sup>7</sup> Read लोपयति.

<sup>10</sup> Read भवतू.

<sup>2</sup> Read °आसधरैः.

<sup>5</sup> Read दत्ताः.

<sup>8</sup> Read पापेन,

<sup>11</sup> Read ज(य)वाः.

<sup>3</sup> Read °सहितैः.

<sup>6</sup> Read पुण्याय.

<sup>9</sup> Read मंगलं.

<sup>12</sup> I do not understand for what °यात्रहि is intended. Does it stand for यात्रायै ?

<sup>13</sup> [See also above, Vol. VIII. p. 205, note 2.—Ed.]

TEXT.<sup>1</sup>

- 1 ॥ [थां]थासुतराल्हापाल्हा[भ्यां] मातृप[द]श्रीनिमि[त्ति] [स्त्रं]भको<sup>2</sup> प्रदत्तः<sup>3</sup>  
 2 [सं]वत् १२३६ का[र्त्ति]कवदि [२] बुधे अ[द्ये]ह श्रीनडूले महारा[जा\*]धिराजश्री-  
 3 केल्लहणदेवकल्याणविजयराज्ये प्रवर्त्तमाने [राज्ञी] श्रीजाल्लहणदेवि-  
 4 भुको<sup>4</sup> श्रीष[डेर]कदेवश्रीपार्श्वनाथप्रतापतः थांथासुतराल्हाके[न] भा(भा)तृ-  
 5 पाल्हापुत्रसोढासुभकररा[म]देवधरण[यवो]हीषवर्द्धमा[न]लक्ष्मी-  
 6 धरसहजिगस[ह]देव[सहियग]छा(?)[रा]सांधीरणहरिचंद्रवरदेवादि-  
 7 भिः युतेन म — — परमश्रेयोर्थे<sup>5</sup> विदितनिजगृ[हं] प्रदत्तः<sup>7</sup> ॥ राल्हाश(स)-  
 8 [क्]मानुषै<sup>8</sup> वसन्तिः व[र्ष] प्रति द्राएला ४ प्रदेया<sup>9</sup> [i\*] शेषजनानां वस-  
 9 तां साधुभिः गोष्ठिकेः<sup>10</sup> सारा कार्या ॥ संवत् १२३६ वर्षे ये-  
 10 <sup>11</sup>[ष्ट]सुदि १३ शनौ सो[यं]<sup>12</sup> मातृधारमति<sup>13</sup> पुनः स्त्रंभको उधृत<sup>14</sup> [i\*]

XVIII.—JĀLŌR STONE INSCRIPTION OF SAMARASIMHADEVA;  
 [VIKRAMA-] SĀMVAT 1239.

This inscription was found at Jālōr, the principal town of the district of the same name, Jōdhpur State. It is incised on two lintels, one above the other and standing upon pillars near the north end of the principal cloister of an old mosque, now used as a *tōphkhānā*. The mosque is evidently constructed of materials supplied by demolishing old temples, and these two lintels appear to have been brought from an old Jaina shrine, as will be seen from the contents. Portions of these lintels have been cut off on their proper right in order to suit their new surroundings. The inscription on the upper lintel consists of 3 lines, and covers a space of 8' 2½" broad by 4" high, while the lower one is composed of 4 lines, and extends over a space of 8' 5" broad by 5" high. But though the inscriptions are thus engraved on two different stones, they really form one record. The portion extant is in a perfect state of preservation. The letters are here and there filled with mortar, but that does not prevent any one deciphering the record. The characters are Nāgarī. The letter *sh* is incised at least twice instead of *kh*, as in later Rājputānā inscriptions. The sign for *b* occurs, and differs from *v* only by a minute dot in the loop of the latter. The language is Sanskrit, and the record is partly in prose and partly in verse. The verses are numbered, and are seven in all. In respect of orthography, the only point that calls for notice is the doubling of *t* in conjunction with a preceding *r*. As regards

<sup>1</sup> From the original stone.

<sup>2</sup> Read स्त्रंभकः.

<sup>3</sup> Read प्रदत्तः.

<sup>4</sup> Read भुको. The akshara को may also be read को. Between the aksharas सु and को there is a small circle.

<sup>5</sup> [The reading may also be षडैके.—Ed.]

<sup>7</sup> These six letters are doubtful. [Perhaps परायणार्थे is meant.—Ed.]

<sup>8</sup> Read प्रदत्तः.

<sup>9</sup> Read सरकमानुषैः.

<sup>10</sup> Read प्रदेयाः.

<sup>10</sup> Read गोष्ठिकेः.

<sup>11</sup> Read ज्यैष्ठ्यं.

<sup>12</sup> [The reading here may be सोढामातृ.—Ed.]

<sup>13</sup> Some such word as श्रेयोर्थे has probably to be supplied after धारमति.

<sup>14</sup> Read स्त्रंभक उधृतः.

lexicography, attention may be drawn to the word (1) *krama*, l. 1, which is used in the rather rare sense of "a foot," and (2) *taskara*, l. 2, which seems to have been employed in the sense of "banditti" or "unsettled tribes."

The record opens with an invocation (v. 1) to Nābhēya, i.e. Rishabhanātha, the first Tirthamkara. It then refers itself in prose to the reign of the *Mahārāja Samarasimhadēva*, son of the *Mahārāja Kirtipālādēva*. The latter, we are told, was a son of the *Mahārāja Ālhaṇa*, who belonged to the lineage of the *Mahārāja Anahila*, "the moon in the sky (i.e. the family) of Chāhumāna." It further speaks of the Rājput (*rājaputra*) Jōjala as *rājya-chintaka*, i.e. apparently a person looking after the administration of the kingdom. By the way we are informed that he held in scorn the multitude of the unsettled tribes (*taskara*) of the whole district of Pilvāhikā. Then follow two verses, the first of which bestows conventional praise on Samarasimha and the second states that Jōjala was his maternal uncle. Pilvāhikā is probably Pilvā in the Parbatsar District of the Jōdhpur State on the frontiers of the Kishangadh State, and the *taskaras* are perhaps the Bāvris, who still abound there. Then follows a prose passage (ll. 4-5) which says that 'this *maṇḍapa*,' referring, of course, to the *maṇḍapa* where the inscription was originally engraved and which had been dedicated to the first Tirthamkara, as appears from the invocatory and also the last verse, was caused to be made by the devout Śrāvaka Seth Yaśōvira, son of Seth Yaśōdēva, of the Śrīmāla family. He had been joined in this work by all the members of the *gṛsthi* and apparently also by his brothers Yaśōrāja and Jagadhara. Yaśōvira is spoken of as waiting upon Pūrṇabhadrasūri, pupil of Chamdrasūri, the foremost of the Chamdragachchha. The date of the erection of the *maṇḍapa* was Thursday, the 5th of the bright half of Vaiśākha of the [Vikrama] year 1239. Three verses (4-6) are afterwards incised in praise of the *maṇḍapa*, and verse 7 expresses a wish for its permanence. Then we are told that the inscription was a composition of Pūrṇabhadrasūri, and the record closes with a benediction in favour of the *saṃgha* or Jain community.

#### TEXT.<sup>1</sup>

- 1 . . . [1] — — त्रैलोक्यलक्ष्मीविपुलकुलगृहं धर्मवृत्तलवालं(1) श्रीमन्ना-  
भयनाथक्रमकमलयुगं मंगलं वस्तनोतु । मन्ये मंगल्यमालाप्रणतभवभृतां  
सिद्धिसौधप्रवेशे यस्य स्कंधप्रदेशे विलसति गवलश्यामला कुंतलाली ॥१  
श्रीचाहुमानकुलांबरमृगांश्रीमहाराजअणहिलान्वयोद्भवश्रीमहाराजआल्लहणसुत
- 2 . . . . . र्यावलीदुर्ललितदलितरिपुबलश्रीमहाराजकीर्ति-  
पालदेवहृदयानंदिनंदनमहाराजश्रीसमरसिंहदेवकल्याणविजयराज्ये तत्पादपद्मोपै-  
जीविनि निजप्रौढिमातिरेकतिरस्कृतसकलपील्वहिकामंडलत[स्क]रव्यतिकरे(1)  
राज्यचिंतके जोजलराजपुत्रे इत्येवं काले प्रवर्तमाने [1\*]
- 3 . . . . . [f]रपुकुलकमलेंदुः पुण्यलावण्यपात्रं नयविनयनिधानं  
धाम सौंदर्यलक्ष्म्याः । धरणीतक्ष्णनारीलोचनानंदकारी जयति समरसिंह-  
क्षमापतिः सिंहवृत्तिः ॥२ तथा ॥ औत्पत्तिकीप्रमुखबुद्धिचतुष्टयेन निर्णीतभूप-  
भवनोचितकार्यवृत्तिः । यन्मातुलः समभवत् किल जोजलाहो

<sup>1</sup> From the original stone.

<sup>2</sup> Restore साक्षात्त्रैलोक्यं.

<sup>3</sup> Read पुत्र इत्येवं.



- 4 — — — 'खंडितदुरंतविपक्षलक्षः' ॥३ श्रीचंद्रगच्छ सुखमंडनसुविहितयतितिलकसुगुह्यश्रीचंद्रसूरिचरणनलिनयुगलदुर्ललितराजहंसश्रीपूर्णभद्रसूरिचरणकमलपरिचरणचतुरस्रधुकरेण समस्तगोष्ठिकसमुदायममन्वितेन श्रीश्रीमालवंशविभूषणश्रेष्ठियशोदेवसुतेन सदाज्ञाकारिनिज-
- 5 — 'तृयशोराजजगधरविधीयमाननिखिलमनोरथेन' ३श्रेष्ठियशोवीरपरमश्रावकेण संवत् १२३८ वैशाखसुदि ५ गुरौ सकलत्रिलोकीतलाभोगभ्रमणपरिष्ठां[त]-कमलाविलासिनोविश्रामविलासमंदिरं अयं मंडपो निर्मापितः ॥ तथा हि ॥ नानादेशसमागतैर्नवनवैः स्त्रीपुंसवर्गैर्मु[हु]र्यस्यै-
- 6 — — — वावलोकनपरैर्नो तृप्तिरासाद्यते । स्मारं स्मारमयो यदीयरचना-वेचिचविस्फूर्जितं तैः स्वस्थानगतैरपि प्रतिदिनं सोत्कण्ठमावर्ण्यते ॥४ वि[श्व]-भरावरवधूतिलकं किमेतल्लीलारविंदमथ किं दुहितुः पयोधेः । दत्तं सुरैरमृतकुंडमिदं किमत्र यस्यावलोकनविधौ विविधा विकल्पाः ॥५ गर्तापूरेण पातालं
- 7 . . . [ण]<sup>१</sup> महीतलं । तुंगत्वेन नभो येन व्यानये भुवनत्रयं ॥६ किं च ॥ स्फूर्जद्गोमसरः समीनमकरं कन्यालिकुंभा[कु]लं नेषाढ्यं सकुलीरसिंहमिथुनं प्रोद्यद्दृषालंघनं । ताराकैरवमिंदुधामसलिलं सद्राजहंसास्पदं यावत्तावदिहादिना-यभवने नद्यादसौ मंडपः ॥७ कृतिरियं श्रीपूर्णभद्रसूरीणां ॥ भद्रमस्तु श्रीसंघाय ॥

XIX.—JĀLŌR STONE INSCRIPTION OF SAMARASIMHADĒVA;  
[VIKRAMA-] SAMVAT 1242.

The inscription is incised on a lintel in the second storey over the *mihraab* of the mosque referred to in No. XVIII. It consists of 6 lines of writing, and covers a space of 2' 8 $\frac{1}{2}$ " broad by 5 $\frac{1}{2}$ " high. The characters are Nāgarī. The language is Sanskrit, and the whole of the inscription is in prose. In respect of orthography, it is sufficient to notice (1) that the sign for *v* is used both for *v* and *b*, and (2) that *r* is doubled in conjunction with a preceding *r*.

The record contains four different statements, but all pertaining to one and the same temple. The first part speaks of a certain temple as having been built and consigned in the [Vikrama] year 1221 to the care of Dēvāchārya for the dissemination of the true Jaina law (*śāś-vidhi*). The temple was known as Kuvara-vihāra and contained the principal image (*mūla-bimba*) of Pārśvanātha. The temple, we are told, had been constructed by the Mahīrījādhirāja Chaulakya Kumārapāla, the devout worshipper of the Arhats (*param-ārhatas*), the lord of the Gūrjara country, after being enlightened by *prabhu* Hōmasūri, upon the fort of Kāmchhalagiri belonging to Jābālipura, i.e. Jālōr. It will thus be seen that it was called Kuvara-vihāra after the Sōlāṅki king Kumārapāla who built it. The second part says that it was rebuilt in V.E. 1242 by the *bhaṇḍārī* Yaśōvira, son of the *bhaṇḍārī* Pāsū, in accordance with the orders of the Mahīrāja Samarasimhadēva, the ornament of the Chāhamāna family and lord of "this

<sup>1</sup> Some such word as दीर्घ<sup>०</sup> might be supplied here.

<sup>2</sup> Read श्रेष्ठि<sup>०</sup>.

<sup>3</sup> Restore °भातृ<sup>०</sup>.

<sup>4</sup> Restore विसारिण.

country," i.e. apparently southern Mārwar. The third part informs us that on the 11th of the bright half of Jyaisṭha in the [Vikrama] year 1256, the work of installation was done, according to the behests of the royal family, by Pūrṇadēvāchārya, pupil of Dēvāchārya, in the case of the *torana*, etc. of (the image of) the god Pārśvanātha and also of the hoisting of the flag on the golden flag-staff on the original spire. The fourth or last part states that in V.E. 1268, on the day of the lamps festival (*dīpotsava*), the ceremony of placing a golden cupola on the newly made central hall, intended for dramatic performances was carried out by Rāma-chāndrāchārya, pupil of Pūrṇadēvasūri.

TEXT.<sup>1</sup>

- 1 'ओं ॥ संवत् १२२१ श्रीजावालिपुरीयकांचन [ग]रिगढस्योपरि<sup>३</sup> प्रभुश्रीहेमसूत्रिप्र-  
वोधितगूर्जरधराधीश्वरपरमाहृतचौल्लव्य(॥)<sup>४</sup>
- 2 महारा[ज]धिराजश्री[कु]मारपालदेवकारिते श्रीपा[र्श्व]नाथसत्कसू[ल]विंवसहितश्रीकु-  
वरविहाराभिधाने<sup>५</sup> जैनचेल्ले(॥) सहिधिप्रव[र्त्त]नाय 'बृहन्नच्छीयवा-
- 3 दींद्रश्रीदेवाचार्याणां पत्ने 'आचंद्रार्क समर्पिते ॥ सं० १२४२ वर्षे एतद्देसा(शा)धिप-  
चाहमानकुलतिलकमहाराजश्रीसमर्गसंहदेवादेशेन भा० पासुपुत्र भा० यमो-
- 4 वीरेण स[सु]डुते । श्रीमहाजकुलादेशेन श्रीदेचार्यशिष्यैः<sup>६</sup> श्रीपूगर्णदेवाचार्यैः(॥)  
सं० १२५६ वर्षे ज्येष्ठसु० ११ श्रीपार्श्वनाथदेवे तोरणादीनां प्रतिष्ठा-  
कार्यं कृते । मूलशिल-
- 5 रे व' वानकमदध्वजादंडस्य ध्वजारोपणप्रतिष्ठायां कृतायां ॥ सं० १२६८ वर्षे  
दीपोत्सवादिने अभिनवनिश्वन्नप्रेक्षामध्यमंडपे<sup>७</sup> श्रीपूगर्णदेवसूरिशिष्यैः श्रीराम<sup>८</sup>
- 6 चंद्राचार्यैः संवर्णमयकलमारोपणप्रतिष्ठा<sup>९</sup> कृता ॥ सुभ<sup>१०</sup> भवतु ॥ क ॥

## XX.—BHINMĀL STONE INSCRIPTION OF UDAYASIMHĀDĒVA :

[VIKRAMA-] SAMVAT 1306.

This inscription was found in the walled enclosure of the temple of Nilakanṭha-Simhādēva, about a mile from the city of Bhinmāl, in the Jaswantpurā District of the Jodhpur State. It seems to have escaped the notice of the late Sir James Campbell when he visited the place, and has not, so far as I know, yet been published. It contains 25 lines of writing, which covers a space of 1' 4½" broad by 1' 9¼" high. The inscription is somewhat weather-worn, and its proper right side is a little mutilated. Nothing of importance, however, seems to have been lost, and, with the help of the other Bhinmāl inscriptions which have been published, nearly the whole of the record can be read with certainty. The characters are Nāgarī. It is worthy of note that in lines 12 and 19 occurs the fraction  $\frac{1}{2}$ , and in l. 18 the fraction  $\frac{1}{4}$ , which are both denoted, according to the *rēkhā* system, the first by two and the second by one <sup>vertical</sup> stroke. Of these, the fraction  $\frac{1}{4}$  occurs along with an integer, whereas the fraction  $\frac{1}{2}$  stands by itself, and hence the two strokes denoting  $\frac{1}{2}$  are preceded by a zero, represented by a s'-circle. Excepting the

<sup>1</sup> From the original stone.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read 'जावालि'.<sup>4</sup> R. A. 'प्रवोधित'.<sup>5</sup> Read 'विंव'.<sup>6</sup> Read 'बृहन्न'.<sup>7</sup> The *śaṇḍhā* is omitted here; such omissions need not be further noticed.

Read 'देवाचार्य'.

<sup>8</sup> R. A. च.<sup>10</sup> Read 'निष्पन्न'.<sup>11</sup> Read 'राम'.<sup>12</sup> Read 'चार्यैः' मुद्रणमयकलमण.<sup>13</sup> Read 'सुभ'.

verse in lines 1-3, the record is in prose. The language is Sanskrit, interspersed with solecisms and provincialisms. With regard to orthography, it is sufficient to say that a consonant is but occasionally doubled in conjunction with a preceding *r* and that in l. 17 *dimvasa* is used instead of *divasa*. As regards lexicography, the following words may be noticed : (1) *gōdhūma pakva*, l. 11, which seems, I think, to mean a crop of wheat ready for being reaped ; (2) *muga* in ll. 11 and 19, obviously the well-known *mūṅg* pulse ; (3) *chōshā*, i.e. *chōkhā*, ll. 11 and 19, a *dēśī* word meaning 'rice' ; (4) *vyāsa*, ll. 12 and 22, a Brāhmaṇa, who recites the Purāṇas in public ; (5) *nirvāpa*, ll. 12 and 19, a dole ; and (6) *aṅga-bhōga*, unguents to be applied to the body immediately after bathing. Again, abbreviated forms of some words are used. Thus, *dra* stands for *dramma*, *ka* for *kalaśa*, *mā* for *māṇā*, *pā* for *pāyalā* or *pāyalī*, and *sē* for *sēī*. For the table of weights still observed in Gōḍvād, see my remarks on No. X. *Kalaśa* is of course a measure of capacity.

The inscription opens with obeisance to Sūrya, and then follows a verse in praise of the same deity. The date is afterwards given, which is the 14th of the dark half of Āśvina in the [Vikrama] year 1306. The *Mahārājādhirāja Śrī-Udayasimhadēva* was the king and the *pañcha* consisting of the *mahamta Gajasimha* and others appointed by him was exercising local authority at Śrīmāla (Bhinmāl). The object of the inscription is to record two benefactions. One was made by two brothers, the name of the first of whom is gone but that of the second is *Mahaṇasiha*. They were both sons of the *thakura Udayasiha*, and were Māthura Kāyasthas by caste. Forty *dramma* coins were deposited in the treasury of the god Jagatsvāmin, which was the name of the Sūrya divinity of Bhinmāl, as is proved by other inscriptions and the *Śrīmālapurāṇa*. Out of it were to be defrayed the expenses of the *divasa-bali* and so forth on the 14th of the dark half during the *yātrā* festival of Āśvina. As regards the fixed allowance or provisions for the *bali*, there was to be wheat 2 *sēī*, and boiled ghee 8 *kalaśas*. For *naivēdya* or offering to the god, *mūṅg* pulse 1 *māṇā*, rice (*chōkhā*) 2 *pāyalīs*, and ghee  $\frac{1}{2}$  *kalaśa* were to be taken. The *vyāsa* and the *abōṭī* were to be given each a dole of 1 *dramma*. For the *aṅgabhōga* or application of unguents, aloe-wood, camphor and saffron were to be used each worth 2 *drammas*. Flowers were to be bought worth 2 *drammas*, and betel-leaves and betel-nut each worth 1 *dramma*. As regards the bevy of courtizans, each was to be paid 1 *dramma*. All this arrangement was to be carried out every year.

The second benefaction was made on the same day for his spiritual merit by one *Tathāka*, who deposited 15 *drammas* in the treasury of the god Jagatsvāmin. Out of it, the expenses of the *bali* on the 5th of the dark half of Māgha were to be borne. The allowance fixed for the *bali* was : wheat  $1\frac{1}{2}$  *sēī* and boiled ghee (?) *kalaśa*. The *naivēdya* was to consist of *mūṅg* pulse 3 *pāyalīs*, rice 2 *pāyalīs*, and ghee  $\frac{1}{2}$  *kalaśa*. The dole for the *abōṭī* was 1 *dramma*. As to the *aṅgabhōga* or unguents, the ingredients were to be each worth 1 *dramma*. The *vyāsas*, *abōṭīs*, *seṭhs*, and members of the *gōshṭhīs* are then conjured to look after this arrangement. The *prasasti* was written by Dhruva Nāgula, son of Bhaḍa. This Nāgula is no doubt the same as Nāgvala, father of Dēḍaka, who wrote some of the other published Bhinmāl inscriptions.

#### TEXT.<sup>1</sup>

- 1 . . . . .मः [सूर्याय] ॥ यस्योदयास्तसमये सुरमुकु[ट][नि-
- 2 धृष्टचर\*]णक्षमलोदि । कुरुतेऽजलिं त्रिनेत्रः स जयति[त]
- 3 [धाम्नां नि\*][धिः] सूर्यः<sup>2</sup> ॥ संवत्(त्) १३०६(१)वर्षे अश्विन<sup>3</sup>वदि १४ अद्ये-
- 4 [ह श्रीश्री\*]माले महाराजाधिराजश्री[उद]यसिंहदेवकल्या-

<sup>1</sup> From the original stone.

<sup>2</sup> The *Laghu Jātaka* of Varāhamihira commences with this verse.

<sup>3</sup> Read अश्विन.

- 5 [एविज\*]यराज्ये तन्नियुक्तमहं०[गजसीहप्र]भृतिपं[चकु]लप्र०  
 6 [तिपत्तौ\*] माथुरान्वय[क]ायस्थजातीयठकु[रउद]यसीहपु[त्र]  
 7 — — — सीह [तथा] भा(भ्रा)तृ० महणसीहाभ्यां [अ]भान[वे] योह  
 8 — — [ज\*][ग]त्स्वामिदेवीयभांडागारे [क्षेपित] द्र४० चत्वारिं[श]-  
 9 — — [1] अश्विने<sup>1</sup> या[त्र]यां<sup>2</sup> १अश्विनवदि १४ दिने दिवसव-  
 10 [लि\*]— —मालयो देवेन स्वकीयभांडागारात् कारापनी(कारणी)या [1\*] व-  
 11 [लिनि\*]बंधे गोधूम शेर पक्के घृत क८ नैवेद्ये सुग मा१ [च]ी-  
 12 [षां\*] पार घृत क०॥ तथा व्यासनिर्वाप १ अश्वोटीनिर्वाप १ तथा [अंग]-  
 13 भोगे अगर्ककर्पूर[कुं]कुमप्रत्यं द्र२ तथा पुष्पप्रत्यं द्र १ तथा पत्र-  
 14 पुगप्रत्यं द्र १ तथा प्रमदाकुलप्रत्यं द्र १ एतत् सर्व्व प्रतिवर्ष [दि]-  
 15 वेन कारापनीयं<sup>3</sup> । तथा दिने तथाकेन श्रीजगत्स्वामिदेवीय-  
 16 भांडागारे आत्मन<sup>4</sup> [अ]यार्थ<sup>5</sup> क्षेपित<sup>6</sup> द्र १५ पंचादश द्रमा<sup>7</sup> । [म]-  
 17 <sup>8</sup>[हा]मासे माघवदि ५ दिने दिवसबली<sup>9</sup> देवेन स्वकीयभा[ंडा\*]-  
 18 गारात् कारापनीया<sup>10</sup> । बलिनिबंधे गोधूम से १। पक्के घृत क.  
 19 [नै]वेद्ये<sup>11</sup> सुग पा ३ चोषां पार घृत क० ॥ तथा अश्वोटीनिर्वाप १ [त\*]  
 20 [था] अंगभोगप्रत्यं द्र१ एतत् सर्व्व द्वौ बली [पाल ए]कासत्क-  
 21 — भांडागारात् देवेन वर्ष वर्ष प्रति आचंद्रार्ककालं याव[त्का]-  
 22 [रा]पनीयं<sup>12</sup> । व्यासअश्वोटीअष्टिगोष्टिकतथासमस्तप्रमदा[कु\*]-<sup>13</sup>  
 23 [लि]न वर्त्तापनीयं<sup>14</sup> । वरिपंथा केनापि न करणीया । लिखितं\*]  
 24 <sup>15</sup>— ०बाहडसुत० ध्रुव० नागुलेन हीनाक्षरमधिकाक्ष[र\*]  
 25 <sup>16</sup>[प्र\*]म्वणमिति ॥

## XXI.—SĀNCHŌR STONE INSCRIPTION OF SĀMANTASIMHA ;

[VIKRAMA-] SAMVAT 1345.

The stone on which the subjoined inscription is engraved was found at Sānchōr, the principal town of the district of the same name in the Jōdhpur State. It was lying loose in the prison-room attached to the local *kachērī*.

The inscription contains 16 lines of writing, which cover a space of 10½" broad by 1, 2¼" high. Though a few letters are weather-worn, and some are here and there mutilated,

<sup>1</sup> Read अश्विने.<sup>2</sup> Read पुष्प<sup>2</sup>.<sup>3</sup> Read कारणीयं.<sup>4</sup> Read आत्मनः.<sup>5</sup> Read अर्थार्थ.<sup>6</sup> Read क्षेपिताः.<sup>7</sup> Read द्रमाः.<sup>8</sup> [What is preserved of the first letter of this line looks like य. — Ed.]<sup>9</sup> Read दिवसबलिः. [I think the reading is दिवस<sup>9</sup>. — Ed.]<sup>10</sup> Read कारणीयः.<sup>11</sup> Read नैवेद्यं.<sup>12</sup> Read कारणीयं.<sup>13</sup> Read अष्टिगोष्टिकं.<sup>14</sup> Read वर्त्तनीयं. [The reading may also be च द्रपनीयं. — Ed.]<sup>15</sup> Supply ध्रुव.<sup>16</sup> Read प्रमाणं.

nearly the whole of the inscription can be read with certainty. The characters are Nāgarī. The language is Sanskrit, and the record is in prose. As regards orthography, the only points that call for notice are (1) the doubling of a consonant following an *r*, and (2) the use of the form *sīmvaṭa*<sup>o</sup> for *sāmanta*<sup>o</sup>. As to lexicography, the following words may be noticed: (1) *sthitaka* in ll. 5, 7, 8 and 11, and (2) *sēlahāthā* or *sēlahasta* together with their abbreviated forms in ll. 10, 12, 13 and 15. The first word seems to have been used in the sense of "a grant in perpetuity," and occurs in other inscriptions also, e.g. the Cintra *prasaṭi* of Śāraṅgadēva,<sup>1</sup> verses 53, 60, 61 and 66. The meaning of *sēlahasta* is not certain. And I know of only two records, viz. the Bhinmāl inscriptions Nos. XII and XV<sup>2</sup> where the word occurs. In the first of these, line 12 has *Śrīkaraṇīya-pañchakula-sēlahatha-Dābhīnarapālaṃ cha*. Here it is worthy of note that *sēlahatha* occupies a position between *pañchakula*, i.e. the modern *pañcha* and *Dābhīnarapāla*, i.e. a king of the Dābhī race. And it seems tempting, therefore, to suppose that *sēlahasta* was an officer of high rank, higher at any rate than the village *śrīkaraṇa*, which was held by one of the *pañchakula*. Again, the expression *sēlahath-ābhārya* occurs in both the Bhinmāl inscriptions just referred to. It must be taken to mean "the income collected by a *sēlahatha*." Probably he was connected with the revenue department. Some of the abbreviations are worth noticing. Thus in l. 8 we have *Visa*<sup>o</sup> *dra*, which, I think, stands for *Visalapriya-dramma*, a kind of coin, mentioned in Bhinmāl Inscription No. XVI, ll. 23-24. Again, in l. 12 *ka* is used in connection with *muga*, i.e. *Phaseolus mungo*. Here *ka* cannot be taken to denote *karsha*, as  $1\frac{1}{2}$  *karshas* of *muga* would be a ridiculously small quantity, but *kalāśa* which had till lately been employed for measuring corn.

The inscription commences by specifying the date, viz. Monday, the 14th of the bright half of Kārttika in the [Vikrama] year 1345. The *Mahārājakula Sāmvasasimhadēva* was the king, and at the holy place (*mahāsthāna*) of *Satyapura* (Sānchōr), the *pañcha*, consisting of the *mahāmāta* *Hirā* and others appointed by him, was exercising local authority. The epigraph then records a grant in perpetuity of 8 *Visalapriya drammas* by the *Mēharas*<sup>3</sup> *Prabhā*, *Padama* and *Āsapāla*. All the *Mēharas* are requested to see to the continuance of this grant. According to this endowment,  $1\frac{1}{2}$  *kalāśas* of *mūga* were to be given annually, and the *sēlahasta* was requested to look after this matter. The *sēlahasta* is also desired to supervise personally the *yātrā* festival of the god *Vāśēvara*. Then follow, in token of approval, the sign-manuals of at least four *Mēharas*, of whom three were the donors named above and the fourth was the *sēlahasta* *Pātala*.

#### TEXT.<sup>4</sup>

- 1 श्रीं संवत् १३४५ वर्षे कार्तिकशुदि १४ सोमे
- 2 अद्येह श्रीसत्यपुरमहास्थ[ाने] महा[रा]जकुल-
- 3 श्रीसाम्बतसिंहदेवकल्याणविजयराज्ये तन्नि-
- 4 युक्त [म]हं० हीराप्रभृतिपंचकुलप्रतिपत्तौ [।\*] एवं
- 5 काले प्रवर्त्तमाने f[स्थ]तकअक्षराणि प्रयच्छति [य\*]-
- 6 था । मे० प्र[भ]ा मे० पदम मे० [आ]सपाले[न] (॥).
- 7 थांगुआरहाडुलकस्य<sup>5</sup> वर्षे प्रति स्थितके क-

<sup>1</sup> Above. Vol. I. p. 280 ff.

<sup>2</sup> *History of Gujarat in the Gazetteer of the Bombay Presidency*, Vol. I. pt. I., pp. 420 and 495.

<sup>3</sup> For the tribe *Mēhara* or *Mēr*, see *Ind. Ant.* Vol. XV. p. 360.

<sup>4</sup> From the original stone.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> The meaning of this is not apparent to me.

- 8 [त] वीस० द्र ८ अष्ट [द्रुमा][:]\* स्थितके कृता<sup>1</sup> । एतत् [स्थि]-  
 9 तकं वर्षानुवर्षे<sup>2</sup> मेहरै<sup>3</sup> पालनीयं । केनापि न  
 10 लोपनीयं ॥ अन्यत<sup>4</sup> यः [कोपि से]ल[हाथा]<sup>5</sup> अस्य  
 11 'था[न]के भवि [i]\* सांप्रतं सैल० सीधुराकेन स्थित[के]  
 12 कृत<sup>7</sup> वर्ष प्रति मुग क १॥ सेलह[स्ते]न पालनीयः ।  
 13 सेलहस्तेन उपविश्य देवश्रीवाएस्स(श्व)रे यात्रा का[रा]-  
 14 पनीया<sup>8</sup> ॥ अस्य विधि<sup>9</sup> मे० प्र[भ]ाम[तं] । मे० पदमम[तं] ।  
 15 मे० आसपालमतं ॥ सेल० पातलमतं . . . . .  
 16 जामतं । मे० आम्बडमतं । . . . .

XXII.—JUNĀ STONE INSCRIPTION OF SĀMANTASIMHADĒVA;  
 [VIKRAMA-] SAMVAT 1352.

This inscription was found at Junā or Junā Bādmēr, as the full name goes, in the Mallāpi District, Jōdhpur State, about 12 miles south-west of Bādmēr, the principal town. It is engraved on a pillar in the porch of a dilapidated Jaina temple and contains 10 lines of writing which cover a space of 11½" broad by 7¾" high. The characters are Nāgarī. The language is Sanskrit, and the whole of the inscription is in prose, excepting the benedictory verse at the end. In respect of orthography, the only points that call for notice are (1) the employment of the sign of v for both v and b, and (2) the use of the number 2 after Śrī in l. 3 to mark the repetition. As regards rare or unusual words, those that deserve to be noted are *pāilā* and *Bhīmapriya vi(m)śōpaka* in l. 7. *Pāilā* and *vi(m)śōpaka* have been already explained. *Bhīmapriya* appears to have been the name of a kind of *vi(m)śōpaka* coin. Attention may also be drawn to the word *lāga* in l. 8, which means a cess, as previously explained (No. XI above.)

The record opens with the date, the 4th of the bright half of Vaiśākha in the [Vikrama] year 1352. On the aforesaid day, during the victorious reign of the *Mahārājakula* Śrī-Sāmanta-simhadēva, the *mahānta* Chirāsēla, Vēlāula, the *bhaṁḍārī* Migala, and others appointed by the king to draw up documents, made a religious grant at Bāhaḍamēru to the gods Vighna-mardana-Kshētrapāla and Chāumḍarāja, in the temple of Ādinātha. The grant consisted of a *pāilā* from every incoming or outgoing caravan exceeding ten camels and twenty bullocks. In default of this payment in kind, ten *Bhīmapriya vi(m)śōpakas* were to be charged. The grant was to be distributed equally between the two gods. In l. 8 is recorded the approval of this cess (*lāga*) by the *mahājanas* or local bankers.

Bāhaḍamēru is, of course, Bādmēr, not the place now known by that name which is comparatively a modern city, but Junā Bādmēr, the old Bādmēr where the inscription was found.

TEXT.<sup>10</sup>

- 1 श्री<sup>11</sup> ॥ संवत् १३५२ वैशाखसुदि ४ श्रीवाहडमेरौ<sup>12</sup> महारा-  
 2 [ज]कुलश्रीसामंतसिंहदेवकल्याणविजयरान्ये तन्नियु-

<sup>1</sup> Read कृताः.

<sup>4</sup> Read अन्यती.

<sup>7</sup> Read कृती.

<sup>10</sup> From the original stone.

<sup>2</sup> Read वर्षानुवर्षः.

<sup>5</sup> Read सेलहाथोऽस्य.

<sup>8</sup> Read कारणीया.

<sup>11</sup> Expressed apparently by two symbols.

<sup>3</sup> Read मेहरैः.

<sup>6</sup> Read स्थानके भविष्यति.

<sup>9</sup> Read विधिः.

<sup>12</sup> Read 'वाहड'.

- 3 [क्त]श्रीशकरणे [मं०] चीरासेलवेलाउल भां० ि[म]ग[लप्रभृत]यो  
 4 ध[र्मा]क्षराणि प्रयच्छति<sup>1</sup> यथा । श्रीआदिना[थ]मध्ये संति-  
 5 हमानश्रीवि[न्न]मर्दनक्षेत्रपालश्रीचउंडराजदेवयो[ः]  
 6 उभयमाग्रीयसमायातसार्थउद्ग १० वृष २० उभयादपि ऊर्द्ध<sup>3</sup>  
 7 सार्थ प्रति द्वयोर्देवयोः पाइला [\*] पक्षे [भीम]प्रिय दशविशेषक [१०]  
 8 अर्द्धोर्द्धन<sup>4</sup> ग्रहीतव्याः । असी<sup>5</sup> लागो महाजनेन मनित<sup>6</sup> ॥ यथोक्तं [\*]  
 9 'वहुभि[र्व]सुधा युक्ता<sup>7</sup> राजभिः सगरादिभिः । यस्य यस्य यदा भू०  
 10 मी तस्य<sup>8</sup> तस्य तदा फलं ॥१॥ छ ॥

XXIII.—JĀLŌR STONE INSCRIPTION OF SĀMANTASIMHADĒVA;  
 [VIKRAMA-] SĀMVAT 1353.

The inscription is engraved on a pillar in the *tōphkānā* at Jālōr in the main or western cloister near the south end. It consists of 27 lines of writing, and covers a space of 4 $\frac{3}{4}$ " broad by 1' 8" high. The characters are Nāgarī. The sign for *sh* is used to denote *kh*. The language is Sanskrit, and the whole of the inscription is in prose. As regards orthography, the only points that call for notice are (1) the occasional use of *v* for *b* and (2) the doubling of *n* in conjunction with a preceding *r* in *Suvarṇa-gīṛa*, l. 3. In respect of lexicography, attention may be drawn to the expression *niśrā-nikshēpa-haṭṭa*, in ll. 22-23, the meaning of which is uncertain, and to the word *bhāṭaka*, in l. 24, which seems to have been used in the sense of *bhāṭā* or rent. The following sense of the phrase *niśrā-nikshēpa-haṭṭa* may, however, be suggested as probable. *Haṭṭa* is, of course, a bazar. *Niśrā* is probably the same as *niśār*, which, in Mārwar at any rate, seems to mean an export in contradistinction with *pasār* which signifies an import. The expression might, therefore, mean a place in, or a portion of, the bazar for storing goods to be exported.

The record opens with the date, viz. Monday, the 5th of the dark half of Vaiśākha of the [Vikrama] year 1353. It then speaks of the *Mahārājakula Sāma(n)tasimha* as reigning at *Suvarṇagiri* and *Kānhaḍadēva* as "subsisting on his lotus-like feet and bearing the burden of administration (*nījya-dhūrā*)."<sup>10</sup> *Suvarṇagiri* is the same as *Kāñchanagiri* of No. XIX., and is the name of the hill on which the fort of Jālōr stands. *Kānhaḍadēva*, as we shall see further on, was a son of *Sāmantasimha*. The object of the inscription is to state that a certain *Narapati* made, for the spiritual welfare of his wife *Nāyakadēvi*, the grant of a bazar building or warehouse for storing goods to be exported. Out of the rent accruing therefrom was to be offered the *pañchamī-bali* every year in the temple of the god *Pārśvanātha* by the members of the *gōshthi*. *Narapati*, in making this donation, had been joined by the members of his family and

<sup>1</sup> Read प्रयच्छन्ति.

<sup>2</sup> Read 'मार्गीय'.

<sup>3</sup> Read ऊर्द्ध.

<sup>4</sup> Read अर्द्धोर्द्धन.

<sup>5</sup> [On the impression the reading seems to be असी — Ed.]

<sup>6</sup> Read मानितः.

<sup>7</sup> Read बहु.

<sup>8</sup> Read भुक्ता.

<sup>9</sup> Read भूमिसल.

<sup>10</sup> This shows that *Kānhaḍadēva* was the *yuvārāja* or heir-apparent and had been given an actual share in the administration of the kingdom. This is quite clear from a short inscription found at Chōḥṭan, 30 miles south-west of Bādmer, the transcript of which is as follows:—

- 1 ओं सं १३५५ वर्षे फागुण
- 2 [व]दि ११ [अ]द्यैह महाराज-
- 3 कुल[श्री]साम्बतसिंहदेव-
- 4 राजश्रीकान्हडदेवराज्ये

by a certain Guṇadhara, who is called a *saṃghapati* and was a resident of Suvarṇagiri itself. A list of the members of his family is also given, as well as a genealogy of them. The father of Narapati was the *śōṇī* Mahāṇasiha, who was a son of the *ṭhakura* Jasa, who again was a son of the *ṭhakura* Āmbada. Mahāṇasiha had two wives, named Mālhani and Tibupā. From the first he had the sons Ratanasiha, Nākhi, Mālhaṇa and Gajasiha, who are called *śōṇīs* and from the second, Narapati, Jayatā and Vijayapāla, who are also called *śōṇīs*. Narapati had two wives named Nāyakadēvi and Jālhapadēvi. His sons from the former only are mentioned, viz. Lakhamidhara, Bhuvanapāla, and Suhaḍapāla. This and the mention of the spiritual benefit (*śrēyas*) of Nāyakadēvi as the object of the record perhaps show that, at the time of the donation, the latter was dead and the second wife had but recently been married and that he had no children from her. Of the members of his family, Narapati thus appears to have been joined, in making the gift, by his second wife and his sons from the first wife.

It is worthy of note that Narapati himself, his brothers and his father are called *śōṇīs*. *Śōṇī* cannot possibly mean a goldsmith here, as both the grandfather and the great-grandfather of Narapati are styled *ṭhakura*. Now, *Śōṇī* is a well-known clan amongst the three Bania classes of Mārwar, viz. *Ōsvāl*, *Sarāvgī*, and *Mahēsari*. The last may be left out of account, because they are not Jainas. *Sarāvgī*, though they are Jainas, are, however, not found in the southern parts of Mārwar. Narapati and others were consequently, in all likelihood, *Ōsvāl Śōṇīs*. Of the *Mahēsari Śōṇīs* it is stated that their *nakh* or original tribe was *Sōnigarā*. What is true of the *Mahēsari Śōṇīs* is, in all probability, true of other *Śōṇīs* also. It is a well-known fact that many *Rājput* tribes, for avoiding Muḥammadan oppression and so forth, became Jainas, and merged themselves into the Bania classes. *Sōnigarā* appears to be the name of one of such tribes. It is the name of a celebrated clan of the *Chōhāns*, and is commonly but correctly derived from *Sōngar*, i.e. *Suvarṇagiri*, the hill of the Jālōr fort itself. Narapati's inscription was doubtless engraved in some temple on this fort, though the pillar, on which it is incised, seems to have been taken away to serve as material for the construction of the mosque, now called *tōphkānā*, in the city of Jālōr. When Narapati, his father, and brothers are called *Śōṇīs*, what is meant is that they were *Ōsvāl Śōṇīs*, but that they were perhaps originally *Sōnigarās*, and that amongst them Mahāṇasiha first became a Jaina, as he is called a *Śōṇī* and his father and grandfather, *ṭhakuras*.

TEXT.<sup>1</sup>

- 1 श्री<sup>२</sup> ०॥ [सं]वत् १३५३ [वर्षे]
- 2 वै[शा]खदि ५ [सोमे] श्री-
- 3 सुवर्णगिरौ <sup>३</sup>अद्यह महा-
- 4 राजकुलश्रीसामतसिंह<sup>४</sup>-
- 5 कल्याणविजयराज<sup>५</sup> त-
- 6 त्यादपद्मोपजीविनि (॥)
- 7 [रा]जश्रीकान्हडदेवरा-
- 8 ज्यधुरा[सु]दहमाने इहै-
- 9 व वास्तव्यसंघपतिगुणध-
- 10 रठकुरआंबडपुत्रवकुर<sup>६</sup>-

<sup>1</sup> From the original stone.<sup>2</sup> Expressed by a symbol.<sup>3</sup> The *saṃdhi* is here omitted; such omissions need not be further noticed.<sup>4</sup> Read 'सामत'.<sup>5</sup> Read 'विजय'.<sup>6</sup> Read 'ठकुर'.



- 11 जसपु[त्र]सोनीमहणसीह-
- 12 भार्यामाल्हणपुत्र[सोनी]रत-
- 13 न[सि]हणाखोमाल्हणगजसीह-
- 14 तिहुणापुत्र[सो]नीनरपतिज-
- 15 यताविजयपाल[न]रपतिभा-
- 16 र्यानायकदेवि'पुत्रलखमीध-
- 17 रभुवणपाल[स]हडपालदि-
- 18 तीय[भ]र्याजाल्हणदेवि(वी)इ-
- 19 त्यादिकुटुंबसहिते[न]<sup>2</sup> भा-
- 20 र्यानायकदेवि[अ]योर्थे<sup>3</sup>
- 21 देवश्रीपार्श्वनाथचैत्ये पंच-
- 22 मीवलिनिमित्त<sup>4</sup> निश्या[नि]वे-
- 23 प[ह]ट्टमेकं नरपतिना दत्त<sup>5</sup>
- 24 तत् भाटकेन<sup>6</sup> देवश्रीपा[र्य]-
- 25 नाथगोष्टि[के] प्रतिव[र्ष]<sup>7</sup>
- 26 आचांद्रार्क<sup>8</sup> पंचमीवलि:<sup>9</sup>
- 27 कार्या<sup>10</sup> ॥ [शुभं] भव[तु] ॥ ॥

XXIV.—KŌṬ-SŌLAṆKIYĀ INSCRIPTION OF VAṆAVĪRA ;  
[VIKRAMA-] SAMVAT 1394.

This inscription was found at Kōṭ-Sōlaṅkiyā, about 15 miles north-east of Dēsūrī. It is engraved on a pillar of a Jaina temple now in ruins. I edit the inscription from two excellent estampages, kindly supplied to me by Munshi Devi Prasad, Munsiff of Jōdhpur.

The record contains 8 lines of writing, which cover a space of 11" broad by 5½" high. The characters are Nāgarī. The language is Sanskrit, and the whole of the record is in prose except one verse in ll. 7-8 at the end. In respect of orthography, the only point that deserves to be noted is the doubling of a consonant in conjunction with a preceding *r*, in *ā-chaṇḍrārkkam*, l. 6.

The inscription is dated Friday, the 13th of the bright half of Chaitra in the [Vikrama] year 1394 elapsed, and refers itself to the reign of the Mahārājādhirāja Śrī-Vaṇaviradēva. It then states that at Āsalapura, the *rāuta* Mūlarāja, of the family of the *rāuta* Mālhaṇa, grandson of the *rāuta* Sōma and son of the *rāuta* Bāmbī and his wife Jākhaladevi, granted, for the spiritual merit of his parents, Dhikuyaū together with a *rāḍī* or orchard, on the occasion, of hoisting the flag of the temple of Pārśvanāthadēva, in the presence of the *rāuta* Bālā, Lumbhā and Nīmavā.

<sup>1</sup> Read 'देवी'.

<sup>4</sup> Read 'निमित्त'.

<sup>7</sup> Read 'गोष्टिके' and 'वर्ष'.

<sup>10</sup> Read 'कार्य'.

<sup>2</sup> Read 'कुटुंब'.

<sup>5</sup> Read 'दत्त'.

<sup>8</sup> Read 'आचन्द्रार्क'.

<sup>3</sup> Read 'देवी'.

<sup>6</sup> Read 'भाटकेन'.

<sup>9</sup> Read 'वलि'.

Dhikuyāū seems to be the name of a machine-well. Āsalapura occurs also in another inscription at Kōṭ-Sōlakīyā, and appears to have been the old name of that place.

TEXT.<sup>1</sup>

- 1<sup>1</sup> ओ<sup>3</sup> स्वस्ति श्रीनृपविक्रमकालातोदसंवत्<sup>4</sup> १[३]८४ व[र्षे] चै[त्र]शुदि १३  
शुक्रे  
2 श्रीआसलपुरे(1) महाराजाधिराजश्रीवर्णवीरदेवराज्ये [1\*] राउत-  
3 माल्लणान्वये राउतसोमपुत्रराउतवांबीभार्याजाखलदेवि-  
4 पुत्रेण राउतमूलराजेन [श्री]पार्श्वनाथदेवस्य ध्वजारोपणसमये  
5 राउतबालाराउतहा[या]कुमरलूभानीवासमच्चं मातृपित्रोः<sup>5</sup> पु-  
6 ण्यार्थं दिकुयउ वा[ड]ीसहितः प्रदत्तः । आचंद्रार्क<sup>6</sup> यावदियं व्य-  
7 वस्था प्रमाण<sup>7</sup> ॥ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । य-  
8 स्य यस्य यदा भूमी(1) तस्य तस्य तदा फलं ॥१ शुभं भवतु ॥ श्रीः ॥

XXV.—NĀḌLĀI STONE INSCRIPTION OF RAṆAVĪRADĒVA;  
[VIKRAMA-] SAMVAT 1443.

This inscription was found at Nāḍlāi, and is, like No. VIII., engraved on a pillar in the temple of Nēminātha called Jādṽājī, situated on a hillock to the south-east of the village. It contains 16 lines of writing, which cover a space of 8" broad by 1' 2" high. The characters are Nāgarī. The language is Sanskrit, and the whole of the inscription is in prose. It is worthy of note that each line begins with two vertical strokes. In respect of orthography, it is sufficient to note that consonants following *r* are, as a rule, doubled, and that the final *d* is twice represented as if it were *da*, *Śrīmadā*<sup>2</sup>, l. 7, for *Śrīmad*<sup>3</sup> and *ṣṛayada*, l. 15, for *ṣṛayad*<sup>4</sup>.

The record commences by specifying the date, which is Friday, the 14th of the dark half of Kārttika in the [Vikrama] year 1443 elapsed. It speaks of the Rāja Raṇavīradēva, son of the Mahārājādhirāja Vaṇavīra of the Chāhamāna lineage as then reigning. It then records the rebuilding of the structure (*prāsāda*) of Śrī-Nēmiśvara, the ornament of the Yadu race, by Vinayachandrasūri, the occupant of the *paṭṭa* or pontifical seat (*i.e.* the successor) of Dharmachandrasūri. The latter, we are told, belonged to the line of Mānatuṅgasūri, the sun in the sky of the Bṛihadgachchha.

TEXT.<sup>10</sup>

- 1 ओ<sup>11</sup> ॥ स्वस्ति श्रीनृपविक्रमसम-  
2 यातीत सं [१]४४३ वर्षे कार्त्तिक-  
3 कवदि १४ शुक्रे श्रीनडूलाई-

<sup>1</sup> From estampages kindly supplied by Munshi Devi Prasad of Jōḍhpur.

<sup>2</sup> Above the commencement of this line, the first eight syllables thereof are engraved.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read संवत्.

<sup>5</sup> Read मातापित्रोः.

<sup>6</sup> Read चंद्रार्क.

<sup>7</sup> Read प्रमाण.

<sup>8</sup> Read भूमिस्तस्य.

<sup>9</sup> [In both of these cases as well as in the case of the त of नंदतात (l. 16) the impression seems to show a stroke at the bottom of the letter which may be meant for the *virāma*.—Ed.]

<sup>10</sup> From the original stone.

<sup>11</sup> Expressed by two symbols.

- 4 नगरे चाहुमानान्वयमहा-
- 5 राजाधिराजश्रीवर्णवीरदे-
- 6 वसुतराजश्री[र]णवीरदेववि-
- 7 जयराज्ये 'अ[नस्थ]स्वच्छश्रीमद-
- 8 वृहद्[च्छ]नभस्तलदिनकरो-
- 9 पमश्रीमानतुंगसूरिवंशोद्भ[व]-<sup>2</sup>
- 10 श्रीधर्मचंद्रसूरिपट्टलक्ष्मीश-
- 11 वर्णोत्पलायमानैः<sup>3</sup> श्रीविन-
- 12 यचंद्रसूरिभिरल्पगुणमाणि<sup>4</sup>-
- 13 क्वरत्नाकरस्य यदुवंशशृंगा-
- 14 रहारस्य श्रीनेमोश्चरस्य निरा-
- 15 कृतजगदविषादः<sup>5</sup> प्रासाद<sup>6</sup> स-
- 16 सुद्धे<sup>7</sup> आचंद्रार्कं नंदतात<sup>8</sup> ॥श्री॥<sup>9</sup>

XXVI. AND XXVII.—SĀNCHĪR STONE INSCRIPTIONS OF PRATĀPASIMHA ;  
[VIKRAMA-] SAMVAT 1444.

These inscriptions are engraved on two pillars, which now form part of the stables attached to the *kachēri* at Sānchōr. Doubtless they originally belonged, as will be seen in the sequel, to an ancient temple, not a trace of which now remains. The first record contains 30 lines of writing which cover a space of 10 $\frac{1}{2}$ " broad by 1' 9 $\frac{1}{4}$ " high, and the second 17 lines of writing which cover a space of 10" broad by 1'  $\frac{3}{4}$ " high. The latter is in good preservation, but the former has about the middle of it a few letters here and there mutilated. The two together really form one record. This is evident from the fact that the last verse which occurs at the end of the first part is numbered 3, and the verse with which the second part opens is marked 4, instead of 1 as it would have been if the latter had really been intended to be a separate record. We shall, therefore, speak of the whole as one inscription. The characters are Nāgarī. The language is Sanskrit. Excepting the initial words *Om namaḥ Śivāya*, the inscription is in verse up to l. 32, and the rest in prose. As regards orthography, it is sufficient to note that a consonant is but twice doubled in conjunction with a preceding *r*, and that *y* is substituted for *j* once in *Yyēshṭa*(ṭha)<sup>o</sup>, l. 33. In respect of lexicography, the following words may be noticed : (1) *grāsa*, l. 10, and (2) *pāḷā*, l. 11. *Grāsa* here seems to be used in the sense of "gift," and not in its usual sense noted above in my remarks on No. V. *Pāḷā* has already been explained (above No. X).

The inscription opens with obeisance to the god Śiva, and then, curiously enough, is cited a verse which forms the well-known benedictory stanza of Kālidāsa's *Śākuntala*. This is followed by a verse (2) which invokes the protection of Nilakaṇṭha for the then reigning Chāhamāna prince Pratāpasimha, and of Pārvatī for his queen Kāmalladēvī, daughter of Subhata. In the

<sup>1</sup> Read अचल्य<sup>o</sup> and श्रीमद्भु<sup>o</sup>.

<sup>2</sup> Read श्रीमसुग<sup>o</sup>. [The necessity for this correction is not apparent.—Ed.]

<sup>3</sup> Read श्रवणीत्पलाय<sup>o</sup>.

<sup>4</sup> Read रनल्प<sup>o</sup>.

<sup>5</sup> Read जगद्विषादः.

<sup>6</sup> Read प्रासादः.

<sup>7</sup> Read समुद्धे.

<sup>8</sup> Read नंदतात.

<sup>9</sup> [There seem to be two more indistinct *akṣharas* at the end of the line.—Ed.]

next verse we are told that in the family of **Lakshmanasimha**, the best of Chāhamānas and king of **Naḍūla**, which had many branches, there was one **Sālha**, son of **Sōbhita**. Verse 4 informs us that he liberated the people of **Śrīmāla** (**Bhinmāl**) from the **Turushkas** (**Muḥammadans**). The verse following states that his son was **Vikramasimha**. The eldest son of the latter was **Samgrāmasimha**, who had at least one elder brother, *viz.* **Bhīma** (v. 6). The son of Samgrāmasimha was **Pratāpasimha**, reigning at **Satyapura** (**Sānchōr**). We are then introduced to a different family, the family to which Pratāpasimha's queen belonged. And the verses descriptive of her family are separately numbered. Of these, verse 1 says that there was one **Virasiha** of **Karpūradhārā**, that his son was a king named **Mākaḍa**, and that the son of the latter was **Vairisālya**. The son of Vairisālya was **Suhaḍasālya** and his daughter was **Kāmaladēvi**, who was the wife of Pratāpasimha; and it was she who renovated the temple of **Vāeśvara** together with the *linga* inside (vv. 2-3). The second part begins with a verse, which says that the fruit accruing from restoring is eight-fold that of merely building a temple, well or tank. This is followed by the date, *viz.* **Friday, the 8th of the dark fortnight of Jyāishṭha of the [Vikrama] year 1444**. On this date we are again told in prose that *Bāi* **Kāmaladēvi**, the crowned queen of **Pātā** (*i.e.* **Pratāpasimha**), the ornament of the **Chāhūṇa** dynasty, and daughter of **Suhaḍasāla** (**Subhaṭa** or **Suhaḍasālya**), the ornament of the **Ūmaṭa** family, rebuilt the dilapidated temple of the god **Vāyēśvara**. We are further informed that, for the daily offering to the god, a gift was made of (1) a field, and (2) two *pālās* on every maund of each commodity from the customs house. The grant was approved of by *sē*<sup>o</sup> (*i.e.* *sēlahasta*) **Vadradā**, a **Paramāra**, **Maṃ**<sup>o</sup> **Charadā**, and *sē*<sup>o</sup> **Sāmala**, a **Pratihāra**. The *āchārya* in connection with this matter was **Rāma**, a *vyāsa* of the **Satyapura jñāti**. The composer of the *prasasti* was *vyā*<sup>o</sup> **Nārāyaṇadēva**. The person who wrote it out was *vyā*<sup>o</sup> **Kānhāka**, and the person who engraved it was the *sūtradhāra* **Mādhava**.

It is worthy of note that **Suhaḍasālya**, father of **Kāmaladēvi**, is called an ornament of the **Ūmaṭa** family. **Ūmaṭa** is still the name of a *sākhā* or subdivision of the **Paramāras**, and we have still two tracts of land named after them, one **Umaṭawādā** in **Mālwa** and the other **Umṭāṭi** round about **Bhinmāl**. As **Bhinmāl** is not far from **Sānchōr** where **Pratāpasimha** was reigning, it is more reasonable to suppose that his father-in-law was a chief of **Umṭāṭi** than of **Umaṭawādā**. **Karpūradhārā**, which had been held by the great-grandfather of **Suhaḍasālya**, must be located somewhere near this **Umṭāṭi**. Next, **Sāmala**, one of the persons who approved of the grant to the god **Vāyēśvara**, is in the inscription called a **Pratihāra**. **Pratihāra** must here be taken, I think, to be not a **Paḍihār** but a **Paḍihāriyā**, as only **Paḍihāriyās** are found in the southernmost parts of **Mārwar**, *i.e.* round about **Bhinmāl** and **Sānchōr**. **Satyapura jñāti**, to which the *āchārya* **Rāma** belonged, is obviously what is now known as **Sānchōrā**, a caste of **Brāhmaṇas**, who abound in the districts of **Mallāni** and **Sānchōr**.

TEXT.<sup>1</sup>

## XXVI.

- 1 ॥ श्री नमः शिवाय ॥ या सृष्टिः सष्टुराद्या पि[ह]-
- 2 ८<sup>2</sup> विधिदुतं या हविर्या च होत्री ये हे कालं विध-
- 3 —[:]<sup>3</sup> श्रुतिविषयगुणा<sup>4</sup> या स्थिता व्याप्य विश्वं । याम[1]-
- 4 दुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणव-
- 5 तः प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु वक्ताभिर-

<sup>1</sup> From the original stone.<sup>2</sup> Read वदति.<sup>3</sup> Read विषयः.<sup>4</sup> Read श्रुति<sup>o</sup>.

- 6 ष्टाभिरीशः ।[\*]१ श्रीनीलकण्ठोऽवतु चाहमानप्रता-  
 7 पसिंहं रिपुदंतिसिंहं । गिरीद्रुपुत्री सुभटस्य पु-  
 8 त्रीं कामलदेवीं ससुतां [प]नातु ।[\*][२] नडूलभूमीप-  
 9 तिचाहमानशिखामणेलं [स्म]णसिंहनाम्नः ॥१॥  
 10 अनेकधाविस्तृतं वंशवृद्धेः कुले बभौ सोमि-  
 11 तसूनुसाल्हः ।[\*]३ यो जात[वांत]द्विसावदाने<sup>१</sup> (।)  
 12 दाना[द]सूनां यशसो — — । तुरष्कबंदीक-  
 13 तवि[श्व]लोकान् श्रीमाल[त]ी मोचयति स्म धीरः  
 14 ॥४॥ — — [तजो]<sup>२</sup> विक्रमसिंह आसीन्नाम शु[ति]-  
 15 — — — — भोगी । यः श्रीयशोविक्रम[रागभो]-  
 16 गैरस्मारय[द्वृपतिवि]क्रमार्कं ।[\*]५ तदंग[जः शूरवरो]-  
 17 तिदानि<sup>३</sup> भी[मा]यजन्मा कुल[कैरवेन्दुः] । सं-  
 18 ग्रामसिंहो[भव]दुष्टवैरि[सं]ग्राम[निराजकु]<sup>४</sup>-  
 19 [ले]कनेता ।[\*]६ [त]नंदनो नंदति सुप्रता[पः] प्र-  
 20 तापसिंहः प[र]चक्रमर्ही । यस्मिन्नृपे सत्यपुरी-  
 21 [य]लोका लोकाय न स्वः सृहयंत्यशोकाः । [७]  
 22 कर्पूरधाराधरवीर[सीह](।)सूनुस्तुरंगोद्वकहे-  
 23 [म]वर्षी । आसीन्नृपो माकडनामधेयस्तनंद-  
 24 नोऽभूद्भुवि वैरिशल्यः ।[\*]१ तस्यात्म[जः] सुहृड-  
 25 शल्य इति प्रसिद्धः शुद्धः समर्द्धितजनोऽधिक-  
 26 देशभोक्ता । देवहिजातिबहुभक्तिपरः परो-  
 27 पतापी मृधे नृपतिनीतिविचक्षणोऽस्ति ॥२॥ त-  
 28 स्यात्तजा सच्चरिता प्रतापसिंहप्रिया कामल-  
 29 देविनाम्नी । प्रासादमेनं विधिव[त्स्व]लिंगं वाण-  
 30 श्वरं जीर्णकमुद्धार ॥३॥

## XXVII.

- 31 ॥ प्रासादकूपसरसां यत्फलं नवनिर्मि-  
 32 तं । ततोऽगुणमाप्नोति जीर्णोद्वारे पुनः  
 33 कृते ।[\*]४ स्वस्ति संवत् १४४४ [व]र्षे व्येष्ट<sup>५</sup>वदि-  
 34 भृगौ चाह्वाणकुलतिलकराजश्रीपाता-

<sup>१</sup> Read जातवांसद्विसा<sup>०</sup>.<sup>२</sup> Restore तस्यात्मजो.<sup>३</sup> Read °दानी.<sup>४</sup> I am not certain of this reading.<sup>५</sup> Read वृष्ट<sup>०</sup>.

- 35 पट्टराज्ञी 'अमटवंशभूषणराजश्रीसुहृद-  
 36 सलसुता बार्दकामलदेविनाम्नी भगवती  
 37 वायेश्वरस्य प्रासादस्य जीर्णोद्धारं करो-  
 38 ति स्म । अयं प्रामादः कामलदेवीसंतानेन स-  
 39 ह आचंद्रार्क्षं मंदतु ॥ तस्य देवस्य नित्यं पू[जा]-  
 40 नैवेद्यार्थं कृतो ग्रासः(1) एकक्षेत्रं ॥०॥  
 41 मंडपिकायां वस्तु(?)मणं प्रति पादलार षडा स-  
 42 वैः पालनीयं । से० परमारवद्रडामतं । मं०  
 43 चरडामतं । से० प्रतीहारसामलम[तं] । श्रीसत्य-  
 44 पुरज्ञातीय व्या श्रीरामोऽत्राचार्यः । [व्य]।  
 45 नारायणदेवः प्रशस्तिकर्त्ता<sup>2</sup> । व्या० कान्हा-  
 46 को लेखकः । सूत्रधारमाधवस्य कृतिः [1\*]  
 47 त्वेमं कल्याणं भवतु । शुभं भवतु ॥श्रीः॥

#### HISTORY OF THE MĀRWĀR CHĀHAMĀNAS.

All records—epigraphic and bardic—agree in looking upon Lakshmana as the founder of the Mārwar branch of the Chāhamānas. The Nāḍol plates of Kirtipāla<sup>3</sup> inform us that in the town of Sākambharī, i.e. Sāmbhar in the Jodhpur State, there was formerly, in the Chāhamāna lineage, king Vākpatirāja, and his son was Lakshmana, who was king at Naddūla (Nāḍol). This Vākpatirāja was, in all likelihood, the Chāhamāna king of that name mentioned as the grandfather of Vighraharāja, for whom we have an inscription dated V.E. 1030 in a temple on the Harsha hill in the Śekhāvātī province of the Jaipur State.<sup>4</sup> No record of Lakshmana has as yet come to light. But on the Sūraj-pōl at Nāḍol is an inscription of the time of Kēlhana, dated V.E. 1223, which incidentally mentions the name Lākhaṇa and the date V.E. 1039 for him.<sup>5</sup> The latter thus appears to have made some conquests for himself in Gōḍvād and established himself at Nāḍol where his memory is still preserved. The Sūraj-pōl just alluded to is said to have been erected by him. The fort of Nāḍol also bears his name, and he is supposed to have constructed it. In his *Annals and Antiquities of Rajasthan*,<sup>6</sup> Colonel Tod says: "I presented to the Royal Asiatic Society two inscriptions from Nadole, one dated S. 1024, the other 1039. They are of Prince Lakha, and state as instances of his power, that he collected the transit duties at the further barrier of Patun, and levied tribute from the prince of Cheetore." But it is by no means clear how far Tod's statement as to the contents of these inscriptions is to be trusted.

Lakshmana's son was Śōbhita, also called Sōbhita and Sōhiya. He is represented in the Sūndhā hill inscription to have taken away the glory of the lord of Himādrībhaṇa, i.e. Ābū.<sup>7</sup> From him sprang Balirāja, who is represented in the same inscription to have defeated an army of Muñjarāja. The latter must be the same as the Paramāra Vākpatirāja II, Amōgha-

<sup>1</sup> From here the rules of *saṁdhi* have been neglected.

<sup>2</sup> Read °कर्त्ता.

<sup>3</sup> Above, Vol. IX. p. 63.

<sup>4</sup> *Ibid.*, Vol. II. p. 119 ff.

<sup>5</sup> *Director General's Annual* for 1907-8, Part II. p. 228.

<sup>6</sup> Vol. I. p. 232, note (S. K. Lahiri & Co.'s edition, 1894).

<sup>7</sup> Above, Vol. IX. p. 71.

varsha of Mālava, for whom we have dates ranging from A.D. 974 to 993. The invasion of Muñjarāja here referred to is in all probability the same as that mentioned in the Hāthūṇḍi inscription of the Rāshtrakūṭa princes.<sup>1</sup> Therein Dhavala is said to have checked the further progress of Muñjarāja when he attacked Mēdapāṭa (Mewār) and destroyed its capital called Āghāṭa.<sup>2</sup> Balirāja was succeeded by Mahēndra also called Mahindu, son of Vighrahapāla, who was the paternal uncle of Balirāja. As was first pointed out by Prof. Kielhorn, this Mahēndra is no doubt the same as his namesake, referred to in v. 11 of the Hāthūṇḍi inscription. It speaks of Dhavala as having protected Mahēndra when he was being harassed by the army of Durlabharāja. This Durlabharāja can be no other than the Chaulukya king Durlabharāja, the brother and successor of Vighrahārāja of the Harsha inscription.<sup>3</sup> Mahēndra's son was Aśvapāla.<sup>4</sup> His son was Ahila, who, according to the Sūndhā hill inscription, defeated the Chaulukya king Bhimadēva I. He was succeeded by his paternal uncle, Anahilla,<sup>5</sup> who was a son of Mahēndra. He, too, is spoken of as having vanquished Bhimadēva I., seized Śākambhari, slain Sāḍha, a general (*daṇḍ-ādhiśa*) of the Mālava king Bhōja, and defeated a Turushka, i.e. a Muḥammadan king.<sup>6</sup> After him came to the throne his son Bālaprasāda. He compelled Bhimadēva I. to liberate from prison a king named Kṛishṇadēva. As shown by Professor Kielhorn, the last king is the Paramāra Kṛishṇarāja, son of Dhandhuka and grandson of Dēvarāja, for whom we have two inscriptions at Bhinmāl dated in A.D. 1060 and 1067. It can hardly be doubted that he must have been a brother of the Paramāra prince, Pūrṇapāla, who was a son of Dhandhuka and grandson of Mahipāla, and for whom we have the dates A.D. 1042 and 1045.<sup>7</sup> Both the dates and the names of the father agree with one another. Kṛishṇarāja must, therefore, be taken to be a younger brother and successor of Pūrṇapāla. The discrepancy in the names of their grandfathers—that of Kṛishṇarāja's being Dēvarāja and that of Pūrṇapāla's being Mahipāla—is not of any serious importance, as we have several instances of one and the same prince bearing more than one name, not only of identical, but also of different import.

Bālaprasāda was succeeded by his brother Jindurāja also known as Jindarāja or Jēndrarāja.<sup>8</sup> He gained a victory at Saṇḍēra, which, as I have already said, is Sāṇḍērāv in the Bāli District, Gōḍvāḍ division, Jōḍhpur State (No. IV above). There is an inscription in the temple of Kāmēśvara-Mahādēva at Āuwā in the Sōjat District. It is dated Saturday, the 15th of the dark fortnight (*amāvāsyā*) of Aśvayuja (i.e. Āśvina) in [Vikrama-] Samvat 1132, and refers itself to the reign of Jindrapāla,<sup>9</sup> son of Anahilla. Jindrapāla is the same as our Jindurāja,

<sup>1</sup> *Jour. Beng. As. Soc.*, Vol. LXII. pt. I. p. 311 ff.; also see above, Vol. X. p. 18.

<sup>2</sup> Āghāṭa is the same as Āḍ or Āhaḍ now represented by the present Udaipur station. A well-known sept of the Gōhilotas called Āhaḍiyā is named after it. The place is described by Tod in the *Annals and Antiquities of Rajasthan*, Vol. I. p. 745.

<sup>3</sup> The author of the *Dvayātrayakōśa* says that, along with his brother Nāgarāja, he attended the *svayamvara* of Durlabhadēvi, sister of Mahēndra, king of Nāḍōl in Mārwar. The princess chose Durlabha, and Mahēndra gave his younger sister Lakshmi to Durlabha's brother, Nāgarāja (*Ind. Ant.* Vol. IV. p. 113). The hostilities between Durlabha and Mahēndra thus ended in matrimonial alliance, as was often the case in Rājputānā in later times. [See also above, Vol. X. p. 18. The Durlabharāja and Vighrahārāja of the Harsha inscription were Chāhamānas—not Chaulukyas.—Ed.]

<sup>4</sup> The Śiva temple of Āsalēśvara or Āsapālēśvara at Nāḍōl (No. IX above) was apparently called after him.

<sup>5</sup> The Śiva temple of Anahilēśvara at Nāḍōl (No. IX above) seems to have been built during his reign and called after him.

<sup>6</sup> This must refer to the invasion of Maḥmūd of Ghazni. The *Tawārīkh-i-Firishtāh*, according to Tod, refers to his fight with the king of Nāḍōl (*Annals and Antiquities of Rajasthan*, Vol. I. p. 656 and note).

<sup>7</sup> [For this date of Pūrṇapāla see the *Director-General's Annual* for 1907-8, Part II. p. 226.—Ed.]

<sup>8</sup> In No. IX a Śiva temple called Jēndrarājēśvara is mentioned. It was built apparently during the reign of Jēndrarāja and called after him.

<sup>9</sup> The name engraved appears, however, to be Khindrapāla and not Jindrapāla. It is again curious that no titles whatever are added to the names of Jindrapāla and Anahilla. The probabilities, however, are that these names are of the Chāhamāna kings referred to in the text.

and V.E. 1132 (A.D. 1075) is the earliest hitherto known date for a Mārwar Chāhamāna king derived from a contemporary record.

His son and successor was Prithvipāla, who defeated an army of the Gūrjara king Karṇa, i.e. the Chaulukya king Karṇa-Trailōkyamalla, son of Bhīmadēva I, a contemporary of Ahīla, Anahilla and Bālaprasāda. Like many of his predecessors, he too seems to have erected a temple to Śiva at Nāḍol and called the deity Prithvipālēśvara after himself. He was succeeded by his brother Yōjaka, also known as Jōjala, or Jōjalla. He is mentioned as having by force occupied Anahillapura (Aphīlvāḍā). Nos. I and II give for him the date V.E. 1147, i.e. A.D. 1090, which contain his mandate for the observance of festivals in connection with the gods Lakshmanasvāmin and others at Nāḍol. Jōjala seems to have dedicated a temple to Śiva at Nāḍol, and named the latter Jōjalēśvara after himself. After him came to the throne his brother Āśvarāja, also called Āśvarāja and Āśvāka. Three inscriptions of his time (Nos. III-V) have so far been discovered, with dates ranging from A.D. 1110 to 1143. Of these, two were found at Sēvāḍi in the temple of Mahāvira and the third at Bāli in the temple of Bolā or Bahugūṇa mātā. The last speaks of him as subsisting on the lotus-like feet of the *Mahārājādhirāja* Jayasiha. We have already seen that up to the time of Jōjala, brother of Āśvarāja, the Mārwar Chāhamānas were constantly at war with the Chaulukyas. They were consequently till then not subordinate to the Chaulukyas, but owed fealty to some other supreme power. And it was Jayasiha, son of Karṇa, who appears for the first time to have subjugated Gōḍvāḍ and made the Mārwar Chāhamānas his tributaries. Of the two Sēvāḍi inscriptions the earlier is dated in A.D. 1110 and the later in A.D. 1115. The former refers itself to the reign of Āśvarāja and speaks of his son Kaṭukarāja as *yuvārāja* or heir-apparent. The latter records a grant made by Kaṭukarāja, but as he is not mentioned as king and as Śamipāti (Sēvāḍi) is stated to have been in his *bhukti*, i.e. the district assigned to him for maintenance, it seems that even in A.D. 1115 he was not reigning as a ruler, but was merely, as *yuvārāja*, holding the province round about Sēvāḍi. But, from No. VI, it is evident that he did reign as king at Nāḍāla. He is there called *mahārājādhirāja* Kaṭudēva, and his son, Jayatasiha, is mentioned as *yuvārāja*. The date of this inscription is Samvat 31, which, as stated above, must be taken to be Simha Samvat. It thus becomes equivalent to V.E. 1200, i.e. A.D. 1143,—exactly the year in which the Bāli inscription of his father Āśvarāja is dated. Āśvarāja must, therefore, be supposed to have died and his son Kaṭukarāja succeeded him in one and the same year, viz. A.D. 1143. But here arises a difficulty in the chronological adjustments of this family. For no less than seven inscriptions have been found at Nāḍlāi and Nāḍol with dates ranging from A.D. 1132 to 1145, which refer themselves to the reign of one Rāyapāla. These overlap the period which other inscriptions give for the reigns of both the father and the son. In point of rank and dignity as determined by his titles, Rāyapāla appears to be in no way inferior to either Āśvarāja or Kaṭukarāja, and in No. VII. he is spoken of as belonging to the Chāhamāna lineage.<sup>1</sup> It is thus inexplicable how he reigned at the same place and synchronously with the father and son. Perhaps the following explanation may be offered for what it is worth. Instances are not wanting of friction taking place between a feudatory chieftain and his overlord, and consequently of the former being ousted by the latter, for some time at least, from the province held by him. Such a thing might perhaps have taken place here. Āśvarāja or Kaṭukarāja might have for some time lost the favour of their paramount sovereign and for

<sup>1</sup> During the excavations at Maṇḍōr, 6 miles north of Jōḍhpur, a few fragments of an inscription stone were found, which show that Prithvipāla, the eldest brother of Āśvarāja, had a son named Ratnapāla. Ratnapāla's son was Rāyapāla, and Rāyapāla's son was Sahajapāla, who apparently was reigning at Maṇḍōr and to whose reign the inscription referred itself. There can hardly be a doubt as to the Rāyapāla of Nos. VII—XI. being this Rāyapāla, grandson of Prithvipāla.



that reason been replaced by Rāyapāla, one of their relatives. From No. VII. it seems that this Rāyapāla had a queen named Mānaladēvi, and at least two sons, named Rudrapāla and Amṛitapāla by her. Under him was the *rāuta* Rājadēva, son of the *rāuta* Ūdharāṇa of the Guhila family. He was a *ṭhakur* of Nāḍūladāgikā, which, as stated above, was the Sanskritised form of Nāḍlāi. In an inscription found at Nāḍol, a certain *rāṇaka* Bhūnana is mentioned as belonging to the Karpāṭa country and as a contemporary of Rāyapāla. This prince cannot be identified, but appears to have come to Nāḍol to pay a friendly visit to the Chāhamāna king.

From V.E. 1203 (A.D. 1146) to 1218 (A.D. 1161) not a single inscription has been traced in Gōḍvād of the Chāhamāna princes of Nāḍol, but we have found instead no less than four records of a person who is variously called Vaijāka, Vaijā, Vaijalladēva and Vayajaladēva. He is spoken of as a *daṇḍanāyaka* or general of Kumārapāla and as reigning at Nāḍol, i.e. exactly in the capital town of the Chāhamānas described above. This change of rule over Gōḍvād may perhaps be explained as follows. We know from Gujarāt accounts that Kumārapāla invaded the Sāmbhar territory and defeated Arṇōrāja.<sup>1</sup> This event is alluded to in a Chitōrgaḍh inscription of Kumārapāla dated V.E. 1207,<sup>2</sup> and is spoken of as having taken place shortly before this date. Rāyapāla perhaps sided with Arṇōrāja and brought about Kumārapāla's indignation. And Kumārapāla might have deprived him of his territory. At Pāli in the temple of Somēśvara there is a much abraded inscription of the reign of this Chaulukya sovereign with the date V.E. 1209. An epigraph in a dilapidated temple at Bhāṭuṇḍ in the Bāli District is dated V. E. 1210, refers itself to the reign of Kumārapāla, and mentions his *daṇḍanāyaka* Vaijāka as being in charge of the district of Nāḍūla (Nāḍol). The temple of Mahāvira at Sēvāḍi contains a record dated in Samvat 1213, which speaks of *daṇḍa*<sup>3</sup> (i.e. *daṇḍanāyaka*) Vaijā as ruling at Nāḍūla. Another Jaina temple at Ghāpērāv in the Dēsūri District has an inscription dated the same year as the last and referring itself to the reign of the *daṇḍanāyaka* Vaijalladēva. On a lintel of the *subhāmaṇḍapa* of the temple of Bōlā or Bahugūṇa *mīṭi* at Bāli is engraved an epigraph which specifies the date Samvat 1216, makes mention of the paramount sovereign Kumārapāla and speaks of *daṇḍa*<sup>3</sup> Vayajaladēva as exercising local authority at Naddrūla (Nāḍol). It will thus be seen that from about V.E. 1209 to 1216 Kumārapāla deprived Rāyapāla, or some other Chāhamāna prince of his ancestral dominions, and stationed Vaijalladēva as *daṇḍanāyaka* over that province. But, though Kumārapāla wrested Gōḍvād from the Chāhamāna ruler of Nāḍol, he was well-disposed towards Ālhapadēva or Ālhapadēva, son of Aśvarāja and younger brother of Kaṭukarāja. For, an inscription in a Śiva temple at Kirāḍū-Mallāṇi (No. XII above) tells us that Ālhapadēva was then in possession of Kirāḍākūpa (Kirāḍū), Lāṭarhada (Rāḍdhaḍā) and Śivā (Sheo) and that he obtained these places through the favour of his overlord (*prabhu*) Kumārapāla.<sup>3</sup>

When exactly Ālhapadēva came into possession of his paternal dominions is not known, but certain it is that the Nāḍol province came under his sway some year between V.E. 1216 (A.D. 1159) the last date of Vaijalladēva in Gōḍvād that we know of<sup>4</sup> and V.E. 1218 (A.D. 1161) the date of Ālhapā's Nāḍol copper-plate grant which is the earliest of his inscriptions in Gōḍvād. Ālhapā is called Āhlādāna in the Sūndhā hill inscription. He is there spoken of as having assisted the Gūrjara king every now and then. The Gūrjara king at this time was Kumārapāla; and as help was constantly given to him, it explains why Ālhapadēva stood high in his favour and was restored to his ancestral territory. Ālhapadēva is also mentioned in the Sūndhā hill inscription as having built a temple of Śiva at Naddūla and as having put down disturbances

<sup>1</sup> Above, Vol. I. p. 295.

<sup>2</sup> *Ibid.* Vol. II. p. 422.

<sup>3</sup> No. 133 of Professor Kielhorn's Appendix to Vol. V., above.

<sup>4</sup> [The *maḥamaṇḍalēstara* Vaijalladēva of the Chāhuyāṇa family is mentioned with the date Vikrama-Samvat 1231, corresponding to A.D. 1175, in a copper-plate grant of the Chaulukya king Ajayapāla (*Ind. Ant.* Vol. XVIII. p. 81).—Ed.]

in the mountainous part of Surāshṭra. The latter event is alluded to in the Nāḍol copper-plate inscription of Kīrtipāla noted above. The *Prabandhashin'īmuni* speaks of Kumārapāla as having sent his general Udayana against Sausara, king of Surāshṭra, with whom he was at war. In this fight Kumārapāla's army was defeated, and Udayana was mortally wounded. In the end, however, Samara (Sausara), as the *Kumārapālacharita* says, was defeated and his son placed on the throne. It was probably Ālhaṇa who proved instrumental in securing this victory for Kumārapāla. Ālhaṇa seems to have suffered for his allegiance to the Chaulukya dynasty at the hands of Vīgraharāja, son of Arṇōrāja of the imperial Chāhamāna family. For the latter, as the Bijōliā inscription<sup>1</sup> informs us, made Naddūla (Nāḍol) a *naḍvaia*, i.e. a bed of reeds and Jābālipura (Jālōr) *jrālāpura*, i.e. a city of flames. Ālhaṇa is there said to have married Annalladēvi, daughter of Sahula of the Rāshṭraudā<sup>2</sup> family. Ālhaṇa had three sons by her, viz. Kēlhaṇa, Gajasimha and Kīrtipāla. Ālhaṇa appears to have given a share in the administration of his kingdom to his first two sons. For, in No. XII, the sign-manual of Ālhaṇadēva is followed up by the approval of both his sons, Kēlhaṇadēva and Gajasimha. Even the villages round about Nāḍlāi, made over to Kīrtipāla for his maintenance in the Nāḍol plate, were granted to him not by his father Ālhaṇa alone, but also by Kēlhaṇa, his brother. It is curious that Gajasimha is not mentioned in this connection. He must doubtless have been alive at this time; otherwise his name would not have been specified in this inscription in l. 14.<sup>3</sup> Probably Kēlhaṇa's name alone is here mentioned because he was the *yuvarāja* or heir-apparent, as is quite clear from l. 16 of the record.

Of Kēlhaṇa no less than six inscriptions were found by me with dates ranging from V.E. 1221 to 1236. Ālhaṇadēva thus died in some year between V.E. 1218 and 1221. Kēlhaṇa appears to have remained tributary to Kumārapāla, for No. XIV refers itself to the reign of Kumārapāla, and speaks of Kēlhaṇa as ruler of Nāḍūlya (Nāḍol). This record is dated in Samvat 1228, which is, in fact, the latest authentic date we have for the Chaulukya sovereign, who, according to Gujarāt chronicles, died a year later. The Sūndhā hill inscription represents Kēlhaṇa to have routed a Turanaka army, and to have obtained a golden *torana*, "like a diadem for the abode of the holy Śiva." His brother Kumāra also is spoken of in the same inscription as having vanquished a Turanaka army in Khashrada. Both these descriptions must refer to one and the same event, for about this time only one

<sup>1</sup> No. 154 of Professor Kielhorn's Appendix to Vol. V., above.

<sup>2</sup> Rāshṭrauda, it can scarcely be seriously doubted, is the same as Rāshtrakūṭa. There were two Rāshtrakūṭa families reigning in Rājputānā. Munshi Devī Prasad, in his Hindi work entitled "Antiquarian Discoveries in Rājputānā" tells us that at Dhanōpa, 16 miles north of Shāhpurā, two inscription stones had been found as early as A.D. 1873, which gave an account of a Rāshtrakūṭa family ruling there. Four names had therein been traced, viz. those of Bhallila, his son Dantivarmā, and his sons Buddharāja and Gōvinda. One of the inscriptions was dated Samvat 1063 *Vosāga sudi 5 Saurē* (*Ind. Ant.* Vol. XL. p. 175). Another inscription was found at Hāthunḍī near Bijāpur in the Bāli District which describes a new Rāshtrakūṭa family. This has been referred to above. A part of this inscription was published by Professor Kielhorn in the *Jour. Beng. As. Soc.* Vol. LXVII, part 1, pp. 309-314, and the complete text has recently been edited by Pandit Ram Karra of Jodhpur (above, Vol. X. pp. 17 ff.). This contains three dates, the last of which is V.E. 1053 (A.D. 991), and pertains to the reign of the Rāshtrakūṭa Dhavala of Hastikuṇḍī (Hāthunḍī). It is reasonable to suppose that the Rāshtrakūṭa family, to which Annalladēvi belonged, was the one reigning at Hāthunḍī in Gōlvād, and not the other one reigning so far north as Shāhpurā. We have already seen that it was a king of this Hāthunḍī Rāshtrakūṭa family, viz. Dhavala, who helped no less than two princes of the Mārwar Chāhamāna dynasty. The two families were thus reigning close to, and were also allied to, each other. But this matter is placed beyond all doubt by No. XIII, which records a grant of Ānaladēvi, unquestionably the same as Annalladēvi, who is called mother-queen (*mātri-rājñī*) of Kēlhaṇa. This inscription also records a benefaction by certain Rāshtrakūṭa princes. The mention of Rāshtrakūṭa in the same epigraph with that of Ānaladēvi or Annalladēvi, who was of the Rāshṭrauda dynasty shows that Rāshṭrauda is the same as Rāshtrakūṭa and that these Rāshtrakūṭas were not far from Sāndērāv where No. XIII. was found. It is, therefore, perfectly reasonable to suppose that these Rāshṭraudas or Rāshtrakūṭas, of whom Sahula, father of Ānaladēvi, was one, reigned at Hāthunḍī, or Hastikuṇḍī as it is called in inscriptions.

<sup>3</sup> Above, Vol. IX. p. 69.

Muhammadan invasion took place. The *Tawārikh-i-Firishtāh* tells us that in A.H. 574, i.e. A.D. 1178, Muhammad Ghōrī "marched to Oocha and Moultan, and from thence continued his route through the sandy desert to Guzerat. The prince Bhimadēva (a lineal descendant from Brahma Dew of Guzerat, who opposed Mahmood Ghiznevy), advanced with an army to resist the Mahomedans, and defeated them with great slaughter."<sup>1</sup> Now, at Kirādū there is, in the temple of Sōmēśvara, a mutilated inscription, which is dated in Samvat 1235 and refers itself to the reign of the Chaulukya king Bhimadēva II. It makes mention also of his feudatory chieftain Madanabrahmadēva and his subordinate Tējapāla. We are further told that the image of Sōmēśvara, which was in the temple, had been broken to pieces by the Turushkas, but a new one was caused to be made and installed by Tējapāla's wife, whose name is unfortunately lost. It will be seen that the image must have been broken by Muhammad Ghōrī. For, the date of his expedition is A.D. 1178 or V.E. 1234-35, and the date of the Kirādū inscription, as we have observed, is Samvat 1235. There is thus a correspondence of dates. Secondly, as stated in the *Tawārikh-i-Firishtāh*, the route of Muhammad Ghōrī lay through the sandy desert. This means that on his way to Gujarāt he passed through the Mallāpī District of the Jodhpur State, which is nothing but a *thal* or desert. And, as Kirātakūpa or Kirādū was in ancient days a place of great importance in that region, it is natural to suppose that the Muhammadan emperor captured the town and destroyed the image in the principal temple there. The *Tawārikh-i-Firishtāh* further says that Bhimadēva II. defeated the Muhammadan army with great slaughter. Kēlhaṇa, being a feudatory of the Chaulukya family, must have gone to the help of Bhimadēva and must have been accompanied also by his brother Kirtipāla. And, as is very often the case with tributary princes, who take the credit of winning a battle fought by their overlord whom they have but assisted, both Kēlhaṇa and Kirtipāla are represented to have vanquished the Turushkas at Kāsahrada. Now three Kāsahradas are mentioned in inscriptions, and there are at least three places which may be modern equivalents of them. Thus there is a place called Kāsindra-Pālaḍī near Ahmedābād, and this may represent the Kāsahrada of the Kapadvāj grant of the Rāshtrakūṭa prince Kṛishṇa II. and the Kāsahrada of the Baroda grant of Dhruva II. There is again in the Sirohi State a village, at the foot of Mount Ābū, of the name of Kāyadrām, which is also known as Kāsadrām. With this must be identified the Kāsahrada of the inscriptions in Tējapāla's temple at Dilwādā on Mount Ābū. There is yet a third place named Kāsandrā on the road from Dhōlkā to Pāliṭhānā. This must be the Kāsahrada of Arisimha's *Sukṛitasamkirtana*. Which one of these is the Kāsahrada of the Sūndhā hill inscription depends upon the route taken by Muhammad Ghōrī after leaving Kirādū. In the *Tāju-l Ma-Asir* it is stated that when Quṭub-ud-Din left Ajmēr to direct an attack on Aphilvādā, the Hindus 'had collected under their leaders Rāi Karan and Dārābars in greater numbers "at the foot of Mount Ābū and at the mouth of a pass stood ready for fight and slaughter." The Musalmāns did not dare to attack them in that strong position, especially as in that very place Sultān Muhammad Sam Ghōrī had been wounded, and it was considered a bad omen to bring on another action there, lest a similar accident might occur to the commander.'<sup>2</sup> From this it is evident that Muhammad Ghōrī sustained a reverse at the foot of Mount Ābū, and Karan and Dārābars mentioned here can be no other than Kēlhaṇa and Dhārāvārsha. The Kāsahrada of the Sūndhā hill inscription 'where Kēlhaṇa and Kirtipāla defeated a Turushka army' must, therefore, be identified with Kāyadrām (Kāsadrām). The Sūndhā hill inscription describes Kēlhaṇa as having also defeated the southern king Bhilima, who, as recognised by Professor Kielhorn, is the Dēvagiri-Yādava Bhillama. There are at least two inscriptions, which belong to the reign of this last king and which bear the date A.D. 1189. This date, it is expressly stated,

<sup>1</sup> Briggs' *Firishtah*, Vol. I. p. 170.

<sup>2</sup> Elliot's *History of India*, Vol. II. p. 230.

was the third year of his reign. From this it is concluded that Bhillama came to the throne in A.D. 1187. The last date we have for Kēlhaṇa is V.E. 1249 = A.D. 1192, supplied by an inscription found at Pālādī in the Sirohi State. Kēlhaṇa and Bhillama were thus contemporaries, and the Bhilima of the Sūndhā hill inscription can only be this Bhillama. One of Kēlhaṇa's queens is named Mahibaladēvi (No. XV). The name of another, viz. Jālhaṇadēvi, is given in No. XVII.

Kēlhaṇa was succeeded by his son Jayatasiha, for whom two inscriptions have been found, —one at Bhinmāl and the other at Sādaḍī. The first is dated V.E. 1239 and calls him *maharājaputra*, indicative of his position as heir-apparent.<sup>1</sup> The second gives the date V.E. 1251 and styles him *mahārājādhirāja*.<sup>2</sup> This shows that he became king after the death of Kēlhaṇa. About three years after this date, i.e. in A.D. 1197, we hear of the invasion of Quṭub-ud-Dīn Ī-bak in Mārwar. The *Tawārikh-i-Firishtāh* has the following: "Kootb-ood-Deen having recovered from his wounds pursued the besieging army to Nehrwalā, taking in his way the forts of Baly and Nadole."<sup>3</sup> Baly, of course, refers to Pālī, the principal town of the district of the same name, Jodhpur State, and Nadole is obviously Nādōl. The *Tāj-ul-Ma-Āsir* says that "when he reached the lofty forts of Pālī and Nandul, he found them abandoned and the abode of the owls, for the people had fled at the approach of the Musulmans."<sup>4</sup> This means that Nādōl and the surrounding district were for some time at least lost to the Chāhamāna family called Nādōliya. An inscription found at Achalēśvara on Mount Ābū says that Jaitrasimha of the Guhila dynasty destroyed Nādōla and defeated a Turushka army.<sup>5</sup> From epigraphic and other records it appears that Jaitrasimha reigned from about V.E. 1270 to 1309. He thus comes quite close to the date when Quṭub-ud-Dīn conquered eastern Mārwar. Jaitrasimha, therefore, seems to have destroyed Nādōl when it was in the possession of the Muḥammadans, and the Turushka army defeated by him must have been headed, if not actually by Quṭub-ud-Dīn, at any rate by his governor at Nādōl.<sup>6</sup> From V.E. 1265 to 1283 Gōḍvād was held by a prince named Dhāmdhaladēva, son of Visadhavaladēva.<sup>7</sup> He was no doubt, as an inscription at Nānā tells us, a Chhāhama, i.e. I think, a Chāhamāna, but probably not of Kēlhaṇa's lineage. From the same inscription it seems that in V.E. 1283 he was tributary to Bhyiva(Bhīma)dēva, son of Ajayā(ya)pala, i.e. the Chaulukya sovereign Bhīmadēva II. Kēlhaṇa had, as we have seen above, a brother named Kīrtipāla, who was the originator of the Sōnigarā branch of the Chāhamānas. From his Nādōl copper-plate inscription we learn that twelve villages, such as Nāḍlāi and others in Gōḍvād had been assigned to him for maintenance by his father Ālhaṇadēva, and he must have continued to enjoy the revenues of those villages during his brother's régime also. His defeat of the Turushka army at Kāsahrada has already been alluded to. In addition to it he is represented in the Sūndhā hill inscription to have conquered a Kirāṭakūpa chief named Āsala. Kirāṭakūpa is undoubtedly Kīrādū, and Āsala was perhaps the successor of Madanabrahma mentioned above. It is also

<sup>1</sup> *History of Gujarāt in the Gazetteer of the Bombay Presidency*, Vol. I. Pt. I. p. 474.

<sup>2</sup> This inscription is in the temple of Jāgēśvara, Dēsūri District, Jodhpur State. It is engraved on one of its pillars, which, no doubt, originally belonged to some temple at Nādōl.

<sup>3</sup> Briggs' *Firishtāh*, Vol. I. p. 196.

<sup>4</sup> Elliot's *History of India*, Vol. II. pp. 229-30.

<sup>5</sup> *Bhavnagar Prakrit and Sanskrit Inscriptions*, p. 93; *Jour. Beng. As. Soc.* Vol. IV. Pt. I. p. 48.

<sup>6</sup> From verse 16 of the Chīrvā inscription (*Wiener Zeitschrift*, Vol. XXI. p. 143 ff.) it appears that Nāgahrada or Nāgdā, the ancient capital of the Guhilōts, was destroyed by a Muḥammadan army, when Pamarāja son of Yōgēśvara, who was appointed a *talāra* of Nāgdā by king Padmasimha, fell in the battle. This event must have happened in the reign of Jaitrasimha, for we are distinctly told in the *Hamīra-mada-mardana* that the Turushka army burnt the whole of Mēwār, which was then held by Jayatala, alias Jaitrasimha (Professor S. R. Bhandarkar's *Search for Sanskrit Manuscripts* for 1904-05 and 1905-06, pp. 20 and 22). The subsequent defeat of the Turushka army by Jaitrasimha is also mentioned. It was at this time perhaps that Nādōl was seized by him.

<sup>7</sup> Two inscriptions of this prince have been found, one at Nānā and the other at Bēlār, both in the Bālī District, Jodhpur state (*Prog. Rep. Archaeol. Surv. Ind., West. Circle*, for 1908, pp. 49-50).

said about him that, although he was the lord of the Naddūla (Nāḍōl) kingdom, he established himself at Jābālipura, i.e. Jālōr, the principal town of the district of the same name in the southern part of Mārwar. According to Mūtā Nēnsī, he wrested it from the Paramāras. Certain it is that Jālōr was in the possession of the Paramāras till A.D. 1117, as an unpublished inscription found there shows.<sup>1</sup> One of the inscription slabs of Kumbhakarṇa originally found at the temple of Māmādēva at Kumalgaḍh<sup>2</sup> informs us that the Guhilōt prince Kumārasimha expelled Kitū, who had occupied his country. In all the Sōnigarā chronicles Kirtipāla is called Kitū, and Kumārasimha was only two generations prior to the Guhilōt chief Jaitrasimha for whom we have dates ranging from A.D. 1213-1252. Kumārasimha can thus very well be a contemporary of the Chāhamāna Kirtipāla, who must, therefore, be supposed to have carried an expedition of conquest in the Guhilōt territory.

Kirtipāla had at least three sons and one daughter. Of the three sons, one was Samarasimha who succeeded him, and the other two were Lākhaṇapālha (or -pāla) and Abhayapāla mentioned in No. XV as the *jāgīrlōrs* of Sināṇava or Samnāṇaka, which, I think, has to be identified with Sōnāṇā. Sōnāṇā, it will be remembered, was one of the villages granted to Kirtipāla by Ālhanadēva, and Kirtipāla further seems to have made it over during his brother's régime to two of his sons. The name of his daughter was Rūdaladēvī, who, according to the Sūndhā hill inscription, built two temples to Śiva at Jābālipura (Jālōr).

After Kirtipāla, his son Samarasimha, as stated above, became king. Two inscriptions of this prince have been found at Jālōr (Nos. XVIII and XIX). One of these is dated in V.E. 1239 and the other V.E. 1242. The Sūndhā hill inscription says that he built extensive ramparts on the Kanakāchala. In the second of the Jālōr epigraphs just alluded to, the following words occur : *śrī-Jābālipurīya-Kāṁchanagiri-guḍhasy-ōpari*, etc. From this it is plain that Kāṁchanagiri or Kanakāchala was the name of the hill, on which the fort of Jālōr is situated. When Kirtipāla carved out a kingdom for himself, he established his capital at Jālōr, whose fortifications were commenced by him. But as he did not live long after it, this work had to be carried out by his son Samarasimha. The Sūndhā hill inscription also speaks of him as having weighed himself against gold and having afterwards founded the city of Samarapura, which has not yet been identified. A copper-plate charter of the Chaulukya sovereign Bhīmadēva II., dated V.E. 1263, makes mention of his queen Lilādēvī, who is spoken of as *Chīhu<sup>2</sup> rāṇa Samarasīhasutā<sup>3</sup>*, i.e. the daughter of the Chōhān *rāṇī* Samarasīha. Professor Kielhorn was the first to identify him with the Mārwar Chāhamāna king of that name.

The Sūndhā hill inscription represents his son Udayasimha to have succeeded Samarasimha. But Udayasimha was not his eldest son, because a Mount Ābū inscription speaks of Manavasimha, who is called a son of Samarasimha and the elder brother of Udayasimha.<sup>4</sup> Up to the time of Samarasimha, the power of the Sōnigarā family had been confined to the Jālōr District and the territory intervening between it and Kirāḍū. And it was Udayasimha who greatly extended these dominions, which now included the districts originally held by the Nāḍōliya branch. For, in the Sūndhā hill inscription, amongst the places held by him, Naddūla (Nāḍōl) is distinctly mentioned. The other places named are Jāvālipura, Māḍavyapura, Vāghhatamēru. Sūrāchanda, Rāṭahrada, Khēḍa, Rāmasanya, Śrīmāla, Ratnapura and Satyapura. Almost all these places have been identified by Professor Kielhorn. Jāvālipura is Jālōr, Māḍavyapura Maṇḍōr, 6 miles north of Jodhpur ; Vāghhatamēru is Bādmēr, not

<sup>1</sup> This inscription stone is in the *tōphkhānā* at Jālōr and is put up upside down. This inscription will shortly be published by me.

<sup>2</sup> These slabs have now been deposited in the Victoria Hall, Udaipur.

<sup>3</sup> *Ind. Ant.* Vol. VI. p. 195, pl. II., l. 1.

<sup>4</sup> Above, Vol. IX. p. 60.

however the place which at present goes by the name, but **Junā Bādmēr** or simply **Junā**, as it is also called, about 12 miles south-west of the modern **Bādmēr**.<sup>1</sup> **Sūrāchamḍa** is, of course, **Surāchand** in the Sānchor District. **Rāṭahrada** has its name still surviving in **Rāḍḍhaḍā**, by which the district round about **Nagar-Guḍhā** in **Mallāpī** is still popularly known. **Khēḍa** is obviously the place of the same name in **Mallāpī**, the ancient capital of that province. **Rāmasainya** is **Rāmsen**, **Śrīmāla Bhīmāl**, and **Ratnapura Ratanpur**, all in the **Jaswantpurā** District. And, lastly, **Satyapura** is **Sānchor**. The **Sūndhā** hill inscription also speaks of **Udayasimha** as having put an end to **Sindhurāja** and as not having been conquered by the **Gurjara** kings. **Sindhurāja** may either be a ruler of **Sindh**, as Professor **Kielhorn** takes it, or an individual prince of that name. In the case of the latter supposition, he may be identified with the prince of that name, whose son **Śaṅkha** was defeated near **Cambay** by **Vastupāla** during the **Vāghēlā** king **Lavanaprasāda**'s reign. **Udayasimha** is also described in a general way as having curbed the pride of the **Turushka**. This must simply be taken to mean that he had come into hostilities with the **Muhammadans**, and not necessarily that he obtained any decisive victories over them. The *Tawārīkh-i-Fīrishtāh* refers to it as follows: "Soon after this event, **Oodye-Sa**, the tributary **raja** of **Jalwar**, having refused to make the usual payments, the king was induced to march and reduce him to obedience."<sup>2</sup> The king here alluded to is **Shams-ud-Din Altamash**, and **Oodye-Sa** of **Jalwar** is unquestionably **Udayasimha** of **Jālōr**. The same event is described in greater detail in the *Tājū-l Ma-Āsir* as follows: "After some time, they represented to his Majesty that the inhabitants of the fort of **Jālewar** (**Jālōr**) had determined to revenge the blood which had been shed, "and once or twice mention of the evil deeds and improprieties of that people was made before the sublime throne. **Shams-ud-din** accordingly assembled a large army, and headed by "a number of the pillars of the state, such as **Ruknu-d-din Hamza**, **Izzu-d-din Bakhtiyār Nasīru-d-din Mardān Shāh**, **Nasīru-d-din 'Alī** and **Badru-d-din Saukartigin**," valiant men and skilful archers, "who could in a dark night hit with their arrows the mirror on the forehead of an elephant." "The king took his way towards **Jālewar** by the aid of **Gol**," "and by reason of the scantiness of water and food it was a matter of danger to traverse that desert, where one might have thought that nothing but the face of demons and sprites could be seen, and the means of escape from it were not even written on the tablet of providential design."

"**Udi Sah**, the accursed, took to the four walls of **Jālewar**, an exceedingly strong fortress, the gates of which had never been opened by any conqueror." When the place was invested by **Shams-ud-din**, **Udi Sah** requested some of the chiefs of the royal army to intercede for his forgiveness. While the terms of his surrender were under consideration, two or three of the bastions of his fort were demolished. He came "with his head and feet naked, and placed his forehead on the earth" and was received with favour. The **Sultān** granted him his life, and restored his fortress, and in return the **Rāi** presented respectfully a hundred camels and twenty horses, in the name of tribute and after the custom of service. "The **Sultān** then returned to **Dehli**. . . ."<sup>3</sup> This event came to pass between A.D. 1210 and 1216.

We have seen above that **Udayasimha** is spoken of in the **Sūndhā** hill inscription as not having been defeated by the **Gurjara** kings. This no doubt refers to the fact mentioned in the *Kīrtikaumudī* that four kings from **Mārwar** conspired to advance against **Lavanaprasāda** while from the south the **Yādava** sovereign **Simghaṇa** was marching against him. The *Kīrtikaumudī* further says that the **Vāghēlā** prince succeeded in driving back the **Mārwar** chiefs, of whom **Udayasimha** must undoubtedly have been one. A few years later, **Lavanaprasāda**'s son, **Vīra-**

<sup>1</sup> [On page 59 above, **Bāhaḍamēru** is identified with this **Bādmēr**.—Ed.]

<sup>2</sup> See page 44 above.

<sup>3</sup> *Briggs' Fīrishtāh*, Vol. I. p. 207.

<sup>4</sup> *Elliot's History of India*, Vol. II. p. 238.

dhavala, had been placed in almost the same predicament, as we learn from the *Hammira-madamardana*, when Sinhapa again marched against him on one side, the Turushka called Milachhikāra on another, and Dēvapāla, king of Mālwā, on the third. The kings of Marudēśa were on the point of joining the Turushka army, when Viradhavala at once marched and won them over to his side. The names of these kings are Sōmasimha, Udayasimha, and Dhāravarsha.<sup>1</sup> Of these, Udayasimha is doubtless the Chāhamāna chief of Jālōr.

A manuscript of Rāmachandra's *Nirbhayabhīmaryāyoga* has the following :

*Samvat 1306 varshē Bhādravā-vadi 6 Ravār=ady=ēha Śrī-mahārījakula-Srī-Udayasimha-dēva-kalyāṇa-rājya-rājyē.*<sup>2</sup>

It will be perceived at a glance that the Udayasimha here referred to is the Chāhamāna prince Udayasimha, for whom we have inscriptions with dates ranging from V.E. 1262 to 1306. Similarly, at the end of his work entitled *Vivēkavilāsa*, Jinadatta tells us that he wrote it for the gratification of Dhanapāla of the Vāyada family, who was looked upon as son by Dēvapāla, the treasury minister of Udayasimha of the Chāhvāna dynasty and the lord of Jāvālipura.<sup>3</sup> It can hardly be doubted that the prince here alluded to is the Chāhamāna Udayasimha of Jāvālipura (Jālōr).

Udayasimha's queen was Prahlādanadēvi, who bore to him two sons, Chāchigadēva and Chāmunda-rāja. From Bhinmāl Inscription No. XIII, we learn that Udayasimha had one more son at least, viz. Vāhaḍasiha.<sup>4</sup> From other accounts it appears that he had also a daughter. For, it is stated by Rājasēkhara in his *Prabandhachaturvīṃśatī* and by Harshagaṇi in *Vastupīlācharitra* that the Vāghēla king Viradhavala had two sons, viz. Virama and Visala. The cause of the latter was espoused by Vastupāla, and the former had to flee for refuge to his father-in-law Udayasimha, chief of Jāvāli, but was treacherously murdered at the instigation of Vastupāla.<sup>5</sup>

Udayasimha was succeeded by his son Chāchigadēva. In the Sūndhā hill inscription he is described as "destroying the roaring Gūrjara lord Virama, hating the enemy Śalya, taking exquisite delight in felling the shaking Pātuka, depriving Saṅga of his colour, and a thunderbolt to the mountain, viz. the furious Nahara." Virama, as pointed out by Professor Kielhorn, is doubtless the son of Viradhavala just mentioned. Perhaps he was assassinated by Chāchiga at the instigation of Vastupāla during his father Udayasimha's reign. Śalya may be, as suggested by the learned doctor, the prince of the same name mentioned in verse 19 of the Dabhōi inscription as an enemy of Lavaṇaprasāda.<sup>6</sup> Pātuka is perhaps a *desi* form of the Sanskritised name Pratāpa. The only Pratāpa, who, I think, can be a contemporary of Chāchiga, is his cousin, who was the son of Mānavasimha, the eldest brother of Udayasimha. Saṅga is perhaps Saṅgaṇa, a ruler of Vantthali near Junāgaḍh, who was a brother-in-law of Viradhavala and was slain by him.<sup>7</sup>

Of the reign of Chāchigadēva five inscriptions have been found. The earliest is engraved in the temple of *mītū* on the Sūndhā hill in the Jaswantpurā District. It is dated in the akshaya-tṛitīyā of the month of Vaiśākha of the [Vikrama] year 1319. The second is dated

<sup>1</sup> Prof. S. R. Bhandarkar's *Search for Sanskrit Manuscripts* for 1904-05 and 1905-06, p. 16 ff; Dhāravarsha and Sōmasimha were, of course, Paramāra kings and were father and son. Sōmasimha was, in all likelihood, the gujarāja at that time and had some share in the administration.

<sup>2</sup> Dr. Peterson's *First Report* (1882-83), App. p. 81.

<sup>3</sup> Dr. Bhandarkar's *Search for Sanskrit Manuscripts* for 1883-84, p. 156.

<sup>4</sup> *History of Gujarat* in the *Gazetteer of the Bombay Presidency*, Vol. I. Pt. I. p. 482; here Chāmunda-rāja is also referred to.

<sup>5</sup> *Ind. Ant.* Vol. VI, p. 190; Dr. Bhandarkar's *Search for Sanskrit Manuscripts* for 1883-84, p. 156.

<sup>6</sup> Above, Vol. I, page 23.

<sup>7</sup> *History of Gujarat* in the *Gazetteer of the Bombay Presidency*, Vol. I. Pt. I. p. 200.

V.E. 1326. It was found by me at Sēvādī, but was originally lying at Karādā in Mewār, doubtless Karahādā mentioned therein. No less than three of his records have been discovered at Bhinmāl, with the dates V.E. 1328, 1333 and 1334. In the last inscription are mentioned his brothers Vāhaḍasiha and Chāmundaṛāja, the last of whom has, as we have already seen, been referred to in the Sūndhā hill inscription.

From an inscription originally found at Budhatrā but now deposited at the Ajmēr museum it appears that Chāchigadēva or Chācha, as he is there called, had a queen named Lakshmidēvī from whom he had a daughter called Rūpādēvī.<sup>1</sup> The latest date we have for Chāchigadēva is V.E. 1334, and after it we find inscriptions of a king who is named Sāmāntasimha, Sāmvatasiha or Sāmyantasiha with dates ranging from V.E. 1339 to 1353. Unfortunately no epigraph has been found which tells us how he was related to his predecessor Chāchigadēva. But all the bardic chronicles that I have seen in Mārwar are unanimous in saying that Sāmāntasimha was a son of Chāchigadēva. He was thus a brother of Rūpādēvī, to whose reign her inscription belongs. The last of Sāmāntasimha's records dated V.E. 1353 is interesting (No. XXIII). It expressly refers itself to the conjoint reign of Sāmāntasimhadēva and Kānhaḍadēva. The same thing is done in another inscription found at Chōhtan and noted in connection with No. XXIII. Bardic chronicles tell us that the latter was a son of the former. Kānhaḍadēva must, therefore, have been *yuvārāja* or heir-apparent since V.E. 1353, the date of the latter inscription. No inscription has as yet come to light of this prince when he was on the throne. But he is twice referred to in the *Tawārikh-i-Firishtāh*. While speaking of the conquests, in A.D. 1304, of Ein-ool-Moolk Mooltany, a chieftain of Alā-ud-Din, it says: "Nehr Dew, Raja of Jalwar, panic-struck at the rapid progress of Ein-ool-Moolk, surrendered that place without opposition."<sup>2</sup> I am informed by Munshi Devi Prasad that for "Nehr Dew" the published Persian text of the *Tawārikh-i-Firishtāh* has Gātar Dev, which, with a slight change of diacritical marks, can be read Kānir Dēv. Kānir Dev of Jalwar can be no other than Kānhaḍadēva, son of Sāmāntasimha, of Jālōr. For about four years he remained a feudatory of Alā-ud-Din. The account of his death and the capture of Jālōr are given in the same work as follows: "It is related that the Raja of Jalwar, Nehr Dew (Kānir Dev), as has been stated above, resided at the court of Dehly. One day the king was boasting, that at the present day no raja of Hindocstan dared to oppose his arms; on which Nehr Dew, in the plenitude of folly, replied, "I will suffer death, if I do not myself raise an army that shall defeat any attempt of the king's troops to take the fort of Jalwar." The king directed him to quit the court, and finding he was collecting troops, ordered a division of the army to besiege Jalwar; and the more to show his contempt for Nehr Dew, placed the troops under the command of one of the slave girls of the palace, called Gool Behisht "the Rose of Heaven." She evinced great bravery and nearly succeeded in taking the fort, but she fell sick and died. The siege was then conducted by her son Shaheen. Nehr Dew quitted the fort and attacking the royal army, slew Shaheen, with his own hand, and the Mahomedans retreated four days successively towards Dehly. Alla-ood-Deen, vexed at this repulse, sent strong reinforcements under Kumal-ood-Deen, a general of distinction, who succeeded at last in taking Jalwar by storm, and made a dreadful slaughter of the garrison, putting Nehr Dew and his family to the sword, and plundering all his treasures. The news of this event created great joy at the capital."<sup>3</sup> The exact date of this event is not specified in the *Tawārikh-i-Firishtāh*, but the latter implies that it must have come to pass shortly before A.D. 1309.

According to the chronicle of Mūtā Nēnsī, which is looked upon as of the highest authority throughout Mārwar, Chāchigadē had three sons, viz. Sāmvatasi Rāval, Chāhaḍadē, and Chāmra. Sāmvatasi's son was Kānhaḍadē, who was the lord of Jālōr and was also

<sup>1</sup> Above, Vol. IV. p. 313.

<sup>2</sup> Briggs' *Firishtāh*, Vol. I. p. 362.

<sup>3</sup> *Ibid.* p. 370.



styled the tenth **Salagarāma** (Śaligrāma) and **Gugulinātha**. He and his son **Virama** died three days after fighting with the **Pātasāha** (i.e. **Alā-ud-Din**), who then captured **Jālōr**. This event happened in V.E. 1368. **Jinaprabhasūri**, author of the *Tīrthakalpa*, tells us that the temple of **Mahāvira** at **Satyapura** (**Sāñchōr**) was polluted by **Alā-ud-Din**'s army and the image carried off in V.E. 1367. As **Sāñchōr** is not far off from **Jālōr**, it is not unreasonable to suppose that the army, which captured **Jālōr**, polluted the temple of **Sāñchōr** also. And as the sack of this Jaina fane occurred in the lifetime of **Jinaprabhasūri**, the date given by him must be accepted as correct. Between this and the date of the capture of **Jālōr** given by **Mūtā Nēnsī**, the difference is but one year, which is of no consequence, for, as we learn from the *Tawārikh-i-Firishtāh*, the siege of **Jālōr** lasted for a long time, and it is possible that, while the siege continued, a detachment of the army proceeded to **Sāñchōr** for pillaging the temple whose fame must have spread all over southern **Mārwar**. The date 1368 V.E.=1311 A.D. may thus be taken to be the year when the fort of **Jālōr** fell into the hands of **Alā-ud-Din**.

**Mūtā Nēnsī** says that, when **Jālōr** was on the point of being taken, **Kānhaḍadēva** managed to send off his brother **Māladēva** from the fort in order that the **Sōnigarā** family might not be completely destroyed. **Māladēva** continued to live a migratory life for some time, but soon succeeded in winning the favour of the **Muḥammadan** emperor, who was pleased to assign to him the fort of **Chitōr** which remained in his possession for seven years. After describing the flight of the **Guhilōt** prince **Ratnasimha** from **Delhi**, the *Tawārikh-i-Firishtāh* says as follows: "At length, finding it of no use to retain **Chittoor**, the king ordered the Prince **Khizr Khan** to evacuate it, and to make it over to the nephew (sister's son) of the **Raja**. The Hindu prince, in a short time, restored the principality to its former condition, and retained the tract of **Chittoor** as tributary to **Alla-ood-Deen** during the rest of his reign. He sent annually large sums of money, besides valuable presents, and always joined the imperial standard in the field with 5,000 horse and 10,000 foot."<sup>1</sup> **Abool Fazal**, in his *Ain-i-Akbari*, gives the same account, but mentions **Māldēva** as the name of the Hindu prince. **Māladēva** is mentioned by **Tod** also in connection with the fall of **Chitōrgaḍh**, with regard to which he says that **Alā-ud-Din** "delivered the city in charge to **Maldeo**, the chief of **Jhalor**, whom he had conquered and enrolled amongst his vassals."<sup>2</sup> **Mūtā Nēnsī** tells us that **Māladēva** had three sons, viz. **Jēsō**, **Kitapāla** and **Vaṇavira**. Of **Jēsō** we know absolutely nothing. As regards **Kitapāla**, he may perhaps be the same as the **Chāhumāna Śri-Kituka**, whom together with **Alā-ud-Din**, **Rāṇā Bhuvanasiṃha** is represented to have conquered in the **Rānpur** inscription.<sup>3</sup> **Vaṇavira**, the third son of **Māladēva** is no doubt the *Mahārājādhirāja Śri-Vaṇaviradēva* of the **Kōṭ-Sōlānkiyā** inscription (No. XXIV), dated V.E. 1394 (A.D. 1338). Both **Māladēva** and **Vaṇavira** are referred to by **Tod** while speaking about the marriage of the widowed daughter of the former with **Rāṇā Hammira**. **Tod** has also described how, with the help of his wife and a scribe whom he had obtained as part of the dower, **Hammira** succeeded in making himself master of his ancestral fort, **Chitōr**. He further says that "Bunbeer, the son of **Maldeo**, offered to serve **Hamir**, who assigned the districts of **Neemutch**, **Jeerun**, **Ruttunpur**, and the **Kairar**, to maintain the family of his wife in becoming dignity. . . . Bunbeer shortly after carried **Bhynsrore** by assault, and this ancient possession guarding the **Chumbul** was again added to **Mewār**." It is impossible to say how far this account, based solely on bardic chronicles, is true. It is indeed curious how **Gōḍvāḍ**, which comprises **Kōṭ-Sōlānkiyā** where **Vaṇavira**'s inscription was found, is not mentioned amongst the provinces assigned to him by **Hammira**. It is also

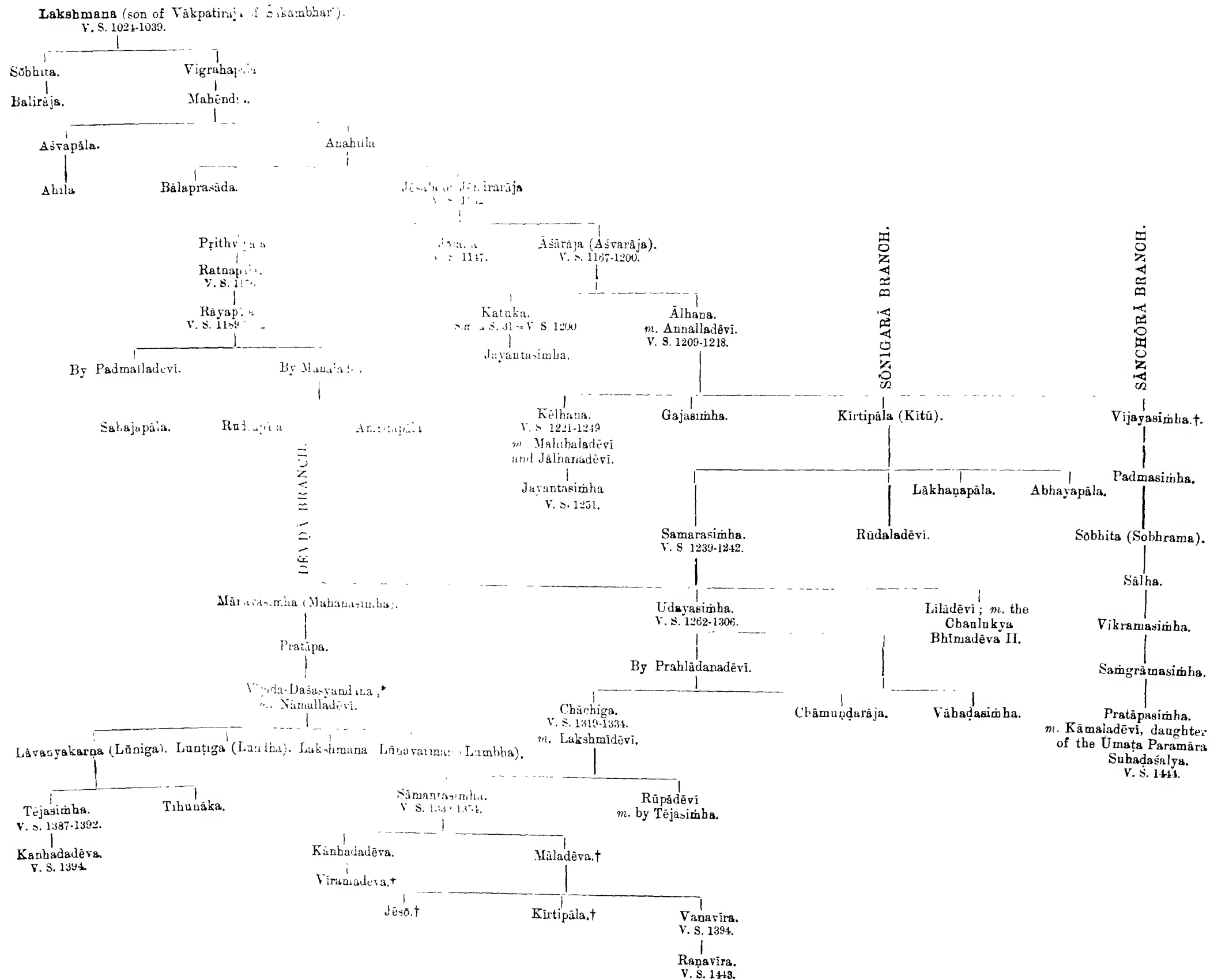
<sup>1</sup> Briggs' *Firishtāh*, Vol. II. p. 363.

<sup>2</sup> *Annals and Antiquities of Rajasthan*, Vol. I. p. 248. I do not know what authority is forthcoming in support of **Tod**'s statement that **Maldeo** (**Māladēva**) was the Chief of **Jhalore** (**Jālōr**), though this is by no means impossible.

<sup>3</sup> *Bharanagar Prakrit and Sanskrit Inscriptions*, p. 114.



GENEALOGY OF MĀRWĀR CHĀHAMĀNAS.



\* In the bardic chronicles of Sirohi, Vijaḍa is also called Dēvarāja, from whom the name Dēvdā was derived.  
† These names have been taken from Mūtā Nēnsi's chronicle.

inexplicable how the Kṣṭ-Sōlankiyā inscription referred itself to the reign of Vanaviradēva alone, if the latter was subordinate to Hammira.

Mūtā Nēnsī's chronicle informs us that Vanavira's son was Raṇavira or Raṇadhira. Of the latter an inscription (No. XXV), has been found at Nāḍlāi in the temple of Jādvāji on a hillock close by. It specifies the date V.E. 1443 (A.D. 1387), and speaks of Raṇaviradēva, son of Vanaviradēva of the Chāhamāna lineage as then reigning. According to Mūtā Nēnsī, Raṇavira had two sons, *viz.* Kēlaṇa and Rājadhara. The latter is represented to have been killed in V.E. 1482 while fighting with Rāva Ranamalla. The same event appears to be alluded to in the following words of Tod about this prince, whom he calls Rinmul: "With the forces of Mewar added to his own, under pretence of conveying a daughter to the Viceroy of Ajmer, he introduced his adherents into that renowned fortress, the ancient capital of the Chōhāns, putting the garrison to the sword, and thus restored it to Mewar."<sup>1</sup>

Here closes my account of the Sōnigarā dynasty. Sōnigarā is a *śākhā* or division of the Chōhāns, and derives its name from Sōngar, *ie.* Suvarnagiri, by which the fort hill of Jālōr was known. We have seen above that Kirtipāla, son of Ālhaṇa, established himself at Jālōr. And consequently all the Sōnigarās trace their descent from Kirtipāla, who is known by the abbreviated form Kitū in their records. The descendants of Chōhān kings who preceded Kirtipāla are called Nāḍōliyās, very few of whom are now found in Mārwar. They are now settled, I am told, in the Pālanpur Agency at such places as Thirād and others. A third *śākhā* of the Mārwar Chāhamānas was the Dēvdā, to which the present prince of Sirohi belongs. It sprang from Mānavasimha, *alias* Mahanasimha, the eldest son of Samarasimha and the grandson of Kirtipāla. All the Chāhamāna inscriptions found on and round about Ābū belong to this dynasty. There is yet a fourth sub-division of the Mārwar Chōhāns, which is known as Sānchōrā. They were unquestionably connected with Sānchōr, in which district they are still found in large numbers. And it cannot be seriously doubted that Nos. XXVI. and XXVII. are records of this dynasty. They are dated in V.E. 1444 and belong to the reign of Chāhūāṇa Pratāpasimha, also called Pātā. A history of five generations is here given, and we are even told that they belonged to the family of Lakshmanasimha, king of Naḍūla. But beyond saying that it was one of the branches sprung from Lakshmana, we are not informed how exactly they were connected with the Sōnigarā *śākhā* and whence they branched off. Mūtā Nēnsī, however, gives the following genealogy of the Sānchōrā Chōhāns: (1) Rāva Lākhaṇa, (2) Balī, (3) Sōhī, (4) Mahanda Rāva, (5) Anahala, (6) Jiṇḍa Rāva, (7) Āsa Rāva, (8) Māpaka-Rāva, (9) Ālhaṇa, (10) Vijaisī, who captured Sānchōr, (11) his son Padama-sī, (12) his son Sōbhrama, (13) his son Sālō, (14) his son Vikāma-sī, and (15) his son Pātō. It will be seen from this account that it was Vijaisī, who first made himself master of Sānchōr. And amongst the names that follow his may be recognised those given in Nos. XXVI. and XXVII. Thus Sōbhrama, Sālō, Vikāma-sī and Pātō of Mūtā Nēnsī's list are Sōbhita, Sālha, Vikramasimha, and Pratāpasimha. The order of succession also is correct except for the omission of the name of Saṃgrāmasimha, father of Pratāpasimha. Mūtā Nēnsī's account again agrees with the inscription in deriving the descent of these princes from Lakshmaṇa, but further gives the additional information that the founder of the Sānchōrā branch of the Chōhāns as such was Vijaisī, apparently son of Ālhaṇa. There appears to be a little confusion in the order of succession between Lakshmaṇa and Vijaisī as given by Mūtā Nēnsī, but there is no difficulty in recognising Ālhaṇa to be the name of that Chōhān prince, who was father of Kēlhaṇa and Kirtipāla. Just as his son Kirtipāla seized Jālōr, established himself there, and became the founder of a Chōhān branch called Sōnigarā, so another son, named Vijaya-sī, appears to have captured Sānchōr, where he reigned and originated the Sānchōrā line.

<sup>1</sup> *Annals and Antiquities of Rajasthan*, Vol. II. p. 15.

## No. 5. —PALITANA PLATES OF DHARASENA II. ; [GUPTA-]SAMVAT 252.

By PROFESSOR E. HULTZSCH, PH.D. ; HALLE (SAALE).

These plates are one of seven sets of copper-plates which were discovered some 40 years ago in an underground chamber at Palitānā in Kāthiāvár, and which now belong to the State of Palitānā. Like the plates of Simhāditya (No. 2 above), they were first described by the late Mr. A. M. T. Jackson, I.C.S., in the *Indian Antiquary*, Vol. XXXIX. p. 130, No. V, and I edit the inscription on them from two sets of ink-impressions, prepared by Dr. Vogel's clerk and placed at my disposal by Rai Bahadur Venkayya, to whom Mr. W. C. Tudor Owen, I.C.S., Administrator of Palitānā, had kindly lent the original plates.

These are two copper-plates, measuring, according to Mr. Venkayya,  $11\frac{1}{8}$  inches in breadth and  $7\frac{1}{8}$  inches in height. Each plate bears 18 lines of writing on its inner side. There are two ring-holes at the bottom of the first plate and at the top of the second, but it is impossible to say whether the existing seal belongs to this or to one of the other five Maitraka grants discovered along with it.<sup>1</sup>

The writing on the plates is well preserved, and the alphabet is of the usual Valabhi type. The letter *ē* occurs in *ēta* (l. 29) and *Ēkalika* (l. 24). The sign of *jihvāmūliya* is employed once (l. 21). The date (l. 36) is expressed in numerical symbols.

The language is Sanskrit prose ; two verses from the *Mahābhārata* are quoted near the end (l. 35 f.). The rules of *sandhi* are frequently disregarded, especially in the grant portion, and the whole inscription teems with orthographical mistakes of every description. The *anusvāra* is replaced by guttural *ṃ* in *siṃha* (twice in l. 7), *i* by *yi* in *yiva* (l. 5), the vowel *ri* by *ru* in *pitru* (l. 23) and by *ri* in *kṛita* (ll. 3, 36), etc. The doubling of *chh* after short vowels or the preposition *ā* is disregarded throughout (ll. 3, 29, 33, 34 (twice), 35), and *tva* is replaced by *tva* in *tatru* (l. 8) and *svatva* (for *sattva*, l. 12). The following Prākṛit forms deserve to be noted :—*panti* for *paṅkti* (l. 4), *Māhēsara* for *Māhēśvara* (l. 16), *viśadhika* for *viṃśatyadhika* (l. 26), *triśadhika* for *triṃśadadhika* (l. 27), *dvātriśa* for *dvātriṃśat* (l. 26), *varisha* for *varsha* (l. 35), *darisayitā* for *darśayitā* (l. 20), *prāpiya* (l. 28) or *prāpiya* (ll. 24, 26) for *prīpya*, and *sapariyyā* for *saparyyā* (l. 11).

The inscription records a grant of land by the Maitraka king Dharasēna II. of Valabhi and is dated on the very same *tithi* of the same year as four other grants of the same king.<sup>2</sup> The panegyric introduction is practically identical with that of all other published grants of Dharasēna II. The only point worth mentioning is that the name of his grandfather is spelt *Dharapaḍa* (l. 11), while his remaining grants read either *Dharapaṭṭa* or *Dharapaḍḍa*.<sup>3</sup>

The grant portion runs as follows :—

(Line 1.) From Valabhi,—

(L. 21.) the fervent worshipper of Mahēśvara (Śiva), the glorious *Mahārāja Dharasēna* (II.), being in good health, commands all (*officials*), (*viz.*) *āyuktakas*, *vinīyuktakas*, *drāṅgikas*, *mahattaras*, irregular and regular soldiers, *dhruvādhikarāṇikas*, *dāṇḍapāśikas*, *chōrōd-dharāṇikas*, *rājasthānīyas*, *kumārāmātyas*, etc. and others according as they are concerned :—

(L. 23.) “Be it known to you that, in order to increase the spiritual merit of (*My*) mother and father, and in order to attain rewards in this (*world*) and in the next, I have granted :—

(L. 24.) “180 *pādāvartas*,<sup>4</sup> (*held by*) Chari (?), on the north-eastern boundary of the village

<sup>1</sup> See Mr. Jackson's remarks, *loc. cit.*, bottom of page.

<sup>2</sup> Nos. 469-472 of Prof. Kielhorn's *List of Northern Inscriptions*.

<sup>3</sup> *Gupta Inscr.* plate xxiv l. 10 ; *Ind. Ant.* Vol. VII. p. 72, plate, l. 11.

<sup>4</sup> On this term see *Ind. Ant.* Vol. VIII. p. 305, note 21, and above, Vol. III. p. 323, note 3.

Nātyōṭaka belonging to<sup>1</sup> the [Bamvū]vānaka district (*sthalī*),<sup>2</sup> and in the west of the field of Dāraka in the village Ēkalika, and in the north of the held of Āditya; 120 *pādāvartas*, and the Nimba pond (*vāpī*) containing<sup>3</sup> 32 *pādāvartas*, in the east of the road on the north-western boundary (of Nātyōṭaka); 130 *pādāvartas*, held by<sup>4</sup> Goksha, on both banks of the (*river*) Vatsa-vahaka<sup>5</sup> and within the upper part of the Khaṇḍabhēdaka tank (*taṭāka*) on the south-western boundary of Dē[va]rakshitapātaka belonging to the Nimbakūpa district (*sthalī*); 100 *pādāvartas*, held by Dhārmika, on the northern boundary of the village Chitrakasthalya belonging to the Kadambapadra district (*sthalī*); and the Avatara pond (*vāpī*), held by Kōdhaka, on the eastern boundary of the ground<sup>6</sup> of Kadambapadra;—

(L. 29.) “this (*land*), with the *udraṅga*, with the *uparikara*, with the *vāta-bhūta-dhānya-hiranyādēya*, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, according to the maxim of *bhūmichchhidra*, to the two Brāhmaṇas Rūgha and Śyēna of the Vājasaneyā-Mādhyandina (*school*) and of the Kauśika *gōtra*, for the performance of the rites of the five great sacrifices, (*viz.*) *balī*, *charu*, *vaiśad<sup>7</sup>va*, *agnihōtra*, and *atithi*, to last as long as the moon, the sun, the ocean, the rivers, and the earth shall exist, to be enjoyed by (*his*) sons, grandsons, and (*further*) descendants, with libations of water, as a *brahmadēya*.”

Then there follow the usual admonitions, and two verses of Vyāsa. The last line runs:—

“(This is) the signature of Myself, the *Mahārāja Śrī-Dharasēna*. (*This edict was*) written by the *sandhivigrahādādhikṛita* Skandabhaṭa. The *dā[ṭaka]* (*was*) Chirbira. The year 252, the 15th (*tithi*) of the dark (fortnight) of Vaiśākha.”

The date has to be referred to the Gupta-Valabhi era of A.D. 319, and the specified month places the record in A.D. 571. The *dātā*, Chirbira, is mentioned in five other grants of Dharasēna II.<sup>7</sup> The writer, Skandabhaṭa, served both Dharasēna II.<sup>8</sup> and his father and predecessor Guhasēna.<sup>9</sup> I am unable to identify the geographical names mentioned in the grant.

#### TEXT.<sup>10</sup>

##### First Plate.

- 1 [अ०]<sup>11</sup> स्वस्त<sup>12</sup> [॥\*] वलभीत[.\*] प्रसभप्रणतामित्राणां<sup>13</sup> मैत्रकाणां मतुलवलस-  
पत्नमण्डल[॥]भोगमं(स)सक्तसंप्रह[॥\*]रशतलक्षप्रता-  
2 प[.\*] [प्र]तापोपनतदानम[॥\*]नाज्जोपाज्जिता[नु\*]रागोनुरक्तमौलभृतमित्रश्रीणी-  
बलावास(॥)राज्यश्री[.\*]<sup>14</sup> परममाहेश्वरः

<sup>1</sup> The gerundive *prāpya* (spelt *prāpiya* or *prāpīva* in this grant) is synonymous with *antargata*; it occurs again in ll. 26 and 28. Compare above, Vol. III. p. 323, note 2.

<sup>2</sup> The same term is found in other Valabhi grants. See *Ind. Ant.* Vol. V. p. 212, text line 23; Vol. VI. p. 12, text l. 5; Vol. XIV. p. 330, text l. 23; Vol. XV. p. 187 f.; *Bhavnagar Inscr.* p. 37, text l. 6.

<sup>3</sup> For *parisara*, ‘extent or area of a pond,’ see *Gupta Inscr.* p. 166, text l. 25; above, Vol. IV. p. 80, text l. 55; *Ind. Ant.* Vol. IX. p. 239, text l. 6; *Vienna Oriental Journal*, Vol. VII. p. 299, text l. 20 f.

<sup>4</sup> For *pratyaga*, ‘holding,’ see *Gupta Inscr.* p. 170, note 5; above, Vol. IV. p. 80, text ll. 55 and 61; *Ind. Ant.* Vol. V. p. 205, text l. 16, and Vol. XIV. p. 330, text ll. 23-25; *Vienna Oriental Journal*, Vol. VII. p. 299, text ll. 17 and 19.

<sup>5</sup> Compare *Piñchhakūpikā-vaha*, above, Vol. IV. p. 80, text ll. 55 and 59.

<sup>6</sup> For *svatata* see *Ind. Ant.* Vol. VI. p. 15, text l. 11; Vol. IX. p. 239, text l. 4; Vol. XIV. p. 330, text l. 25; Vol. XV. p. 187, note 9.

<sup>7</sup> *Gupta Inscr.* p. 167; *Ind. Ant.* Vol. VII. p. 70; Vol. VIII. p. 303; Vol. XV. p. 188; *Bhavnagar Inscr.* p. 37.

<sup>8</sup> *Gupta Inscr.* p. 167; *Ind. Ant.* Vol. VI. p. 12; Vol. VII. pp. 70 and 73; Vol. VIII. p. 303; Vol. XV. p. 188; *Bhavnagar Inscr.* p. 37.

<sup>9</sup> *Ind. Ant.* Vol. IV. p. 175, and Vol. V. p. 207.

<sup>10</sup> From ink-impressions supplied by Mr. Venkayya.

<sup>11</sup> Read स्वस्ति.

<sup>12</sup> Read मैत्रकाणाम<sup>13</sup>.

<sup>13</sup> Expressed by a symbol.

<sup>14</sup> Read ॐ श्रीं.

- 3 श्रीसेनापेतिभटाक्षस्तस्य<sup>1</sup> सुतस्तत्पादरजोरुणावनतपवित्रिक्रितशिरा[:\*]<sup>2</sup> शिरावनत-  
ग्रन्थचूडामणिप्रभाविकु-<sup>3</sup>
- 4 रितपदन्खपन्तिदिधितिदीनानाथक्रिपणजनोपजीव्यमानविभव[:\*]<sup>4</sup> पर[म\*]माहेश्वरः  
श्रीसेनापतिधरसेनस्तस्यानु-
- 5 जस्त[त्\*]पादाभिप्रणामप्रस्ततस्ततरविमलमौलिमणिर्भ(१)न्वादिप्रणीतविधिविधानध-  
र्मा<sup>5</sup> धर्मराज यिव<sup>6</sup> वि[हि]तविन-
- 6 यथ्यवस्थापहतस्त्रिलभुवनमण्डलाभगैस्वामिना<sup>7</sup> परमस्वामिना स्वयमुपहितराज्या-  
भिषकमहा<sup>8</sup> विश्राणनाव-
- 7 पूतराजश्री[:\*] परममाहेश्वर<sup>9</sup> महाराजश्रीद्रोणसिंह[:\*] सिंह<sup>10</sup> इव तस्यानुज[:\*]  
स्वभुजबलपराक्रमेण परगजघ-
- 8 टानीकानामकविजयि<sup>11</sup> शरणेषिणा<sup>12</sup> शरणमवबोडा शास्त्रार्थतत्वाना<sup>13</sup> कस्य-  
तररिव<sup>14</sup> सुहृ[त्\*]प्रणयिना<sup>15</sup> यथाभि-
- 9 लपितकामफलोपभोगद[:\*] परमभागवत[:\*] श्रीमहाराजध्रुवसेनस्तस्यानुजस्त-  
श्वरणार[वि]न्दप्रणतिप्रविधता-<sup>16</sup>
- 10 शेषकल्मषः सुविशुद्धस्वचरितोदकचालित(१)सकलकलिकलंकः प्रसभनिर्जिताराति-  
पक्षप्रथितमहिमां<sup>17</sup> पर-
- 11 मादित्यभक्त[:\*] श्रीमहाराजधरपडस्तस्य[१\*]मजस्तत्पाद(१)सपरिव्यापामपुष्पोद-  
य[:\*]<sup>18</sup> शैशवा[त्\*] प्रभृत्<sup>19</sup> खड्गद्वितिय-<sup>20</sup>
- 12 बाहुरेव समदपरगजघटास्फोटनप्रकाशितस्वत्वानिकषः<sup>21</sup> तत्प्रभाव(१)प्रणताराति-  
चूड[१]रत्नप्रभासंस-
- 13 कस्यपादनखरश्मिसंहति[:\*] सकलस्मृतिप्रणितभार्गसम्यत्परिपालनप्रजाहृदय-  
र[स्त्र]नादन्वर्त्यराजशब्दो<sup>22</sup> [रु]-
- 14 पकान्तिस्थिर्यगाभिर्य(१)बुद्धिसम्पद्भिः[:\*]<sup>23</sup> स्मरशश[१\*]ङ्क[१\*]र्द्विराजोदधिचिदशगुह-  
धनेशान(१)तिशयान[:\*]<sup>24</sup> शरणगताभय-
- 15 प्रदानपरतया तृणवदपास्त[१\*]शेषस्वकार्यफल[:\*]<sup>25</sup> प्र[१\*]र्थन[१\*]धिकार्थप्रदा-  
नानन्दितविह्वल[त्\*]प्रणयिहृद-

<sup>1</sup> Read °सनापति°.<sup>2</sup> Read °पवित्रिकृत°.<sup>3</sup> Read शिरो° and °विष्णु°.<sup>4</sup> Read °पादमखपङ्क्तिदौधितिदीनानाथक्रिपण°.<sup>5</sup> Read °प्रसन्नतर°.<sup>6</sup> Read इव.<sup>7</sup> Read °पङ्क्ति° and °लाभगैक°.<sup>8</sup> Read °भिषेक°.<sup>9</sup> Read °श्वरो°.<sup>10</sup> Read °सिंहः सिंह°.<sup>11</sup> Read °नामैकविजयी°.<sup>12</sup> Read °शरणे°.<sup>13</sup> Read °तत्त्वानां°.<sup>14</sup> Read °तत्परिव°.<sup>15</sup> Read °ना°.<sup>16</sup> Read °विधीता°.<sup>17</sup> Read °मा°.<sup>18</sup> Read °सपुण्या°.<sup>19</sup> Read °प्रसृति°.<sup>20</sup> Read °द्वितीय°.<sup>21</sup> Read °सत्त्व°.<sup>22</sup> Read °स्मृतिप्रणीत° and °सम्यक्परि°.<sup>23</sup> Read °स्थैर्यगाभिर्य°.<sup>24</sup> Read °शशाङ्गाद्रि°.<sup>25</sup> The द of दृषवद° was corrected by the engraver from द.

• **गुण**

*[The page contains dense handwritten text in Devanagari script, which appears to be bleed-through from the reverse side of the leaf. The ink is dark and somewhat faded in places.]*





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- 16 य[:\*] पादचारिव<sup>1</sup> सकलभूवनमण्डलाभोगप्रमोद[:\*]<sup>2</sup> परममाहेश्वर[:\*]<sup>3</sup>  
श्रीमह[र\*]राजगृहसेनस्तस्य सुतस्तत्या-  
17 दन[ख]मयूखसन्त[र]ननिव्रितजाह्नविजलोधविचालिताशेषकल्पः<sup>4</sup> प्रणविशतसहस्रो-  
पजी-  
18 व्य(:)भोगसम्प[द\*][रू]पलोभा[दि]वाश्रीत[:\*]<sup>5</sup> सरसम[र\*]भिगामिकैगुणे<sup>6</sup> सहज-  
शक्तिशीलाविशेषविमापिताखिलधनु[र्दर][:\*]<sup>7</sup>

## Second Plate.

- 19 प्रथम[न]रपतिस[मतिस्]ष्ट[र]नामनुपालयता<sup>8</sup> धर्मदायाना[म\*]पकर्त्ता प्रजीपघ[र\*]-  
तकारिणां(न)मु[प]-<sup>9</sup>  
20 भवानं[र] दरिग्रयिता<sup>10</sup> श्रीमरस्वत्योरेकाधिवासस्य संहतारातिपद्मलक्ष्मिपरिचोभ-  
दक्षविक्रम[:\*]<sup>11</sup> क्रमो[प]-  
21 संप्र[र]मविमलपार्थिवश्री[:\*] परममाहेश्वर[:\*] श्रीमहाराजधरसेन(॥)कुशली  
सर्वानेवायुक्तकविनियुक्तकद्रांगिक-  
22 महत्तरचाटभटभुवाधिकरणिकदाण्डपाशकचोरोद्वरणिकराजस्थानीयकुमारामात्यादी-  
(नां)नन्यांश्च<sup>12</sup> य[था]-  
23 सबद्धमानका[न्\*]<sup>13</sup> समान्नापयत्यस्तु व[:\*] संविदित<sup>14</sup> यथा मया म[र\*]-  
तापिनुपुण्याप्यायना[या\*]त्मनश्चैहिक[र]मुष्मिकफ-<sup>15</sup>  
24 ख[र\*]वाप्तये ॥ [बं]वानकखलिप्र[र\*]पीये<sup>16</sup> नाव्योठकग्रामे पुर्वोत्तरसिन्धि<sup>17</sup> तथा  
एकलिकग्रामे च [द]रकसत्त्वचेत्राद-  
25 परत[:\*] [च]रिपादावर्त्तशतं अशीत्यधिक<sup>18</sup> तथा आदित्यचेत्राचोत्तरत[:\*]<sup>19</sup> ॥  
तथा(द)परोत्तरसीन्धि<sup>20</sup> पथा<sup>21</sup> पूर्वत[:\*] पादावर्त्तशतं<sup>22</sup>  
26 विशधिकं<sup>23</sup> हाविशपादावर्त्तपरिसरा<sup>24</sup> निम्बवापो [र\*] तथा निम्बकुपस्थलिप्र[र\*]-  
पीये<sup>25</sup> दे[व\*]रक्षितपाटके अवरदक्षणसीन्धि<sup>26</sup>  
27 वत्सवहकस्योभयतटेपुं खण्डभेदकतटाकाग्रोदरे च पादावर्त्तशतं विशधिकं<sup>27</sup> गोक्ष-  
प्रत्ययं [र\*] तथा कदम्बप-

<sup>1</sup> Read °चारिव.<sup>4</sup> Read °संताननिष्ठसजाङ्गवौकलीष°.<sup>7</sup> Read °त्रिष्ठा° and °विष्ठापिता°<sup>10</sup> Read दग्नेयिता.<sup>13</sup> Read °संबध्यमान°.<sup>16</sup> Read °कुशलीप्राप्ते.<sup>19</sup> Read °चेत्राचोत्तरत°.<sup>22</sup> Read °शतं.<sup>25</sup> Read °कुपस्थलीप्राप्ते.<sup>27</sup> Read चिंशदधिकं.<sup>2</sup> Read °भूवन°.<sup>5</sup> Read °वाश्रीत°.<sup>8</sup> Read °नामनुपालयिता.<sup>11</sup> Read °लक्ष्मीपरिचोभ°.<sup>14</sup> Read °तं.<sup>17</sup> Read पूर्वोत्तरसीन्धि.<sup>20</sup> Read °रोत्तर°.<sup>23</sup> Read विशधिकं.<sup>26</sup> Read अवरदक्षिण°.<sup>3</sup> Read °हेश्वर°.<sup>6</sup> Read °कैर्गुणे°.<sup>9</sup> Read °कारिणामुप°.<sup>12</sup> Read °पाशिक°.<sup>15</sup> Read °पिट°.<sup>18</sup> Read °शतमशीत्यधिकं.<sup>21</sup> Read पथा°.<sup>24</sup> Read हाविशपादा°.<sup>27</sup> Read °तटयो°.

- 28 द्रव्यलिप्रापये<sup>1</sup> चित्रकस्थल्यग्रामे उत्तरसीन्नि पादावर्तशतं धार्मिकप्रत्ययं  
[I\*] तथा कदम्बपद्रस्तले पूर्वसीन्नि कोधकप्रत्यया [अवतर]-
- 29 वापी [I\*] एत[त्\*] सोदङ्गं सोपरिकर<sup>2</sup> सव[I\*]तभूतधान्यहि[र\*]स्यादेयं  
सोत्पद्यम[I\*]नवेष्टिकं समस्तराजकिय[I\*]न[I\*]महस्तप्रत्तेपणियं<sup>3</sup> भूमि-  
च्छिद्रन्याये[न]<sup>4</sup>
- 30 (न) वाजसनेयमाध्यन्दिनकौशिकसगोत्रव्र[I\*]ह्मणरोघश्येनाभ्यां बलिचरुवैश्वदेवा-  
ग्निहोत्रातिथिपञ्चमहायाज्ञिकानं[I\*]
- 31 क्रियाणां समुत्सर्पणार्थमाचन्द्रार्काणं[व]सिरचित्तिस्थितिसमकालिनं<sup>5</sup> पुत्रपौत्रा-  
न्वयभोग्यं उ[द\*]कातिस[गं]ण ब्र-
- 32 ह्यदेयं निस्त्रिष्ट<sup>6</sup> [I\*] यतोस्योचितया ब्रह्मदेयस्थित्या भूजत[:\*]  
क्रिषत[:\*] कर्षिपयत[:\*]<sup>7</sup> प्रदिश(य)तो वा न कैश्चि[त्\*] प्रति-  
षेधे वर्त्तित[व्य]-
- 33 मागामिभद्रपतिभिश्चास्वद्वशजैरनित्यानैश्वर्यान्वस्थिरं<sup>8</sup> म[I\*]नुयं सामा-  
न्यञ्च भूमिदानफलमवगच्छिरयमस्मदायोनुमन्तव्य[:\*]<sup>9</sup>
- 34 परिपालयतव्यश्च<sup>10</sup> [I\*] यश्चैनमाच्छिन्द्य[I\*]दाच्छिद्यम[I\*]नं(र)<sup>11</sup> वानुमोदेत  
स पञ्चभिर्महापातकै[:\*]<sup>12</sup> सोपपातकै[:\*] संयुक्त[:\*]<sup>13</sup> स्यादित्युक्त<sup>14</sup>  
च भगवता वैदेव्या-<sup>15</sup>
- 35 सेन व्य[I\*]से[न ॥\*] षष्टिवरिषसहस्राणि<sup>16</sup> स्वर्गं तिष्ठति भूमिद[:\*]<sup>17</sup> I\*]  
आक्रेत<sup>18</sup> चानुमन्त[I\*] च तान्येव नरेकै<sup>19</sup> वसे[त्\*] । [१\*] बहु-  
भिर्व्वसुधा भुक्ता राजभि[:\*] सगरादिभि[:\*] यस्य यस्य यदा भु-
- 36 मि[त]स्य<sup>20</sup> तस्य तदा [फ]लमिति ॥ [२\*] स्वहस्तो मम महाराज-  
[श्री]धरसेनस्य ॥ लिखितं सन्धिविग्रहाधिकृतस्कन्दभटेन<sup>21</sup> ॥ दू<sup>22</sup>  
चिर्बिर्[ः\*] ॥ स २०० ५० २ वैश[I\*]ख व १० ५ [॥\*]

<sup>1</sup> Read °खलीप्राप्ये.<sup>4</sup> Read भूमिच्छिद्र°.<sup>7</sup> Read भूजतः कृषतः कर्षयतः.<sup>8</sup> Read भूमि°, गच्छ°, and °स्महायी°.<sup>12</sup> Read °भिर्महा°.<sup>15</sup> Read वेद°.<sup>18</sup> Read आक्रेता.<sup>21</sup> Read °धिकृत°.<sup>2</sup> Read °करं.<sup>5</sup> Read °सरित्चित्ति° and °कालीनं.<sup>8</sup> Read °वृपतिभिश्चास्वद्वशजैरनित्यानैश्वर्यान्वस्थिरं.<sup>10</sup> Read °पालयित°.<sup>13</sup> Read संयुक्तः.<sup>16</sup> Read °वर्ष°.<sup>19</sup> Read नरेकै.<sup>3</sup> Read °राजकौया° and °प्रत्तेपणीयं.<sup>6</sup> Read निमृष्टं.<sup>11</sup> Read °माच्छिन्द्यादाच्छिद्य°.<sup>14</sup> Read °क्त°.<sup>17</sup> Read भूमि°.<sup>20</sup> Read भूमिसस्य.<sup>22</sup> This is an abbreviation of दूतकः. Compare *Gupta Inscr.* p. 167, note 8; *Ind. Ant.* Vol. VII. p. 70, text line 18, and Vol. VIII. p. 303, note 12; *Bharanagar Inscr.* p. 37, text l. 18.

## POSTSCRIPT.

I avail myself of this opportunity for correcting certain mistakes which I have committed in two former articles on Valabhi grants.

1. In Vol. III. p. 323, l. 11, read : "Hariyānaka, which belongs to Akshasarakā, (a subdivision) of the Hastavaprāharanī." On *prāpīya* (for *prāpya*) see now above, p. 81, note 1.

2. When reading with me the Nōgāwā plates (Vol. VIII. No. 20), Mr. T. K. Laddu justly observed that *uchyamāna* cannot mean 'said,' but means 'being said, about to be mentioned.' Consequently, the expressions *uchyamāna-bhuktau* and *uchyamāna-vishayē* (Vol. VIII. p. 189) are intended for *Navagrāmaka-bhuktau* and *Chandraputraka-vishayē*. Likewise, on p. 193, text lines 38 f. and 40, *uchyamāna-chāturvīdyā-sāmānya* stands for *Navagrāmaka-chāturvīdyā-sāmānya*; and on p. 198, text line 43, the same term represents *Chandraputraka-chāturvīdyā-sāmānya*. In the Index to Vol. VIII the two districts *Navagrāmaka-bhukti* and *Chandraputraka-vishaya* have to be entered accordingly.

## No. 6.—JANKHAT INSCRIPTION OF THE TIME OF VIRASENA.

By F. E. PARGITER, M.A., I.C.S. (RETD.)

This inscription was found by Mr. R. Burn in the village of Jānkhat in the Tirwa tahsil of the Farukhabad District, United Provinces, and he gave a brief notice of it in the *Jour. R. As. Soc.*, 1900, p. 553. It is engraved on the back of a carved stone, which was among the collection of carved stones called the *Gauṇ dēvi* or "village gods." Mr. Marshall sent Dr. Fleet an ink-impression and an estampage of it, together with a photograph of the collection of village gods, which shows the stone amid a quantity of carved stones and fragments of all kinds; and at Dr. Fleet's request I have edited the record.<sup>1</sup> The front of the stone appears to present in bold relief the head and open mouth of some animal.

Above the inscription are three emblems occupying a triangular space  $2\frac{1}{4}$ " high and 3" wide. The middle and highest emblem represents a tree, and on each side is that of a "chaitya."—The inscription occupies a space  $7\frac{1}{4}$ " high and  $4\frac{1}{4}$ " wide, and is arranged in seven lines: there seem to be some traces of an eighth line, but the tops of the letters do not always maintain a level. The letters are in good preservation except at the beginning of the lines. The first letter is partially obliterated in each of the first four lines. The last three lines have suffered most, for the first letter in each has disappeared, the final letter is blurred, and most unfortunately the middle letters have gone entirely. From the appearance of this middle portion of the lower half of the inscription Mr. Burn inferred that it had been used to sharpen chisels on. This defacement extends also into the fourth line where one or two letters have been obliterated. The only lines therefore that are fairly complete are the first three.—The characters are Brāhmī, well made and clearly cut, most of which are about  $\frac{1}{2}$ " high. I will consider their form when discussing the age of the inscription; here I need only say that they include the numeral symbols for 3, 4 and 10, and that the short superscript *i* is made to do duty for the long vowel.—The language may be either mixed dialect or Prākṛit; perhaps rather the latter. We have the genitive singular in *sa* twice, and the genitive plural in *nam*. The genitive plural *gishmīnam* is peculiar; we should expect the genitive singular. The same genitive plural, however, is found in the form *gimhāna* in inscriptions at Nāsik, above, Vol. VIII, p. 60, line 1, and p. 73, line 12; and we have also *hēma(m)tāna*, p. 94, line 1, where, again, we should expect the genitive singular. These genitives were perhaps devised on the analogy of the quite correct *vasāna* = *varshāṇām*, *ibid.*, p. 73, line 12.

<sup>1</sup> I have to thank him for various corrections and emendations.

The inscription has suffered so much damage that we can form no opinion as to what its purport was after the opening part of it. Its interest lies in the point that it is a lithic record of a king, the Svāmin Virasēna, who may be identified with practical certainty with a king Virasēna of whom we have coins. Professor Rapson has described and figured one of the coins in the *Jour. R. As. Soc.*, 1900, p. 115, and notes there certain symbols on it which have some general resemblance (but nothing specific except the tree) with the symbols on this stone. And Mr. V. Smith has described fourteen of them, and figured two, in his Catalogue of Coins in the Indian Museum, Calcutta, p. 197, and conjectures there (p. 191 f.) from the provenance of them that Virasēna was a king in the Gangetic Doab about A.D. 300.

The record is dated in the thirteenth regnal year of Virasēna,<sup>1</sup> and on the eighth day in the fourth fortnight of the hot season. As no year of an era is given and the date of Virasēna is not known, we can only fix on palæographic grounds the period to which the record may be referred; and the following remarks are offered towards elucidating this point. The letters that occur clearly are *k, g, t, n, p, m, y, r, v, sh* and *s*, and they may be compared with the Brāhmī forms in Tables II and III in Bühler's *Indische Palæographie*. The facts to be ascertained must be, not what are the earliest records with which letters found in this inscription tally, for particular forms, such for instance as those of *k* and *n*, persisted with little or no modification for several centuries, but rather what was the period when any later or new forms found in this inscription came into use.<sup>2</sup> The forms of certain of these letters, namely, *m, y, v*, and *sh* do not occur in Table II and are first found in Table III; hence these letters deserve most notice and attention may be confined to Table III. The form of *m* resembles most those in columns VI and VIII of that table; that of *y* those in columns I, II, IX and XIII; that of *v* those in columns I and VIII; and that of *sh* the form in column XIV. The forms of *y* and *v* are therefore found in inscriptions varying in date from the 1st century B.C. to the 2nd century A.D.; that of *m* in the 1st and 2nd centuries A.D.; and that of *sh* not until the second century A.D. The most significant therefore of these letters is *sh*, and its form shews that the inscription cannot be earlier than the 2nd century A.D. There are two other features which point to a somewhat later period. First, the mark for the long vowel *ā*, in the letters portrayed in Table III, is formed by a short horizontal bar drawn to the right from the head of a consonant, but here the bar always shows a slight curve upwards—a tendency that became more pronounced in one form of this vowel in the later Gupta alphabet. Secondly, the heads of the letters in this inscription are slightly, yet quite distinctly, wedge-shaped, and this feature also became well developed in the Gupta alphabet. It would therefore appear that this record should be assigned to a time later than the second century, that is, to the 3rd century A.D., and very possibly to the latter part of it; and this agrees with Mr. V. Smith's conjecture regarding Virasēna's age, mentioned above.

#### TEXT.

- 1 Svāmisa<sup>3</sup> Virasēnasa
- 2 samvatsarē 10 3 gishmā-
- 3 nam pākshē<sup>4</sup> 4 divasē<sup>5</sup> 8

<sup>1</sup> Mr. Burn read the year rightly, as 13, in his account mentioned above. Mr. V. Smith read it as 113; but the character before that for 10 is clearly *rē*, the last syllable of *samvatsarē*.

<sup>2</sup> [This principle, however, must be applied with caution: any particular record may easily give the first available instances of types found in it, and so may carry them back to earlier times than had been previously established for them.—J. F. F.]

<sup>3</sup> Read *svāmisa*. There is a dot above the *sa*, which looks like an *anusvāra*, but may be only a flaw in the stone.

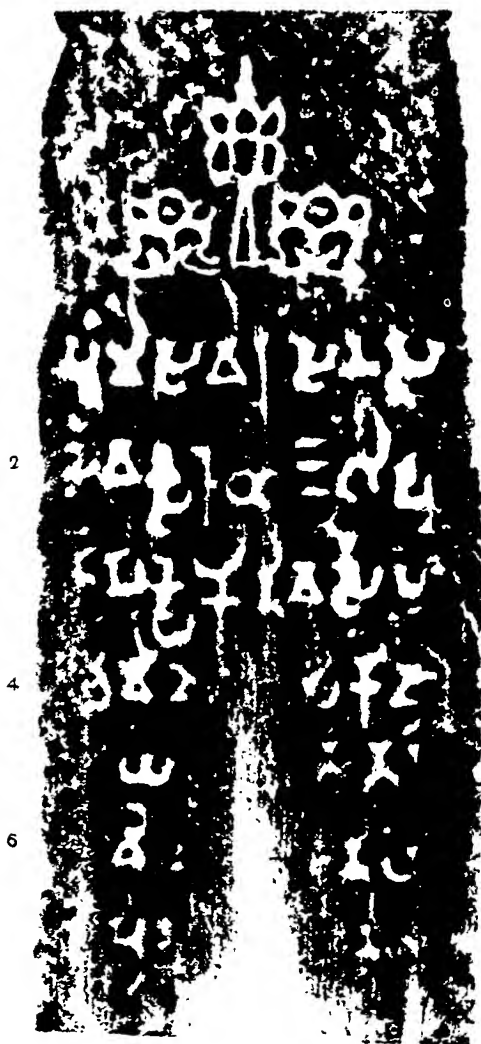
<sup>4</sup> Read *pākshē*.

<sup>5</sup> There is a dot above the *ē*, which looks like an *anusvāra*, but may be only a flaw in the stone.



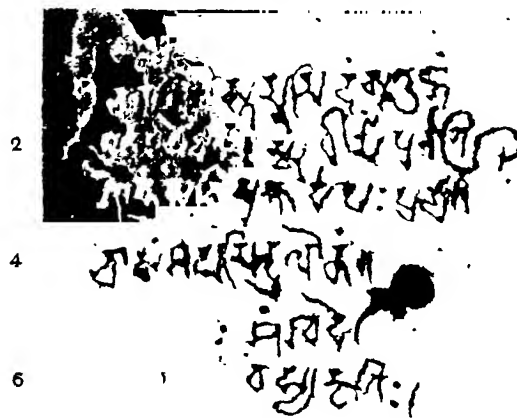
# Jankhat Brahmi inscription and Kosam pillar inscriptions.

Jankhat inscription of Virasena.



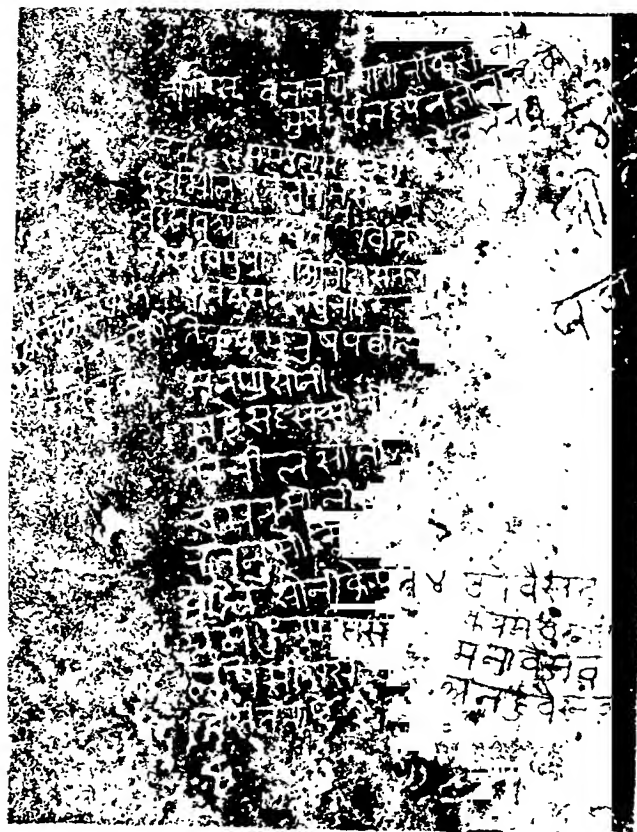
SCALE ONE-HALF.

Kosam pillar inscription.—A.



SCALE ONE-EIGHTH.

Kosam pillar inscription.—B.



SCALE ONE-SIXTH.

4	.. <sup>1</sup>	mi mē	..	..	[y]ikā [vā]-
5	..	ya	..	..	tata ..
6	..	vi	..	..	.. n[ā]ya
7	..	epru[sā]	..	..	.. ni[ma]

## TRANSLATION.

In the year 10 (and) 3 of Svāmin Virasēna, in the fortnight 4 of the hot season,<sup>2</sup> on the day 8 . . . . .

## No. 7.—TWO RECORDS ON THE PILLAR AT KOSAM.

By F. E. PARGITER, M.A., I.C.S. (RETD.)

The two following inscriptions were noticed by General Sir A. Cunningham in his description of the pillar at Kosam in his *Archæological Survey of India*, Vol. I, p. 310. Ink-impressions of them were sent me by Dr. Fleet which he received from Dr. Konow, and at his request I have written this paper on them.

## A.—A verse of the 7th or 8th century, A.D.

This is described by General Cunningham thus:—"The next inscription in point of time consists of six lines in characters of the 6th or 7th century. As this record is placed on the lower part of the shaft, from 3 to 4 feet beneath the present ground level, and as the lines are perpendicular to the sides of the shaft, I infer that at the time when it was inscribed, the pillar was still standing upright in its original position, and that the surrounding buildings were still in perfect order. This inference is fully borne out by Hwen Thsang's account, etc."

It is written in the Gupta character of the latter part of the 7th century. The letters are large and somewhat irregularly formed, varying from  $1\frac{1}{8}$  to  $1\frac{3}{4}$  inches in height. The language is Sanskrit, and the composition is a verse in the *upēndravajrā* metre written in four lines with the author's name added in the fifth and sixth lines. But the engraver has marred the appearance of the verse by the manner in which he has inscribed it. The first line contains the first *pāda* of the verse, but in consequence of his making the first 8 *aksharas* of the second line somewhat small and close he got into it not only the second *pāda* but also the first 3 *aksharas* of the third *pāda*. The third line then contains the remainder of the third *pāda* and the first 3 *aksharas* of the fourth *pāda*; and the fourth line, receiving only the remaining 8 *aksharas* of that *pāda*, looks not only incomplete but also erroneous in beginning with the word *cha*. Consequently also the metre appears faulty and the meaning is obscured. When properly adjusted the *pādas* read aright and the metre is correct. The end of the second line is ornamented with a peculiar scroll, in which the symbol for the vowel *i* in the final *ti* has been continued in a line which bends around beneath the letter *t*, ascends on its right and finishes in a right-handed curve further to the right. The incorrect structure of the lines suggests an explanation of this scroll. The portion of the scroll along the right side of the letter *t* is an upright line. The first half of the verse ends with *su-dhīryam*, but the engraver, thinking that it ended with

<sup>1</sup> This *akshara*, judging from what remains of it and from the space which it occupies, would seem to be a double consonant, of which *kḥ*, *ch* or *v* is the second member. It may perhaps be *sva* or *svā*.

<sup>2</sup> The fourth fortnight of the hot season would be the last fortnight of it, if we should reckon six seasons in the year, and would be (for the time of our record) about the first half of June: with the year of three seasons this fortnight would be about the first half of April.



the second line, put the usual bar there, and the mistake was rectified by turning the bar into a meaningless scroll, continuing its lower portion backward beneath the *t* into the vowel *i* and its upper portion forward in the curve to the right. There was not sufficient room to insert the single bar after *su-dhīryam*, but the double bar at the close of the verse occurs correctly at the end of the fourth line

The letters are of the Gupta character and resemble most closely those of the Aphaśā inscription of about A.D. 675, portrayed by Bühler in his *Indische Palæographie*, Table IV, cols. XVIII and XIX (especially the former), with a tendency in some cases towards the shapes in the Multāi inscription of A.D. 708-9, and of the Dighwā-Dubauli inscription of A.D. 761-2, cols. XX and XXI in that Table, such as the *dh* (l. 2). At the same time some of the letters have the earlier forms found in the Kahāum inscription of A.D. 459, col. V in that Table, such as *ī* and *bh* (l. 1), *v* (l. 3), *ś* (ll. 4 and 5) and *k* (l. 6), though *k* also appears in its form in col. XVIII in the fourth line. The *n* has a peculiar shape, an upright line with a horizontal bar attached to its left side, as in *punāti* (l. 2), and *Indra* (l. 4), thus approximating to its modern form. The inscription may therefore be assigned to the end of the 7th or the beginning of the 8th century, A.D.

Cunningham inferred from Hiuen Tsang's account of this spot that this pillar was standing erect at that traveller's visit there during the early part of the 7th century in Harsha's reign, and the manner in which he says this verse is engraved (quoted above) shows that the pillar was also erect when it was engraved, which appears to have been at the end of that century or the beginning of the 8th century. He says the pillar is a Buddhist structure, and the earliest inscription which it bears is an incomplete record which he ascribes to the 4th or 5th century.<sup>1</sup> Buddhism must have retained its possession of this spot during Harsha's reign, for Mr. V. Smith says "Harsha himself distributed his devotions among the three deities of the family, Śiva, the Sun and Buddha; . . . But, in his later years, the Buddhist doctrines held the chief place in his affections; and the eloquence of the Chinese Master of the Law induced him to prefer the advanced teaching of the Mahāyāna sect to the more primitive Hīnayāna doctrine of the Sammitiya school with which he had been familiar previously."<sup>2</sup> The question arises whether this verse half a century or more later is a Buddhist or brāhmaṇical inscription. I am not sure whether the reference to Indra's world could be a Buddhist beatitude. It seems more like a brāhmaṇic benediction, and this is supported by the facts that the verse is in Sanskrit and that the author's name is Śaṅkha-dēva, which might be a synonym for Viṣṇu. If then this verse be a brāhmaṇical inscription, may we infer that it marks the time when Brāhmaṇism ousted Buddhism from this spot?

#### TEXT.

- 1 Ōm<sup>3</sup> Ya [ikshat]ē stambham=idaṁ su-tuṅgaṁ
- 2 [grah-ārucaṇ] pāti<sup>4</sup> naras=su-dhīrmaṁ<sup>5</sup> punāti
- 3 gōttraṁ sa vimukta-pāpaḥ<sup>6</sup> prayāti
- 4 ch-āsaṁśayam=Indra-lōkaṁ ||
- 5 Śaṅkha-dē-
- 6 vasya kritiḥ |

<sup>1</sup> A. S. I. Vol. I. pp. 309-10.

<sup>2</sup> *Early History of India*, p. 291.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> These two words and the following *na* are so much blurred that they are far from clear, but what remains of the letters viewed according to the requirements of the metre suggests the reading given.

<sup>5</sup> Read *dhīryam*.

<sup>6</sup> The first of these two *p*'s differs considerably from the normal shape, but there can be no doubt that it is a *p* badly formed.

## TRANSLATION.

The man, who fixes his look on this very tall pillar, preserves great fortitude when the planets are adverse :<sup>1</sup> delivered from sin, he purifies his kindred and proceeds without doubt to Indra's world.

The composition of Śaṅkha-dēva.

## B.—An inscription of A.D. 1565.

This is described as two inscriptions by General Sir A. Cunningham in the following words<sup>2</sup> :—“ This [that is, a brief record of Akbar's time] is followed by a short record of a *soni*, or goldsmith, in three lines, below which is a long inscription dated in Samvat 1621, or A.D. 1564, in the early part of Akbar's reign, detailing the genealogy of a whole family of goldsmiths. It is in this inscription that the name *Kōsāmbipura* occurs, the founder of the family, named Anand Rām Dās, having died at Kosam.” He thus pronounced the first three lines of this record to be one inscription and the remainder a separate inscription, but they appear to me to be one, for the following reasons. First, the style of the writing is exactly the same throughout. Secondly, the space between *Sri-Gaṇeśaḥ* in line 1 and *Sambāt* 1621 in line 4 is merely the size of a single row of letters and is just about the interval that would ordinarily be left between the invocation to a deity and the body of the composition. The remainder of line 1 and lines 2 and 3 have been inserted by curving the writing upwards to the right so as to widen out the space to the right between lines 1 and 4 : thus there is just room for the word *mukha* between *bānān* in line 1 and *samaai* in line 4, and as lines 1 and 2 curve away upwards, room is found to insert *dēv Bhairav* beneath *darpan sōnīha* and above the end of line 4. The whole inscription looks as if it had been written at first thus—*Sri-Gaṇeśaḥ* as the heading and then *Sambāt 1621*, etc., to the end ; and as if the words *bānān* to *dēv Bhairav* had been added afterwards, the writing being curved upwards so as to make room for these latter words in the manner described above. Thirdly, if lines 1-3 constituted a separate inscription, there was no reason to curve the writing, whether it were written before or after lines 4-18 ; because, if written before, there would have been a clear space and the inscription would naturally have been written compactly in two or three straight lines conformably to its invocation ; and if written afterwards, it would have been placed higher (for there is sufficient unused space above) and then written straight similarly. Fourthly, if lines 1-3 constituted a separate composition, it contains no personal name but merely refers vaguely to the “city goldsmiths” ; whereas, if the whole is one inscription, the addition in lines 1-3 would be a natural after-thought as a preface to the subsequent names and in order to record a prayer to Bhairava on behalf of them collectively. No argument can be based on the fact that the prayer to Bhairava follows the invocation to Gaṇeśa, because the invocation and the prayer are in one and the same inscription according to either theory. Lastly, the inscription seems, when read as a whole, to give a better sense than when treated as two separate compositions—a point referred to more particularly at the end of this article.

The inscription is written in characters, well-made and about  $\frac{3}{4}$  inch high, which (that is, such of them as occur) have a close resemblance to ordinary Nāgari. The chief puzzle occurs in the letter *sh*, which, if read as such, produces meaningless words. The key to explain this difficulty lies in the fact that in the modern vernacular of Upper India this letter, when non-initial and un-compounded, is very commonly pronounced *kh* ; thus, *purush*, ‘a man’, appears as *purukh*, *rishi*, ‘a rishi’, as *rikhi* and *rikh*, *tushār*, ‘mist, frost’, as *tukhār*, and so on. This modification of the letter *sh* appears to have been so generally established, that the character

<sup>1</sup> This is a possible Sanskrit expression, though certainly peculiar. It is not, however, stranger than various compound words found in the Kāvya literature, and the author was limited in his choice of words by the metre.

<sup>2</sup> A. S. I. Vol. I. pp. 310-11.

for it is used here uniformly to express *kh*.<sup>1</sup> The proper character for *kh* seems to be that, which is used only once, namely, in the word *Lakhimī* (=Lakshmi) in line 7, and which approximates to the form of *kh* in Bengali.<sup>2</sup> Everywhere else *kh* is expressed by the character for *sh*; and this is done whether *kh* represents an original *sh* as in the word *purukh* (l. 9), or whether it is a genuine *kh* as in the words *mukha* (l. 2) and *likhitē* (l. 5), or whether it represents an original *ksh* as in the words *Lakhimanu* (l. 5), *khēma* (l. 8), and *Lakhimī* (l. 17). When this peculiarity is observed, the inscription becomes intelligible.

The inscription is in the vernacular. No distinction is made between the sibilants *ś* and *s*, and both are written as *s*, thus, *Mahēśa* appears as *Mahēsa* (l. 11) and *Kauśāmbī* as *Kausāmbī* (l. 7), and *Śrī-Gaṇēśaḥ* as *Srī-Gaṇēsaḥ* (l. 1). Similarly *sh* when compounded is written *s*, as in *Baisnav* for *Baiṣṇava* (l. 6, and 15-18). Nor is any distinction made between cerebral and dental nasals (with one exception), thus, *darpana* appears as *darpan* (l. 2), *kripana* as *krapan* (l. 8) and *Baiṣṇava* as *Baisnav*. The one exception occurs in the invocation *Srī-Gaṇēśaḥ*, and the scribe's knowledge was so faulty that, though he has written the *ṇ* right, he has turned the *ś* twice into *s*. It seems possible further that he did not distinguish between the other cerebral and dental letters, for *Chamanda* (l. 13) looks as if obtained from *Chāmuṇḍā*.

The character for *v* appears in its ordinary Nāgari form and also with a dot beneath it. The latter form occurs only at the end of words, as in *dēv Bhairav* (l. 3) and *Baisnav* (ll. 6, and 15-18). In words ending in *va*, the *v* in the present vernacular drops its inherent *a* and is commonly pronounced with a vowel sound like *w* or *o*, thus, *dēva* becomes *dēw* or *dēo*. The dotted form therefore appears to represent *v* (with that sound), and the undotted form no doubt represents *b*, as seems clear from its use in the name *Kausāmbī* (l. 7), the ancient form of which is always *Kauśāmbī* in Sanskrit writings, and also in the word *bānān* (l. 1), which is obviously a verb corresponding to the existing verb *banā-nā* (Hindi) and *bānā-itē* (Bengali), 'to make, fabricate,' and in which the initial *b* is so well established that no form with an initial *v* ever appears, so far as I am aware. In a similar way final *ya* drops its inherent *a*, and the *y* is then often pronounced as *ē*, and this no doubt explains why the character for *ē* appears instead of *y* in *samaai* (l. 4).

As the language is the vernacular and the vernaculars have generally dropped the *a* inherent in the last consonant (if uncompounded) of a word, the presumption is that the words here must be read without the final *a*, and this is corroborated by the words *bānān* (l. 1) and *darsān* (l. 2) which, as discussed later, cannot have a final *a*. The nominative is the same in the plural as in the singular, as in *sōnī* (l. 1) and *purukh* (l. 9); and the plural base for the oblique cases is formed by adding *nha* to the singular base, as in *sōninha* (l. 2) and somewhat similarly in the pronoun *tēnha* (l. 9). The accusative-dative is formed with the suffix *kau* (l. 2) and the genitive with *kē* (l. 9, 15). The *kē* appears to undergo no modification, for it is the same with the nominative plural *purukh* (l. 9) and the apparently nominative singular *put* (l. 15). *Samaai* (l. 4; probably for *samayē*) appears to be the locative singular of *samay* or *samaē*. *Bānān* (l. 1) apparently = Hindi *banāēn*,<sup>3</sup> the 3rd person plural of the aorist tense. This verbal base appears with *ā* in Bengali *bānā-itē*. The second *darpan* in line 2 should, it seems to me, be *darsān*, that is, *darsān*, because there must be a verb in this sentence and the second *darpan* is meaningless; and *darsān* is so much like *darpan*, that the engraver might easily have confused the two by oversight and so have written *darpan* twice. *Darsān* would = Hindi *darsāēn*,<sup>3</sup> the 3rd person plural of the imperative, used honorifically for the singular. This causal verbal base appears in Hindi *darsā-nā* and Bengali *darsā-itē*. *Likhitē* (l. 5) seemingly = Hindi *likhtē*, the plural of the tense *likhtā*, which though called by some a conditional is very often used as a present tense. The pronoun *ya* (l. 1) = Hindi *yah*, and *pachhilē* (l. 9) = Hindi *pichhlā*.

<sup>1</sup> [Compare Mr. Bhandarkar's remarks on pp. 50, 52 and 60 above.—Ed.]

<sup>2</sup> It cannot be the character for *ksh*, because Sanskrit *ksh* is modified into *kh* uniformly in this inscription.

<sup>3</sup> According to the method of transliteration generally adopted in Hindi grammars.

The words *sōnarā* (l. 5) and *sōnī* (l. 1, 10—15) deserve notice as they appear to be distinguished. Though the signatories are mentioned collectively as *sōnīs* (l. 1), yet those who sign as *sōnīs* are definitely stated to be the *purukh*, 'men,' that is workmen, of Lakshmaṇ *sōnarā* and of four other persons to whose names no description is added. *Sōnarā* therefore seems to be a higher term than *sōnī*, and if *sōnī* designates the workman, *sōnarā* must obviously mean the master or employer; so that, if the former is translated 'goldsmith,' the latter should be rendered 'master goldsmith.' *Sōniyā* in Hindi means 'one who separates gold from ashes, etc., in the mint,' but there appears to be no word in Hindi corresponding to *sōnarā*, unless it be *sōnār* or *sunār*, the ordinary term for a goldsmith.

As regards the **personal names**, the inscription shows that much the same custom obtained in the sixteenth century as prevails now in using names shortly, familiarly or colloquially. The vowel *u* was often substituted for a final *a*, thus we find *Lakhimanu* (l. 5), *Naligu* (l. 10), *Ratanu* (l. 14) and *Anadu* (l. 16, 18).<sup>1</sup> *Lakhimanu* would be the colloquial form of *Lakhiman*, that is, *Lakshmaṇa*; and *Ratanu* of some name beginning with *Ratna*, such as *Ratnadatta* or *Ratnachandra*. *Anadu* may be short for *Annada*, and the full name might be *Annada-dās* or *Annada-prasād*. *Birti* (l. 6) is probably short for some name beginning with *brīti*, that is, *vrīti*. *Laghu* (l. 8) may = *Raghu*, the letters *r* and *l* being frequently interchanged in the colloquial; and the full name might be *Raghu-nāth*. *Chamanda* (l. 13) seems to point to some name like *Chāmunḍā-dās*, and *Chāmlīla* (l. 15) to *Chandrēśa* or *Chandirēśa*. *Dhanē* (l. 15) is no doubt short for *Dhanēśa* or *Dhanēśvara*; and *Karam* (l. 16) may be abbreviated from *Karam Chānd* (= *Karma-chandra*). I cannot resolve *Hōril* (l. 12) or *Manā* (l. 17), nor *Naligu* or its variants (l. 10); but *Hōrīla-simha* is given as a name in Monier-Williams' Dictionary.

As regards the **date of this record**, Dr. Fleet observes as follows:—"It is not capable of actual verification, because the inscription does not include the weekday or some other detail necessary to that end. But, with the year taken as the expired year and the month as the *pūrṇimānta* month,—in both respects in accordance with the practice which prevailed generally at that time in the locality to which the record belongs,—the equivalent of the given details, (Vikrama)-samvat 1621, Chaitra vadi 5, is 20 February A.D. 1565."

It appears from this examination that the purport of the inscription differs from Sir A. Cunningham's surmise. It shews that five leading goldsmiths with thirteen of their employes put up this address to Gaṇēśa and Śiva-Bhairava for favour to the goldsmiths of Kauśāmbī town. Only three of the leading goldsmiths belonged to that town, and two were strangers apparently. The fact that these two are named first suggests that they were men of more importance than the three residents, and perhaps they were gold-merchants rather than goldsmiths. One of these two was a Vaishṇava and so were four of the employes, yet they also joined in this invocation to Gaṇēśa and Śiva-Bhairava. Surely no ordinary occasion would have caused all these men, that is, the whole local guild of goldsmiths, to join in recording such an inscription on this pillar. At that time, early in 1565, several of Akbar's chief nobles and commanders had revolted against him, hostilities were still going on, and the whole country from Delhi to Allahābād must have been in a lawless condition. Kauśāmbī was presumably a town of no great size or strength then, and its goldsmiths as men of some wealth must have been in danger of extortion or pillage at the hands of the soldiery. In such circumstances was it not natural that they should invoke Gaṇēśa as the god of wisdom, and pray that Śiva-Bhairava, the terrible god of destruction, would display to them a face calm and bright as a mirror?

Lastly, it is particularly worthy of notice that this record mentions **Kōsam** as **Kausāmbī**, that is, **Kauśāmbī**, at a period long before the time when archaeologists began to identify the place with the Kauśāmbī, Kōsambī, of the Sanskrit and Buddhist books.

<sup>1</sup> [This practice seems to have been prevalent in Rajputana already in the 12th century A.D.; see Mr. Bhandarkar's remarks on p. 38 above.—Ed.]

## TEXT.

1	Sri-Gaṇeśaḥ Bānān ya nāgarik sōnī	
2	mukha-darpan darpan <sup>1</sup> sōninha kau	
3	dēv Bhairav	
4	Sambāt 1621 samaśai <sup>2</sup> nām Chaitra-badi <sup>3</sup>	
5	pañchami <sup>4</sup> likhītē Lakhimanu <sup>5</sup> sōnarā	
6	Baiśnav <sup>6</sup> Ananda <sup>7</sup> -sut Birti	
7	Kausāmbi-purī Lakhimi-dās tathā	
8	Khēma-krapan <sup>8</sup> Laghu bhāi	
9	tēnha kē purukh pachhilē	
10	Naligu <sup>9</sup> sōnī	
11	Mahēsa-das <sup>10</sup> sōnī	
12	Hōril sōnī	
13	Chamanda sōnī	
14	Ratanu sōnī <sup>11</sup>	
15	Chamdilē sōnī kē put	4 Dhanē Baisnav
16	Anadu Rām-dās	Karam Baisnav
17	Lakhimi-dās	Manā Baisnav
18	Basānta-Rām <sup>12</sup>	Anadu Baisnav

## TRANSLATION.

Śri Gaṇeśa! The town goldsmiths make this. May the god Bhairava show a mirror-like face to the goldsmiths!

Sāmvat 1621, at the time by name<sup>13</sup> the fifth day of the dark fortnight of (*the month*) Chaitra, write — Lakshman the master goldsmith, the Vaishnava Birti\* son of Ānanda, Lakshmi-dās of the town of Kausāmbi,<sup>14</sup> (*and*) of the same town the brothers Khēma-kṛipāṇ (*and*) Laghu.<sup>15</sup>

Their men (*write*) afterwards — Naligu the goldsmith, Mahēsa-dās the goldsmith, Hōril the goldsmith, Chamanda the goldsmith, Ratanu the goldsmith, the son of the goldsmith Chamdilē, Anadu Rām-dās, Lakshmi-dās, Basānta-Rām, (*and*) four (*others*), Dhanē Vaishṇava, Karam Vaishṇava, Manā Vaishṇava, Anadu Vaishṇava.

<sup>1</sup> Read probably *darsān* (for *darśān*); see remarks on the grammar.

<sup>2</sup> Read *samayē* probably.

<sup>3</sup> That is, Sanskrit *vadi*.

<sup>4</sup> Read *pañchamī*.

<sup>5</sup> Or perhaps *Lakhimnu*.

<sup>6</sup> Read *Baiśnav*.

<sup>7</sup> Read *Ānanda°*.

<sup>8</sup> That is, *kṛipāṇ*.

<sup>9</sup> Or *Nanīgu* or *Nalīyu* or *Nanīyu*.

<sup>10</sup> Read *°dās*.

<sup>11</sup> Read *sōnī*.

<sup>12</sup> The last letter looks something like *mhēm*, but the extra marks may be due to injury.

<sup>13</sup> Dr. Fleet has drawn my attention to the constant occurrence of the expression "*Sāmvat — varshē*" in inscriptions, which is calculated to suggest that *samaśai* is a synonym for *varshē* and should be applied to the preceding "*Sambāt 1621*". Such a rendering however presents two difficulties to my mind; first, it would entail treating *nām* as a mere expletive, whereas the insertion of a mere expletive in this laconic inscription (for the preceding words, *bānān* to *bhairav*, were put in afterwards) would be strange; and secondly *samaya* is not ordinarily an equivalent of *varsha*, vernacular *bars*, (which might well have been used here), but would apply quite correctly to a day, the *pañchamī*.

<sup>14</sup> *Kausāmbi-purī* is an adjective formed from *Kausāmbi-pur*.

<sup>15</sup> *Tathā* seems to refer to the adjective *Kausāmbi-purī*; otherwise there appears to be no reason for its insertion in l. 7. It applies obviously to both Khēmakṛipāṇ and Laghu, and so the word *bhāi* is probably plural agreeing with both, though the meaning would be the same if we translate "*Khēmakṛipāṇ (and) Laghu (his) brother*."

## No. 8.—THREE COPPER-PLATE RECORDS OF SONPUR.

By B. C. MAZUMDAR, B.A., B.L., M.R.A.S., SAMBALPUR.

The three copper-plate charters which I now publish were all found in the Feudatory State of Sonpur, attached to the district of Sambalpur. It was in the year 1898 that I deciphered them, as well as another charter which was found at Satalma (called Satallamā in the inscription) in the same district. Mr. Slocock, the then Deputy Commissioner of Sambalpur, who gave me the Satalma charter to get deciphered, took it back from me with the transliteration and translation of its text, and forwarded it to the Museum at Nagpur.<sup>1</sup>

In the sequel I shall have to refer to the Satalma plates as well as the copper-plate charters of the Sōmavamśi kings of Katak which have been edited by Dr. Fleet.<sup>2</sup> For convenience of reference, the subjoined three inscriptions will be denoted by the letters A, B and C, respectively; the Satalma plates by S; and the records published by Dr. Fleet by F 1, F 2, F 3, F 4, F 5 and F 6.

As regards orthography, there are two points to be noticed before I proceed to deal with the individual inscriptions. The vowel *ri* was pronounced as *ri* and not as *ru*, as it is now done, by the inhabitants of Sambalpur and Orissa; see, e.g. *pravrita* for *pravṛitta* (C, l. 15), *riṣaya* for *riṣayaḥ* (C, l. 25). A few similar cases have also been noticed in the Satalma<sup>3</sup> grant and in the Kudopali plates.<sup>4</sup> *Trikaliṅga* occurs for *Trikaliṅga* (A, l. 4; F 1, l. 3) and *Riṣikēśa* for *Hṛishikēśa* (F 1, l. 15). There was only one letter current to denote both *v* and *b*. Owing to the fact that *b* is the pronunciation for both of them in Bengal and Orissa, it cannot be said that *v* is used wrongly for *b*, or *vice versū*.

## A.—Vakratentali charter of Mahābhavagupta I.

These are three plates (of four sides), of which the first and last are written on the inner sides only. They are narrower at the margins than in the middle. The height varies from  $4\frac{1}{4}$ " to  $4\frac{3}{4}$ " and the breadth from  $8\frac{1}{2}$ " to 9". The plates are strung together on a nearly circular ring,  $3\frac{1}{2}$ " in diameter and  $\frac{1}{2}$ " thick, which is passed through circular holes cut on the left margin of each plate at a distance of about  $\frac{1}{4}$ " from the edge. The ends of the ring are secured into the lower portion of a lump of copper which bulges out on either side along the ring for a space of  $1\frac{1}{2}$ ". In addition to this, a copper pin appears to have been driven through the lump of copper. In the upper portion of this lump is a deep impression, nearly circular, about 2" in diameter. Here is the figure of a goddess in relief, squatting apparently on a lotus, flanked on each side by an elephant with its trunk uplifted. The elephant on the left side is not quite distinct. Close to it is a much defaced legend. I have read it tentatively as *Śrī-Janmējayaḍēva* [*rājasya* ?]. Considering that the legends on most of the seals of this family are illegible and have not been deciphered, this reading must be looked upon as a mere conjecture.

The plates belong to the time of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śrī-Mahābhavaguptarājadēva*, who meditated on the feet of the *P. M. P. Śrī-Śivaguptadēva*. The king is described as the most devout worshipper of Śiva (*paramamāhēśvara*), the forehead ornament of the lunar race and the lord of Trikaliṅga. The grant was issued from the camp of victory pitched at Suvarṇapura. In line 36, the date is given as the third year of the victorious reign of the *P. M. P. Śrī-Janamējayaḍēva*. This is the earliest known record of Mahābhavagupta I. as well as of the Sōmavamśi kings of Katak, as no inscriptions of his father

<sup>1</sup> These have been published by Prof. Hultzsch; above, Vol. VIII, pp. 138-43.<sup>2</sup> Above, Vol. III, pp. 323-59.<sup>3</sup> Above, Vol. VIII, p. 139.<sup>4</sup> Above, Vol. IV, p. 256.

Mahāśivagupta I. have been so far discovered. It records the gift of the village of **Vakratentali** belonging to the **Lupattarā-Khaṇḍa** to the *bhaṭṭaputra Jātarūpa*, who was a resident of **Mēraṇḍā** and an immigrant from **Rāḍhāpham<sup>1</sup>vallikandara**. He belonged to the *Kauṇḍinya-gōtra* and the *Chhandōga-charaṇa*. His *pravaras* were *Maitrāvaruṇa* and *Vāsishṭha*.<sup>2</sup> *Kōi Ghōsha*, the writer of these plates, is identical with that of F 1, dated in the 6th year of **Mahābhavagupta I.**<sup>3</sup>, and the engraver, **Samgrāma**, son of **Rayana Ojjhā**, is the same as that of S, which belongs to the 8th year of the reign of the same king.<sup>4</sup>

TEXT.<sup>5</sup>*First Plate.*

- 1 Ōm<sup>6</sup> Svasti [||\*] **Suvarṇnapura-samāvāsita**[h\*] śrīmatō vijaya-skandhāvārāt para-
- 2 mabhaṭṭāraka-mahārājādhirāja-paramēśvara-Śrī-Śivaguptadēva-pād-ānudyā-
- 3 ta-paramamāhēśvara-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-Sō-
- 4 ma-kula-tilaka-Tri(tri)kalīṅgādhipati-Śrī-Mahābhavaguptarājadēvaḥ kuśali
- 5 **Lupattarā-Khaṇḍiya Vakrat[e]ntali**-grāmē brāhmaṇān sampūjya tat-pra-
- 6 tinivāsi-kuṭumbinas=tad-[v]ishayiya-yathā-kālādhyāsinah samāhartṛ-sa-
- 7 nnidhārtri(dhātṛi)-dāṇḍapāsika-pisuna-vētrik-āvarōdhajana-rājavallabhādīn-anyāmś-cha
- chā-
- 8 ṭa-bhaṭa-jātiyān samājñāpayati [i\*] Vidita[m=a\*]stu bhavatām yath-āsmābhīr-ayam
- grā-
- 9 mah sa-nidhiḥ s-ōpanidhiḥ sarvva-bādhā-vivarjitaḥ sa-gartōsharaḥ s-āmra-

*Second Plate; First Side.*

- 10 madhukaḥ sa-jalasthalah sarvv-ōparikar-ādāna-sahitaḥ pratinishiddha-chāṭa-
- 11 bhaṭa-pravēśās=[cha]tuḥ<sup>7</sup>=simā-paryantaḥ Kauṇḍinya-gōtrāya M[ai]trāvaruṇa-Vāsi-
- 12 shṭha-pravarāya Chchhandōga-charaṇāya **Rāḍhāphamvallikandara-vinirgatāya**
- Mēraṇḍā-vā-
- 13 stavayāya bhaṭṭaputra-Jātarūpa-nāmnē bhaṭṭaputra-Śrīvachchha-su(sū)nave saliladhārā-
- 14 puraḥsaram=a-chandra-tāra-kārkka-kshiti-samakāl-ōpabhōgārtham mātā-pitrō-
- 15 r-ātmanaś=cha puṇya-yaśō-bhivṛddhayē viśumati-samkrāntiān tāmra-sāsanō-
- 16 n-ākārikṛitya pratipādita ity=avagatya samuchita-bhōga-bhāgakara-hiraṇy-ā-
- 17 dikam=upanayadbhir=bhavadbhiḥ sukhēna prativastavyam=iti [i\*] Bhāvibhiś=cha
- bhūpatibhir=dda-
- 18 ttir=iyam=asmadiyā dharmma-gauravād=asmad=atu(nu)rōdhāch=cha svadattir=iv-ānupāla-
- niyā [||\*]
- 19 Tathā ch=ōktam dharmma-sāstrē [i\*] Bahubhir=vvasudhā dattā rājabhiḥ Sagar=
- adibhiḥ [i\*] yasya ya-

*Second Plate; Second Side.*

- 20 sya yadā bhūmis=tasya tasya tadā phalam [||\*] Mā bhūd=aphala-saṅkā vaḥ
- paradatt=ēti
- 21 pārthivāḥ [i\*] sva-dānāt=phalam=ān[āntya]m para-datt-ānupālānē [||\*] Śasṭhīm<sup>8</sup>
- varsha-sahasrāṇi

<sup>1</sup> The akshara *p̄ha* is almost the same as *yā* in ll. 18, 30 and 33.<sup>2</sup> See above, Vol. IV, p. 256.<sup>3</sup> Above, Vol. III, p. 344.<sup>4</sup> Above, Vol. VIII, p. 143.<sup>5</sup> From the original plates.<sup>6</sup> Expressed by a symbol.<sup>7</sup> The akshara *t̄u* looks like *tta*.<sup>8</sup> Read *śasṭhīm*.

[illegible]

*ii a.*

[illegible]



24

26

22

34

3.

3

- 22 svargē mōdati bhūmidah [I\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt  
[II\*] Agnēr=apa-  
23 tyam prathamam suvarṇam bhūr=Vvaishnavi Su(Sū)rya-sutās=cha gāvaḥ [I\*] yaḥ  
kāñchanam gāñ=cha mahiñ=cha  
24 dadyād=dattās=trayas=tēna bhavanti lōkāḥ [II\*] Āsphōṭayanti pitarah prava-  
25 lgayanti pitāmahāḥ [I\*] bhūmidātā kulē jātaḥ sa nas=trātā bhavishyati [II\*]  
26 Bhūmim yaḥ pratigrihnā(hṇā)ti yaś=cha bhūmim prayachchhati [I\*] ubhau tau  
puṇya-karmāṇau niya-  
27 tam svarga-gāminau [II\*] Taḍāgānām sahasrāpi vājapēya-śātāni cha [I\*] gavām  
kōṭi-pradā-  
28 nēna bhūmi-harttā na śuddhyati [II\*] Haratē hārayatē yas=tu manda-buddhis=  
tamōvṛitaḥ [I\*] sa baddhō  
29 Vāruṇaḥ pāsais=tiryag-yōnim cha gachchhati [II\*] Sva-dattām para-dattām vā  
yō harēd<sup>1</sup>=vasu-

*Third Plate.*

- 30 ndharām [I\*] sa viśhṭhāyām kṛimir=bhūtvā pachyate pitṛibhiḥ [I\*] saha [II\*] Ādityō  
Varuṇō Vishṇur=Bba(Bra)-  
31 hmā Sōmō Hutāśanaḥ [I\*] Śūlapāpis=tu bhagavāḥ<sup>2</sup> ābhi(abhi)namndanti(nandanti)  
bhūmidam [m II\*] Sa(sā)mānyō=  
32 yaṁ dharmma-sētur=nṛpāpām kāla(lē) kāla(lē) pālaniyō bhavadbhiḥ [I\*]  
sarvvān=ētān=bhāvinō bhūpati-  
33 ndrā [I\*] bhūyō bhūyō yāchate Rāmachandraḥ [II\*] Iti kamala-dalāmbu-bindu-  
lōlam(ām) śriyam=a-  
34 nuchintya manushya-jīvitañ=cha [I\*] sakalam=idam=u[dā\*]hṛitañ=cha budhvā na  
hi pu-  
35 rushaiḥ parakirttayō vilōpyāḥ [II\*] Paramabhaṭṭāraka-mahārājādhirā-  
36 ja-paramēśvara-Śrī-Janamējaya-dēvasya vijayarājyē samvatsarē tṛitīyē Śrā-  
37 vaṇa-māsa<sup>3</sup>-sitapaksha-pañchamyām yatr=āṅkatō Samvat 3 Śrāvaṇa śudi 5  
[I\*] likhi-  
38 tam=idam śāsanam mahās[ā]ndhivigraha-pratibaddha-kāyastha-Kōi-Ghōshēṇa Valla<sup>4</sup>-  
Ghōsha-  
39 sutēna Samnagrāmēna<sup>5</sup> u[t\*]kṛitam śāsa[na\*]m=iti : Rayana<sup>6</sup>-Ojjhā-sutēna [II\*]  
Maṅga[lam\*] mahā-śrīḥ ||

**B.—Nibinnā charter of Mahāśivagupta.**

These are three plates (of four sides) of which the first and last are engraved on the inner sides only. They measure about  $8\frac{1}{4}$ " to  $8\frac{1}{2}$ " in breadth and about  $5\frac{3}{4}$ " in height. The engraving is so deep that the empty side of the first and third plates show traces of the working of the chisel. They are strung on a circular ring which is passed through round holes (about  $\frac{3}{4}$ " in diameter) cut on the left margin of each plate about 1" from the edge. The ring is  $4\frac{1}{2}$ " in diameter and about  $\frac{3}{4}$ " thick. The ends of the ring are secured into the lower portion of a lump of copper, which bulges out on either side along the ring to a space of  $1\frac{1}{2}$ ". The upper portion of the lump of copper is fashioned into a circular seal  $1\frac{1}{2}$ " in diameter. On the seal is cut in relief a squatting figure. Nothing more than this is clear on the seal.

<sup>1</sup> Read *harēta*.

<sup>2</sup> Is it by mistake that *bhagavāḥ* has been engraved for *bhagavān*? May it be that the form *bhagavā* current in Pāli and Prākṛit was then used in the vernacular too?

<sup>3</sup> Read *-māsē*.

<sup>4</sup> Read *Vallabha* (?)

<sup>5</sup> Read *Samgrāmēna*.

<sup>6</sup> In the Nagpur Museum plates he is called *Rayanā-Ojjhā*.

The plates are dated during the reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śrī-Mahāśivaguptarājadēva*, who meditated on the feet of the *P.M.P. Mahābhavaguptarājadēva*. The king is described as the most devout worshipper of Śiva (*paramamāhēśvara*), the forehead ornament of the lunar race and the lord of *Trikalinga*. The grant was issued from *Vinītapura*. In lines 45-46 the date is given as the 15th year of the victorious reign of the *P.M.P. Śrīmad-Yayātirājadēva*. F. 5, which belongs to the same reign, but is 6 years earlier, was also issued from *Vinītapura* on the bank of the river *Mahānadi*.<sup>1</sup>

The plates record the gift of the village of *Nibiṇḍā* (l. 5) or *Nibinnā* (l. 17) in the *Kōsala* country to the *Dikshita Puṇḍarikaśarman*, who was a resident of the village of *Maramēṇḍā* in the *Kōsala* country and an immigrant from *Bhaṭaparōli*. The donee was the son of *Nārāyaṇa-śarman* and grandson of *Uhlāsa-śarman*. He belonged to the *Bhāradvāja-gōtra*, had the *pravara*s *Āṅgīrasa*, *Bārhaspatya* and *Bhāradvāja*. The writer of the grant was the *Mahākshapatalaka Śrī-Uchchhava-Nāga*, son of *Allava-Nāga*, who was known to the *Mahāsandhivirahika Rāṇaka Śrī-Chārudatta*, and the engraver was *Tṭhakura Panāka*.

TEXT.<sup>2</sup>

## First Plate.

- 1 Ōm<sup>3</sup> Svasti [||\*] Śrī[ma]tō Vini(ni)tapurāt=4Paparabhaṭṭāraka-mahārājādhirāja-pa-
- 2 ramēśvara Mā(Ma)hābhavaguptarājadēva-pādānudyāt(ta)-paramamāhēśvara-para-
- 3 mabhaṭṭāraka-mahārājādhirāja-paramēśvara-Sōma-kula-tilaka-Trika-
- 4 līṅgādhipati-Śrī-Mahāśivaguptarājadēvaḥ kuśali Kōśala-dē-
- 5 sa(sa)-pratibaddha-Ganuṭapāṭa<sup>5</sup>-mandalē ch=Ōttara-palliya-Nibiṇḍā-grāmē
- 6 brā[hma]ṇān samp[ū]jya [ta]d-vishayiyān yathākālādhyāsināḥ samā-
- 7 ha[rtri]-sa[m]nidhātṛi-yuktādhikārika-daṇḍapāsika-chāṭa-bhaṭa-pisu(śu)-
- 8 na-vē[tri]k-āvarōdhajana-rāṇaka-rājaputra-rājñi-rājaval[la]-
- 9 bha(bhā)ḍin sarvān rāja-pādōpājī(ji)vināḥ samājñāpayati [I\*] Veditam=astu
- 10 bha[va\*]tām yath=ās[m\*]ābhir=aya[m\*] grāmaḥ sa-nidhiḥ s-ōpanidhiḥ sa-
- dasā(sā)parādhaḥ
- 11 sarvabādhā-vivarjitaḥ sa[r\*]vōparikarādāna-sahī[ta]ś=chatuḥ-si(si)mā-pa-
- 12 [r]yantāḥ s-āmra-madhukāḥ sa-gartōsa(sha)rah sa-jalasthalāḥ pratinishiddha-chāṭa-
- 13 bhaṭa-pravēśāḥ Bhāradva(dvā)ja-sagōtrāya | Āṅgīrasa-Bārhaspatya-Bhāra-
- 14 dvāja-pravarāya Uhlāsa-śarmanāḥ pautrāya | Na(Nā)rāyaṇa-sa[rmma]-

## Second Plate; First Side.

- 15 na[h\*] putrāya | Bhaṭa[pa]rōli<sup>6</sup>-vini(ni)rggata(tā)ya | Kōsaliya-7Maramēṇḍā-[grā]-
- 16 mē(ma)-vāstavyāya Śrī-8Puṇḍarika-sarmanāḥ dikshitāya | Ganuṭapāṭi-
- 17 maṇḍalē Uttara-pallikāyā Nibinnā<sup>9</sup>-grāmaḥ [saliladhārā\*]pura[s]saram=a-chandra-
- tāra-
- 18 k-ā[r]kka-kshiti-samakē(kā)l-ōpabhōgā[r]tha[m\*] mātā-pitrōr=ātmanaś=cha puna
- (punya)-
- 19 yas<sup>10</sup>(śō)vṛiddhayē tāmbra<sup>10</sup> tāmbra-sā(sā)sanēn=ākariḥṛitya pratipādita ity=ava-

<sup>1</sup> Above, Vol. III, p. 351.<sup>2</sup> From the original plates.<sup>3</sup> Expressed by a symbol.<sup>4</sup> Read *Parama*.<sup>5</sup> This is what I read. It occurs also in line 16. No such name is retained for any village or pargana in the Sonpur State. Ghaṇṭāpāra in the neighbourhood is however suggested.<sup>6</sup> Where this Bhaṭaparōli is could not be ascertained.<sup>7</sup> The prefix *mara* perhaps distinguishes the village from other places bearing the name Menḍā.<sup>8</sup> Read *Puṇḍarika-sarmanāḥ*.<sup>9</sup> In line 5 the name is spelt *Nibiṇḍā*.<sup>10</sup> Cancel this word.

*ii a.*

FROM IMPRESSIONS PREPARED BY MR. KRISHNA SASTRI.

[illegible]

४२ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ४४ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ४६ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ४८ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ५० ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ५२ ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

- 20 gamya sam[u]chita-bhōga-bhāgakara-hirany-a(ā)di-pratyayam=upanayadbhir=bhava-  
 21 dbhiḥ sukhēna prativā[s]tavyam=iti [l\*] Bhāvibhiḥ=cha bhūpatibhir=ddanti(tti)r=i-  
 22 yam=as[ma]diyā dha[r]ma-g[au]ravād=asmad=anurōdhāch=[cha] sva-dattir(dattir)=iv=  
 ānupa(pā)-  
 23 [l]iniya<sup>1</sup> | Tathā [ch=ō\*]kta[m\*] dha[r]mma-sā(śā)strē [l\*] Bahubhi[r]=vasudbā  
 dattā (l) rājabhiḥ Saga-  
 24 r-ādibhiḥ | yasya yas[va] yadā bhūmis=tasya tasya tadā phalam || Mā bhū-  
 25 taphala-saṅkā<sup>2</sup> vaḥ parādatt=ēti pāṭhivāḥ | sva-dānāt=phalam=ānantyam  
 26 para-datt-ānupālānē | Sa(sha)shthi(shṭi)-vaisha-sahasrāni svarggē mōdati bhūmi-(l)  
 27 daḥ | ākshi(kshē)ptā ch=ānumantā cha dvāv=ētau naraka-grā(gā)minau |  
 Agnēr=apatya[m]  
 28 pra[tha]ma[m\*] suvarṇna[m\*] bhur(bhūr)=Va(Vai)shṇavi Su(sū)rya-sutās=cha gāvah |  
 yaḥ kāñchana[m\*] gāñ=cha

*Second Plate; Second Side.*

- 29 mahiñ=cha dadyā[t] (l) dattās=[tra]yas=tēna bhavanti lōkē(kāḥ) | <sup>3</sup>Āspō(āsphō)ṭayanti  
 pitara[h\*]  
 30 pravalga(ya)nti pitāmahāḥ | bhūmi-dātā kulē jātaḥ sa nas=trē(ā)[t]ā  
 31 bhaviṣyati | Bhūmi[m\*] yaḥ pratigrih[n]āti yaś=cha bhu(bhū)mi[m\*]  
 prayachchhati | ubh[au]  
 32 tau punya-karmāṇau niyatau(tam) svarga-gāminau | Tadāgānā[m\*] sabasrē-  
 33 na vājapēya-sa(śā)tāni(tēna) cha [l] gavā[m\*] kōti-pradānēna bhūmi-barttā na su(su)dhya-  
 34 ti | Haratē hārayatē yas=t[u] manda-buddhis=tamō-vṛitaḥ subaddhō Vāruṇai[h\*]  
 35 pāsai(sai)s=tiryagōnri(gyōnim) sa gachchhati | Suvarṇam=ēka[m\*] gām=ēkā[m\*]  
 bhūmi(mē)-  
 36 r=apy=arddham=aṅgula[m\*] [l\*] haram(n)=na[ra\*]kam=āyāti (l) yāvad=āhuta-sa[m\*]-  
 plavah<sup>4</sup> |  
 37 Sva-[da]ttā[m\*] pasāra(para)-dattām=vā yō <sup>5</sup>harad=vas[u]ndharāḥ | sa vishṭhāyā[m]  
 krimi-  
 38 [r]=bhū[tvā] pīṭribhis=saha pachyatē | Ādityō Varuṇō Vishṇa(shṇu)[r=Brahmā\*]  
 Sōmō Hu-  
 39 tāsa(śa)naḥ Su(Śū)lapāpīs=cha bhagavā[n=a\*]bhina[nda\*]nti bhūmidah(dam) |  
 Sāmānyō-  
 40 ya[m\*] dharmma-sēto[r\*]=nṛipānā[m\*] kalē kalē pālaniyō bhavadbhiḥ [l\*] sar[vā]-  
 41 n=ētāna(n) bhāvinah pāṭhivēndrāna(n) bh[ū]yō [bhūyō\*] yāchatē Rāmabhadrah<sup>6</sup>

*Third Plate.*

- 42 Iti kamala-dal-āmbu-binda(udu)-lōlā[m\*] śrī(śrī)yam=anuchi[ntya] manushya-jivī-  
 43 tañ=cha sakalam=idam=udāhṛirīñ=cha buddhā<sup>7</sup> na hi purushai[h\*] para-kīrtayō  
 44 vilōpyā iti | Paramamāhēśvara-para[ma\*]bhatāraaka-mahārājādhirā-  
 45 ja-paramēśvara-Sōma-kula-tilaka-Trikaliṅgādhipati-śrīmad-Yayā-  
 46 t[ī]rājādēvasya pādānupravarddhamāna-vijayarājyē pañchadasa(śa)mē  
 47 samvatsarē | Marggasi(Mārgasīra)-māsē (l) sū(su)klapakshē trayōdas(ś)yān=tithau  
 Samva-

<sup>1</sup> Read °pālaniyā.

<sup>2</sup> Read °bhūd=aphala-saṅkā.

<sup>3</sup> The aksara a is different from the other initial as which occur in this inscription. It resembles the letter da.

<sup>4</sup> Read =ā-bhūta-samplavam.

<sup>5</sup> Read harēta vasundharām.

<sup>6</sup> After the mark of punctuation, there is a symbol which may be the vowel i erased by the engraver himself, as it is written at the beginning of the next line.

<sup>7</sup> Read =udāhṛitān=cha buddhvā.

48 t 15 Mārgga sudi 13 [\*] Likhi[ta\*]m=idam sã(śã)sana[m\*] mahāsāndhi-  
 49 vighrahika-rānaka-Śrī-<sup>1</sup>Chārudattasy=āvagatēna mahākshapa-  
 50 ta[la]ka- Śrī-Uchchhava-Nāgēn-Āllava-Nāga-sutēn=ē(ō)tkirṇṇa[m\*] Tṭhakura-Panā-  
 51 kēn=ēti | Sampadō jalaja-parṇṇa-jalābhā | jivitta maraṇa-santa-  
 52 ti-sa[m\*]stha[m\*] bhōga-bhū(u)ktir=achirāya vilōkyaḥ (?) kirttayō nripatibhi[r\*]=  
 nri(nna)  
 53 lōpyā iti |

### C.—The charter of Śatrubhañja.

These are three copper-plates (four sides), the first and last of which bear writing on the inner sides only. The third plate is a little smaller than the other two. The height and breadth of the plates vary — the former being smaller about the middle than at the margins and the latter being greater in the middle than at the margins. The first two plates measure 8" in breadth in the middle and about 7 $\frac{7}{8}$ " at the margin. Their height varies from 4 $\frac{1}{2}$ " in the middle to 5" at the margin. The third plate varies in height from 4 $\frac{3}{4}$ " to 4 $\frac{7}{8}$ " and 7 $\frac{5}{8}$ " to 7 $\frac{3}{4}$ " in breadth. The plates are strung together on a circular ring 3" in diameter through a hole cut on the left margin of each plate at a distance of about  $\frac{7}{8}$ " from the edge. Between the margin and the proper ring-hole is a second smaller hole on the third plate, the object of which is not apparent. The ends of the ring are secured at the bottom of an oval seal whose major and minor diameters are 2 $\frac{1}{4}$ " and 1 $\frac{3}{4}$ " respectively. Across the seal is engraved in relief the legend Śrī-Sa[tru]bhañ[ja]-dēvasya in the alphabet employed in the inscription. Above the legend is a crescent enclosing within its arc a round dot which is perhaps intended to represent the Sun. Below the legend is a recumbent bull facing the proper right. A small portion of the seal is broken to the proper right of the bull.

The inscription belongs to the reign of king Śatrubhañjadēva (l. 10) or Bhañjabhūpati (l. 14), who is described as belonging to the Bhañja race (l. 16 f.) and to the Aṇḍaja-vamśa (l. 16). He was apparently the ruler of Ubhaya-Khīñjali-maṇḍala (l. 17). In line 4 reference is made to many kings (named) Śilābhañjadēva.<sup>2</sup> In their family was king Śatrubhañjadēva. He granted Milupāḍi-Khaṇḍakshētra in the district of Rōyarā-vishaya. The donee was the bhāṭaputra Krishṇa, son of Ākhaṇḍala and grandson of Mahōdadhi. He was an immigrant from Ālāpa-grāma, belonged to the Kāśyapa-gōtra and was a student of the Sāmavēda. He is said to have had three *ṛishis* for his *pravara*, but their names are not given. The whole inscription is so full of mistakes that it is hardly possible to correct them. Even the imprecatory verses are not correctly quoted. There is no doubt that the record was composed by some ignorant person, and I cannot altogether suppress my suspicion about the genuineness of the grant.

Four other inscriptions of the Bhañja family are known, three from Orissa and the fourth from Gumsūr in the Ganjam District. One of them, which has been published by the late Professor Kielhorn,<sup>3</sup> furnishes the following pedigree :—

Rābhañjadēva  
 |  
 Digbhañjadēva  
 |  
 Śilābhañjadēva  
 |  
 Mahārāja Vidyādharaḥ Bhañjadēva  
 Dharmakalāśa  
 (parama-māhēśvara).

<sup>1</sup> [The reading intended is probably -*Dhāradatta* and what looks like the *u* of *ru* may be due to a mistake of the engraver.—Ed.]

<sup>2</sup> Śilābhañjapāṭi is the name of a village in the Ōḍra country; see above Vol. III. p. 354.

<sup>3</sup> Above, Vol. IX. p. 273.







- 7 ta nisirdānitārihpidayōpi ptā nripatayah || Gambhīryēna payōnidhi sthi-  
 8 ratvēna prithivya valēnānila +<sup>2</sup> savitājananō<sup>3</sup> — chimāsamamah tapas Vpi-  
 9 haspate(ti)-samah | amāsava jaga namakṛitya taja dattāvakāśo viiarājā-  
 10 na Śrī-Śatrubha[m\*]jadēva itatuladdhiḥ tasmātātējasaiḥ bhuvanan-dānya madamūna-  
 mi-  
 11 lita sambaddhata nripacha[kra] chaturaṅgabala kshōbha-chalita-ddharāmaṇḍala ||  
 Gaja-tura-  
 12 ga-khura-nidārāṇa-rāṇa-prasara dadvaladvali vitāna chhachhana janyāgaṇa-

*Second Plate : First Side.*

- 13 skaddha (?) -vēdikā sēmvarāyataḥ parinata-jaya-Lakshi-samānam<sup>4</sup> dita-pairaja-  
 14 napadaḥ Śrīmad-Bha[m\*]ja-bhūpati purā pa<sup>5</sup>(?)ti pura nānyah saradamala dhavala-  
 kara  
 15 jasa-paṭala-ddhavalita-digavadanō anavarata-pravrita sammana dānādita-  
 16 sakala-janō Anḍaja-vamśa-prabhava<sup>6</sup> parama-Vaiśṇava matā-pitṛi-pādānudhyāta Bhamjā-  
 17 mala-kula-tilakah Ubhaya-Khiṇjali-maṇḍala-bhaviṣyad-rāja-rajanākā<sup>7</sup>  
 18 śrī ta[ra]ṅga-kumā[ra]-māra-mānya mahā-sāmata<sup>8</sup> brāhmaṇa praddhāna a-  
 19 nyās=cha danḍapāsi-chāṭa-bhāṭa-vallabha-jātinā || yathārahama-  
 20 nayati bōddhayati samādisayati ch-ānyat || Śivam=asmākaṁ viditam=a-  
 21 stu bhavatām Rōyarā-vishaya-pratibaddha-Milupāḍi-khaṇḍakshētra-chatuḥ-  
 simā(simā)-pa-  
 22 ryanta-nidhi-schōpanidhi-sahitam akshaya-tritiya-yugādi-dinē<sup>9</sup> Gaṅgāsāndhi<sup>10</sup>  
 23 mātā-pitrō ātmanah punma-virdhayaḥ salila-ddhārā-purasarēṇa vidhiṇā  
 24 vidhi viddhānēna saviddhayaḥ | Tāvra-śāsana pratipāditōyah | yāva-vēda-

*Second Plate : Second Side.*

- 25 rtha-vachanēnaḥ Kāsyapa-gōtrāya triyāśīśaya-pravarāa Sāma-vēdādhyā-  
 26 yi Ālāpa-grāma<sup>11</sup>-vinirggataḥ bhāṭaputra Kṛishṇō Ākhaṇḍala-suta-Mahōda-  
 27 dhi-naptre<sup>12</sup> | Tathā ch-ōktaṁ dharma-śāstrēshu [chhā ?]la-[kṛi]shṭhān-mahim dadyā |  
 sabijāsasya mē-  
 28 dini yāva surya-kṛitām lōkām tāva-svargamahiyatō || Āsph[ā]ṭayati pi-  
 29 tarah pravalganti pitamahā bhūmi-dātā-kulē jātā sa mē trātā bhaishyati  
 30 Bahubhir=vasudhā datam rājāna Sagarādibhi yasya yasya yadā bhūmi  
 31 tasya tasya tadā [pha]la || Mā pārthiva kadāchita<sup>13</sup> brahmasva<sup>14</sup> ma-

<sup>1</sup> The syllables *prithivya* are engraved over an erasure.

<sup>2</sup> This cross is incised below the line between the *aksharas* *la* and *sa*.

<sup>3</sup> The akshara *ja* seems to have been erased by the engraver himself.

<sup>4</sup> There is a *visarga* after the akshara *nam*.

<sup>5</sup> This letter looks also like *rdhri*.

<sup>6</sup> *Anḍaja* means 'born of an egg (*andā*)' of a peacock.

<sup>7</sup> The *aksharas* from *nja* of *khiṇjali* up to *mā* of the second *māra* in the next line are engraved over an erasure. The akshara *tri* at the beginning of the next line has perhaps to be cancelled.

<sup>8</sup> It is not easy to ascertain to whom the epithet *mahāsāmata* applies, as the construction is extremely faulty.

<sup>9</sup> The grant was made on the *akshaya-tritiyā* day which falls on Vaiśākha-śukla-tritiyā. *Yugādi-dinē* may mean 'on a Friday on which the Kaliyuga commenced.' [See also *Ind. Ant.* Vol. XXVI. p. 179, under Vaiśākha-śuklapaksha.—Ed.]

<sup>10</sup> By *Gaṅgāsāndhi* is perhaps meant the confluence of the Mahānadi and the Tel.

<sup>11</sup> The village *Ālāpa* could not be identified.

<sup>12</sup> Kṛishṇa, son of Ākhaṇḍala and grandson of Mahōdalhi, is the donee.

<sup>13</sup> The akshara *dā* of *kadāchit* is engraved over an erasure.

<sup>14</sup> Land enjoyed by a brāhmaṇa as rent-free is now called *brahmōttara*, not *brahmasva* as it is here.

*ii a.*

FROM IMPRESSIONS PREPARED BY MR KRISHNA SASTRI.

26 ध्वरकः कश्च पञ्चाश पञ्चिया संशय प्रवृत्तसामर यथा 26  
 यीश्वरा पञ्चामरि किञ्चित् रुध पुत्रकृष्ण आश्वत्थ सुकर्मदार 26  
 विष्णुमरुधाशुक्लं पञ्चमं गच्छन्तु कृष्णं हिंयथा सविता ससाम 28  
 28 चिकिया वसुध केताला केता वसुध महीयत आश्वत्थ यथा 28  
 तम प्रवृत्तं पितामहा सुमिरांता कुले कृता ससाम ता रुध 30  
 30 वरुधिरं सुधीयतां कृत्वा सगमादि विषयं स्या यदा रुध 30  
 कृत्वा कृत्वा कृत्वा दत्तं मा पात्रि व कृत्वा विरुध कृत्वा 32  
 32 कृत्वा यपि आ कृत्वा पञ्चमं रुध कृत्वा कृत्वा दत्तं विषं आ विषं 32  
 पञ्चमिदं रुध कृत्वा विषं दत्तं विषं ससाम कृत्वा दत्तं विषं 34  
 34 यथा गीता कृत्वा कृत्वा विषं दत्तं विषं ससाम कृत्वा दत्तं 34  
 विषं दत्तं विषं दत्तं विषं दत्तं विषं दत्तं विषं दत्तं 36  
 36 कृत्वा सुमिरांता कृत्वा विषं दत्तं विषं दत्तं विषं दत्तं 36

38 वरुधिरं कृत्वा कृत्वा ससाम कृत्वा कृत्वा दत्तं विषं 38  
 कृत्वा सुमिरांता कृत्वा कृत्वा ससाम कृत्वा कृत्वा दत्तं 40  
 40 यत्तं यत्तं यत्तं यत्तं यत्तं यत्तं यत्तं यत्तं 40  
 कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा 42  
 42 कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा 42  
 कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा 44  
 44 कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा कृत्वा 44

- 32 nasād=api ānēsha dhamabhēshaṇya atata halāhala-visham || Āvisha[m] vi-  
 33 shamitāhuḥ brahmasarā visha u[eh]yatē visam=ēkākivō hamnti brahmasa putra-  
 paitrikam  
 34 yathā gau bharatē varhkhaksharini kshiramustē ēva datvā sahasrāksha bhūmi bhara-  
 35 ti bhūmidah || Vājapāyē-sahasrāni āsvamēdha-śatāni cha || gavā[m\*] kōṭi-pradā-  
 36 nēna bhūmihartā na śudhyati || yathā bijāni lōhanti pukirṇāni mahitala<sup>1</sup>

*Third Plate.*

- 37 Ēva bhūmi-kṛita-dānam sasye<sup>2</sup> sasya prayachhati [\*] bhūmi yah pratigrihnāti ya-  
 38 chchbba bhūmi prayachhati ubhai tai punya-karmā niyatai svargā-gāminai [||\*]  
 Harantē hāra-  
 39 yatē yas=tu ma[m]da-budhis=tamā-vṛitaḥ sa batdhā Vārunauh pāśyēs=tiryayō-  
 40 nishu jāyētē || Sva-datām para-datām vā yō harēti vasu[m]dharā || sa kapilā-  
 41 śataghnānām=ēnāsi pratipadyatē || Hirāṇyamēka gā-  
 42 m=ēka[m] bhūmir=apy=ardham=agula || harantō naraka yā[m]ti yāva-  
 43 d-āhuta-saṅplavaḥ || Siva[ṇa]gana Pāṇḍi<sup>3</sup>-sutēnē lāchhintā<sup>4</sup>  
 44 mähārājaki<sup>5</sup> mudrētiḥ ||

\* \* \* \* \*

In order to localise and identify the places mentioned in the foregoing three grants and other allied inscriptions we must try and ascertain how and where the originals were found. A and B as well as S were discovered by cultivators while ploughing fields in the villages granted by the charters. As regards Milupāḍi Khandakshētra of C, Milupāḍi or Milupāḍi may be the name of a plot of land. All fields in the district of Sambalpur as well as in the feudatory states attached to it bear local names; and if Khandakshētra denoted merely a stray piece of land, no identification of it is possible. But Khandakshētra may also be the name of a village; for in F 1, line 13, we actually find the word as the name of a village. The resident of that village is said to have come from Oḍayaśrīṅga, which I identify with Oḍśīṅgā in the native state of Āṭmallik. Rōyarā being on the borders of Sonpur State (C, line 21), not far off either from Pāṭnā or Āṭmallik, there might have been a village of the name Khandakshētra in the locality where the record was unearthed.

It must be noted that the states of Rerhakhol, Āṭmallik, Bodh and Pāṭnā lie to the north, north-east, east and south, respectively, of the Sonpur State which they adjoin. Of the geographical names mentioned in F 1, the river Ōṅgā (now called Ong) flows through the states of Pāṭnā and Sonpur. The Zamindārī of Barpali (district Sambalpur) in which the village Satallamā, the modern Satalmā of S is situated, is also within a few miles from the river Ong flowing past Sālēbhaṭā. Bakēbirā and Loīśīṅgā (Vakaveḍḍā and Lēīśīṅgā of F 1) are also close to Sālēbhaṭā Police Station.

Nuptara, Nupursinga and Banktentuli (*Lupatturā Khandīya Vakratentalī grīmē*, line 5, A) are in the neighbourhood of the place where A was obtained. As Suvarṇapura (A, line 1) is certainly the Sanskritised form of Sonpur, so also is Rāḍhāphamvālikandara (A, line 12),

<sup>1</sup> The aksharas *ni* and *hita* are engraved over an erasure.

<sup>2</sup> The form *sasye-sasye*, etc. indicating abundance of crops, shows that the dialect then in use was similar to Bengali, for this is now used only in Bengal as an idiomatic form.

<sup>3</sup> Read *Śivanāgēna*. The akshara *na* of *nāga* is corrected apparently from *ga*.

<sup>4</sup> The word used here for 'engraving' must be some Dēśī term then current.

[What is intended is probably *Śivanāgēna Pāṇḍi-sutēna lāchhitam*, and *mahārājaki mudrētiḥ* seems to mean *mahārājasya mudrayēti*. On the word *lāchhita* see the late Professor Kiellern's remarks, above, Vol. IX. p. 274.—E1.]

<sup>5</sup> The form *mahārāja-ki* is Hindi pure and simple. The use of this form is worth noting.

a very high sounding form of **Rerhakhol**. The word 'kandara' means 'khol' both in Uriya and vulgar Bengali.

**Murasīma** (F 1, line 1 and S, line 2) appears to be **Mursing** which is in the **Jarāsīngā** **Zamīndārī** of the **Pāṭṇā** State. The situation of **Satalmā**, **Bakēbirā** and **Loīśīngā** led me first to make this identification. My impression is confirmed by the fact that it is customary with the **Zamīndār** of **Jarāsīngā** to be ceremoniously installed every year on the **Dasara** day (10th day from the full moon of the month of **Aśvin**) by going to **Mursing**, which is at present quite an insignificant village.

There is no doubt that when **A** was issued, the donor was present at **Sonpur**. The word *vijaya kaṭaka* in line 1 of the **Pāṭṇā** copper-plate grant (F. 1), like *vijaya-skandhātāna* (**A**, line 1), occurring as it does after the name of the place where the king was residing, can never mean a town. "From **Murasīma** (or from **Suvarṇapura**, as the case may be) where the king with his victorious soldiers was encamped" should be the meaning of the first line of the text of both **F 1** and **A**.

It is very probable that a town was being built at **Chaudwār**, on the bank of the **Mahānadi**, opposite **Kaṭak**, either by **Janamējaya** or his son **Yayāti**; but it was never finished. Dr. Fleet has very rightly remarked (above, Vol III, 324) that the town **Kaṭak** is of later origin than **Chaudwār**. If this be the case, how could the place attain any celebrity already in the time of **Janamējaya**? It may be that the town **Kaṭak** owes its name to the fact of its being built on a camping ground. As the king must have encamped in many different places, it is impossible that the name **Kaṭaka** had at such an early period as the reign of **Janamējaya**, become the proper name of the locality to which it is now applied. Dr. Fleet saw clearly what the word meant,<sup>1</sup> but was only misled by the name of the town where the plates edited by him were preserved. Since it is clear that the **Sonpur** charters were issued from **Sonpur**, there is no reason to suppose that the charters relating to **Bakēbirā** (**F 1**) and **Satalma** (**S**) — not far from one another — were not issued from some place in **Pāṭṇā** during the military expedition of the grantor.

I am inclined to think that the town **Vinitapura**, whence **Mahāśivagupta** issued **B** granting the village of **Nibinnā**, is no other than **Binikā** in the **Sonpur** State. The villages **Nibinnā** and **Meṇḍā** (now a police station) are in the **Binikā** subdivision. From the source of the river to the Bay of Bengal there is no other town on the bank of the **Mahānadi** which bears such a name. Considering that even villages very often retain their old names, it is not likely that a town of such importance has lost its name altogether. For this reason I think **Vinitapura** is the Sanskritised form of the non-Aryan name **Binikā**.

It is a pity that the original find-spot of **F 5** cannot now be known. How the charter relating to a village in the **Kōsala** country was carried to the Government record room at **Kaṭak**, was not at all inquired into by **Babu Rangalal Banerji** when he first edited it in 1877. I can easily imagine how the charters granted in favour of the chief minister of the king (**F 2**, **F 3** and **F 4**) were carried by him and left behind.

I must, by the way, mention one fact here, regarding the names of those villages mentioned in the plates edited by Dr. Fleet, which I have failed to identify, because the locality where they were discovered could not be traced. **Raṇḍā**, **Meṇḍā**, **Maṇḍā**, **Leṇḍā**, **Tuṇḍā**, **Kuṇḍā**, **Buleṇḍā**, **Baleṇḍā**, and such other names many villages in the district of **Sambalpur** bear. **Raṇḍā**, **Tuṇḍā**, **Alāṇḍā**, etc. of the plates bear the provincial peculiarities of the names of villages in the district of **Sambalpur**.

The district of **Sambalpur** and the Uriya-speaking feudatory states attached to it, were included in the **Chattisgarh** Division of the **Central Provinces** till October 1905, for administrative

<sup>1</sup> Above, Vol. III. p. 341.

convenience due to their geographical situation. It is perfectly clear that this tract of country was also once included within Kōsala-dēśa or Dakṣiṇa Kōsala of which Ratanpur (in the district of Bilaspur) was the capital, but did not form any part of Ōḍra or Orissa. For, in the first place, Nibinnā in Sonpur (B, lines 4, 5, 15 and 16) and Satallamā (modern Satalma) in Sambalpur (S, line 9) are described as villages in Kōsala-dēśa.<sup>1</sup> Secondly, the Brāhmaṇa who came from Orissa to be settled in the district of Sambalpur, could not have been called a man of Ōḍra-dēśa (S, lines 16 and 17) if the district were part of Orissa. It is worthy of note that even now, when anybody goes to Puri on pilgrimage, either from Sambalpur or from the feudatory states, he says he is going to Orissa. In popular language, Orissa does not include Sambalpur and its feudatory states.

The grantors of the charters F 1 to F 6, A, B, and S, called themselves lords of Kōsala-dēśa<sup>2</sup> as well as of Trikalīṅga. It is worthy of note that the Kēsari kings are counted in Orissa from Yayāti and not from his father Janamējaya. There is another Janamējaya in the list of kings, but he was a remote successor of Yayāti. Merely because no epigraphic record of Janamējaya has been obtained, it cannot be argued that it is Janamējaya Mahābhavagupta I. who has been wrongly shown on the list. This is at least certain that the Orissa record does not know anything of Śivagupta who is the first king of this line.

Since all the copper-plate grants of Mahābhavagupta I. relate to villages in Kōsala-dēśa<sup>3</sup> (including Sambalpur of course) it must be presumed that, to begin with, the Sāmavamsī kings became powerful in Kōsala-dēśa only; and that it was only subsequently that they extended their influence into Orissa. Sādhārāṇa, who was the chief minister of Mahābhavagupta I. was granted villages for his enjoyment in Kōsala-dēśa (F 2 to F 4). He could not have managed them if he had been living far away from those villages; nor would the king select such distant villages for his minister who was his favourite.

Whether the Guptas who were lords of Kōsala and Orissa were connected with the family of Śivagupta, son of Harshagupta of the Rājīm, Sirpur and Ratanpur records is a question which awaits solution. That the Hinduised Śabara king Udayana belonged to, or rather claimed descent from, the lunar race, like the Sāmavamsī kings, and that the successors of Udayana from Tivara downwards assumed the title Gupta, and were all Śaivas, have been fully established. From the inscription of Bhavadēva published by Professor Kielhorn (J. R. A. S. 1905, pp. 617-62) it may be inferred that different branches of the same family reigned simultaneously at different places. The assumption by Bhavadēva of the title Kēsariṇ has also to be noted. Dr. Fleet did not accept the suggestion of Sir Alexander Cunningham, not because there was any chronological difficulty in identifying the father of Janamējaya with Śivagupta of the Rājīm plates, but because he considered it not possible on palæographic grounds.<sup>4</sup>

The characters of the Sambalpur and Orissa plates differ very much from those of the Rājīm and Ratanpur records; but the cause of this difference may be the following. King Janamējaya and his successors had many Bengali Kāyasthas for their court officers. We get the names Kailāsa Ghōṣha, father of Vallabha Ghōṣha (S).<sup>5</sup> Kōi Ghōṣha.<sup>6</sup> son of Vallabha

<sup>1</sup> [Satallamā was in Kaśalōḍā-vishaya— not in Kōsala-dēśa — Ed.]

<sup>2</sup> [In F 1, A and S, there is nothing to connect the donors with Kōsala; but in F 2 to F 6 and B the donative villages are said to be in the Kōsala country.—Ed.]

<sup>3</sup> [See the preceding note — Ed.]

<sup>4</sup> Above, Vol. III, p. 333.

<sup>5</sup> [The text of this inscription has कायस्थ आह्वयेन कै(वि)लाससुतेन.—Ed.]

<sup>6</sup> Kōi Ghōṣha seems to be a contraction of Kailāsa Ghōṣha.

Ghōsha (A and F 1). Malla Datta, son of Dhāra Datta<sup>1</sup> (F 1, F 2, F 3, F 4, and S) in the employment of Janamājaya; the names Chāru Datta,<sup>2</sup> Uchchhava Nāga and Allava Nāga<sup>3</sup> under king Yayāti (B) and the names Siṅga Datta<sup>4</sup> and Maṅgala Datta under Bhimaratha (F 6). None but Bengali kāyasthas bear Datta, Ghōsha, Nāga, etc., as surnames. The Uriya Karans (who may be called kāyasthas) never used such surnames. The words Datta, Ghōsha, etc., as inseparable parts of the names of men, were in use in other parts of Northern India; and such names could be borne by persons of any and every caste. But as these words are surnames here of Kāyasthas, there can be no doubt that the kings had Bengali officers under them when they acquired territories in the forest tract of Sambalpur.

The writers and engravers used the alphabet which was current amongst them. Mr. Thomas remarked long ago that these letters resemble mostly, and are identical in some cases with, the modern Bengali alphabet. The letters *kra*, *ṅga*, *ṅcha*, *tu*, and *pha* are striking examples. But it must also be borne in mind that some letters represent the modern Uriya forms of them only. If we compare the alphabet of the epigraphic records of the Pāla and the Sēna kings of Bengal, we can clearly see how the modern forms of Bengali and Uriya letters were evolved. These characters were also in use in the district of Ganjam, but they were slightly modified by southern influence (*e.g.* above, Vol. III., plate facing p. 222). Inscriptions written purely by Uriya scribes also bear the forms of these letters with the provincial peculiarities of Bengali letters (C). I cannot deal with the historical significance of it here.

The cumulative effect of the forgoing facts is certainly on the side of the suggestion of Sir Alexander Cunningham that the Guptas who were Kōsalēndras and Trikalīṅgādhipatis must have sprung from the Hinduised Śabara family of Udayana.

[The identification proposed by Mr. Mazumdar of Vinitapura with Binikā in the Sonpur State has been arrived at independently by Rai Bahadur Hira Lal in his article on the Sirpur Stone Inscription of Mahāśiva Gupta which, though received prior to this paper, has been unavoidably delayed for want of proper impressions of the inscription.—Ed.]

#### NO. 9.—FIVE VALABHI PLATES.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

In the *Indian Antiquary*<sup>5</sup> has been published an "Account of a collection of copper-plates belonging to the Palitānā State. By the late A. M. T. Jackson, I.C.S." The collection consists of twelve plates, which were found some forty years ago. They were strung together on a copper wire, about  $\frac{3}{8}$ " thick, and suspended by it from the roof of a small underground chamber adjoining a tank in Palitānā. Two of these plates form a grant by the *Sāmanta Mahārāja* Simhāditya, the remaining ten make up four complete and two incomplete Valabhī grants.<sup>6</sup> The twelve plates have been kindly lent to Rai Bahadur V. Venkayya, the Government Epigraphist for India, who has been good enough to send me impressions of eight of them, prepared at his request in Dr. Vogel's office.

Rai Bahadur V. Venkayya describes the wire on which the plates had been strung as being about 8" in length. Its two extremities are secured into an oval seal measuring  $2\frac{1}{8}$ " by  $1\frac{3}{4}$ ".

<sup>1</sup> [There is no evidence in the inscriptions to show that this man was a *kāyastha*. On the other hand, he is called a *rāṇaka* in F 2 and S.—Ed.]

<sup>2</sup> [See note 1 on page 98 above.—Ed.]

<sup>3</sup> [Chāru Datta is called a *rāṇaka*, while the other two are not spoken of as *kāyasthas*.—Ed.]

<sup>4</sup> [There is nothing in the inscription to show that Siṅga Datta, who held the office of *sandhivigrahin*, was a *kāyastha*.—Ed.]

<sup>5</sup> Vol. XXXIX. pp. 129 f.

<sup>6</sup> See above, pp. 16 and 80.

The seal bears in relief, on a counter-sunk surface, a recumbent bull, facing the proper right, with a pretty large hump, and below it the legend *Śrī Dharmāditya*. The bull and the legend are separated by two horizontal lines, of which the upper one is not quite distinct.

The eight plates contain three complete and two incomplete Valabhi grants. The three complete ones and one of the two incomplete ones belong to the *Mahāśimanta Mahārāja Dhruvasēna* I. One of them is dated [Valabhī-] Sāmvat 206, i.e. [Valabhī-] Sāmvat 210, while the incomplete one does not contain a date. The same is the case with the remaining plate, which forms the beginning of a grant issued by Śīlāditya I. Dharmāditya.

#### I. PALITĀNĀ PLATES OF DHĪRUVASĒNA I.; [VALABHĪ-] SĀMVAT 206.

These are two plates, each written on one side only. According to Rai Baladur V. Venkayya, "the working of the engraver's tool shows itself almost completely on the back of both plates." The length of the plates is 2½ and the height 1½—7". The size of the individual letters is about ¼". The plates are, to judge from the impressions, in a very good state of preservation. The first plate contains 14 and the second 16 lines of well executed writing.

The characters are the same as in other old Valabhī plates. They comprise the signs for initial *i* in *-Kāra-*, l. 16, and for *ñ* in *Dharmā-*, l. 17. There are two signs of interpunctuation, viz. a single dot in l. 18 and a double dot or *virāma* in *vasēti* instead of *vasati*, l. 27; *-Dhruvasēnasyah*, i.e. *Dhruvasēnasya*, l. 29. The numerical symbols for 200, 6, and 5 occur in l. 30.

With regard to orthography, we may note that the name of the first ancestor of the Maitrakas occurs in the form *Bhatakkā*, as in all the older plates. The form *Bhatārka* is a later attempt at Sanskritizing the name, and there is no reason for preferring it, at least so long as we do not know whether the name is Indian or not. The *ā* in *-pātāpt-*, l. 12 looks almost like an *i*. The dropping of a final *t* in *kāśchi*, l. 23; *vasēti*, i.e. *vasēti*, l. 27, and the writing of *s* instead of *sh* in *sāśa-*, l. 17, are probably Prākritisms; compare also *-Dhruvasēnah siha*, l. 10. Note further the use of an *ā* instead of an *ā* before *s* in *chatvariṇśad-*, l. 16, and *chatvīriṇśad*, l. 18, and the doubling of surds, nasals and liquids after an *r*; thus, *-ōpārjjit-*, l. 3; *-manir-*, *-dharmanā* *Dharmanā-*, l. 7; *-ārthā-*, l. 11; *-pālārartta-*, ll. 16, 17, 18; *pārāvōttara-*, l. 18, etc.; but *-ārka-*, l. 20; and finally, the spelling *jy* in *Jarabhaiji-*, l. 19. The writing *jy* instead of *j* recurs in *Jyāyāla-* in l. 16 of the plates of Sāmvat 210, Śrāvāṇa śu. 15, which will be published below. It is comparable with the common modern spelling *jy* in order to denote the pure palatal and not the sound *dz* in Marāṭhī districts. This spelling is therefore of interest for the chronology of the change of *j* to *dz* in Marāṭhī. Professor Jacobi<sup>1</sup> has suggested to call the language usually designated Jaina Mahārāshtrī, the language of Jaina commentators and poets, Saurāshtrī. He draws attention to the old Jaina tradition that the ultimate redaction of the Jaina books was made in Valabhī in the year 980 after the Nirvāṇa of Mahāvira. It would therefore seem probable that Jaina Mahārāshtrī represents the dialect of Valabhī about 500 A.D. Jaina Mahārāshtrī is closely related to Mahārāshtrī, the parent of modern Marāṭhī,<sup>2</sup> and not to Śaurasēnī, from which Gujarātī is mainly derived. There are also other features which point to the conclusion that the language of Kathyawar and Gujarat generally has not always been of the same kind as at the present day, but more like the dialects from which Marāṭhī is derived,<sup>3</sup> and it is therefore possible to compare the spelling *jy* in Valabhī plates and in modern Marāṭhī with each other, though Marāṭhī is not now spoken in the districts where these plates were issued. The writing *rājāśrīh* l. 3, where the published grants of Dhruvasēna have *rājyaśrīh*, is perhaps also comparable, the modern change of *j* to *dz* not taking place in the word *rājā*.

<sup>1</sup> *The Kalpasūtra of Bhadrabāhu*, Leipzig, 1879, pp. 15. 18.

<sup>2</sup> Pischel, *Grammatik der Prakrit-Sprachen*, para. 20.

<sup>3</sup> See Dr. Grierson, *Linguistic Survey*, Vol. IX. Part II. pp. 326 f.



The writing is on the whole fairly correct. There are, however, some places in which the engraver has misread his draft. Thus we find *a* instead of *ā* in *chatvariṇśal-*, l. 16; *vapī*, l. 17; *-chāribhīyam*, l. 19; *sāmanyam*, l. 24; *a* for *i* in *-iachchhurita-*, l. 5; *ā* for *a* in *-prasāsta-*, l. 7; *-paddhātir-*, l. 8; *-mahattarā-*, l. 14; *ārṇava-*, l. 21; *ā* for *ē* in *-mōḍīt-*, instead of *-mōḍēta-*, l. 25; *i* for *a* in *-ivabōḍḍhā-*, l. 11; *i* for *ī* in *-maulīmaṇir-*, l. 7; *g* for *ś* in *-vaṇiga-*, l. 23; *t* for *g* in *-bhōtyam*, l. 21; *t* for *n* in *-numattaryuḥ*, l. 25; *t* for *v* in *-ārjjat-*, l. 2; *d* for *p* in *-dātakaiḥ*, l. 25; *dhru* for *hri* in *sulhrut-*, l. 12; *n* for *v* in *-jīnyamāna-*, l. 6; *-nyavasthā-*, l. 5; *p* for *b* in *-apādḥā-*, l. 23; *p* for *y* in *apam-*, l. 25; *ru* for *ku* in *-ābhishēru-*, l. 9; and so forth. Note also the absence of *saṃdhi* in *-dīḥitih dīn-*, l. 5; *srishtuḥ yatō*, l. 22, etc., and the confusion of the dual and the plural in *Vyāsagītau ślōkā bhavanti*, l. 26.

The plates contain a grant issued from Valabhī by the *Mahāsāmanta*, the *Mahārāja Dhruvasēna* bestowing several plots of land in the villages Madkaṇā, Tāpasiya and Tinishaka, in the Hastavaprāharanī (district), on the Chhandōgas Kumārasarman and Jarabhajin, of the Śāṇḍilya *gōtra*. residents of Śaṅkaravāṇaka. Hastavaprāharanī is well known from other Valabhī inscriptions.<sup>1</sup> It corresponds to the modern Hāthab, 6 miles south of Gōḥā in the Bhāvnagar State. The lower classes pronounce this name Hāthap,<sup>2</sup> and this form is probably the correct one. It can be regularly derived from *Hastakapra*, but hardly from *Hastakurapra* or *Hastavapra*. These forms look like learned Sanskrit versions of an older *Hatthaappa* and are hardly genuine. *Astakapra* of the Periplus points to an original *Hastakapra*. The names of the three villages in the district are not elsewhere known. The grant was issued from Valabhī, the present Wālā, situated in 21° 52' N. and 71° 57' E. I cannot identify Śaṅkaravāṇaka, where the two donees were residing. The *dātuka* was the *pratikāra* Mammaka, who appears in the same capacity in the two grants of Dhruvasēna of Saṃvat 207.<sup>3</sup> The writer was the same Kikkaka, who wrote the remaining edicts of Dhruvasēna.<sup>4</sup> The date of the grant was the 5th tithi of the bright fortnight of Bhādrapada of the (Valabhī) year 206, corresponding to A.D. 525-26. It is the earliest known grant of Dhruvasēna.

### TEXT.

#### First Plate.

- 1 Ōm<sup>5</sup> svasti [||\*] Valabhītaḥ prasabha-praṇat-āmitrānā[m] Maitrakāṇām-atula-bala-sapatna-
- 2 maṇḍal-ābhōga-saṃsakta-saṃprahāra śata-labḍha-pratāpaḥ pratāp-ōpanata-dāna-mān-ārjjat(v)-ōpā-
- 3 rjjit-ānurāgō=nurakta-maula-bhṛta-mitra-śrēṇī-bal-āvāpta-rājaśrīḥ<sup>6</sup> para[ra]māhēśvaraḥ
- 4 sēnāpati-Śrī-Bhaṭakkaḥ tasya sutas=tat-pāda-rajō-ruṇ-āvanata-pavitrikṛita-śīrās=śīrō-va-
- 5 nata-sātru-chūḍāmaṇi-prabhā-va(vi)chchhurita-pāda-nakha-paṇkti-dīdāntiḥ dīn-ānātha-jan-ōpaji-
- 6 n(v)amāna-vibhavaḥ paramamāhēśvaras=sēnāpati-Dharasēnaḥ tasy-ānujas=tat-pād-ābhīpa-

<sup>1</sup> Compare the (spurious?) plate of Drōṇasīrṇha of Saṃvat 183 (*Journ. Bom. Asiat. Soc.* Vol. XX. pp. 1 ff.); the Gaṇēśgad plates of Dhruvasēna I. of Saṃvat 207 (above, Vol. III. pp. 318 ff.); the Bhāvnagar plates of Dhruvasēna I. of Saṃvat 207 (*Ind. Ant.* Vol. V. pp. 204 ff.); the Wālā plates of Dharasēna II of Saṃvat 269 (*Ind. Ant.* Vol. VI. pp. 10 ff.); and the Bhāvnagar plate of Dharasēna IV. of Saṃvat 326 (*Ind. Ant.* Vol. I. p. 45); see *Ind. Ant.* Vol. V. p. 314; Vol. VII. p. 53 f.; Vol. VIII. p. 141; Vol. XIII. p. 358; Colonel Watson's *Statistical Account of Bhāvnagar*, p. 106, and above, Vol. III. p. 319.

<sup>2</sup> *Ind. Ant.* Vol. VII. p. 54.

<sup>3</sup> *Ind. Ant.* Vol. V. p. 206 and above, Vol. III. p. 323.

<sup>4</sup> See *Ind. Ant.* Vol. IV. p. 105; Vol. V. p. 206; *Vienna Oriental Journal*, Vol. VII. p. 300; above, Vol. III. p. 323, and below Nos. II. and III.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read perhaps, with the published plates of Dhruvasēna, *rājasrīḥ*.

[illegible]

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच ॥  
 द्रुपदमुनिर्वाक्यं ब्रूयाच्छ्रीकृष्णतटे ॥  
 कुरुक्षेत्रे संभवन्निनादं महात्मनः ॥  
 धूमकेतुश्चास्त्रैर्महान्बभूव ह्यश्विनम् ॥  
 सौमेन्द्रोऽथ वीर्यवानासुरकुलधरा ॥  
 शैब्यस्तथा युधिष्ठिरपुत्रश्चक्रवर्ती ॥  
 भीमार्जुनसमा युद्धं युत्तातमामृतम् ॥  
 विराटश्च द्रुपदश्चैव तस्यैव गुरुमुखम् ॥  
 इति श्रीमद्भगवद्गीतायाः अष्टाध्याये षष्ठोऽध्यायः ॥

- 7 nāma-prasā(śa)sta-vimala-mauli(li)maṇir=Manav-ādi-praṇīta-vidhi-vidhāna-dharmma  
Dharmmarāja  
8 iva viḥita-vinaya-ny(ṣya)vasthā-paddhā(ddha)tir=akhila-bhuvana-maṇḍal-ābhoga-svāminā  
parama-  
9 svāminā svayam=upahita-rājy-ābhish<sup>1</sup>ru<sup>1</sup>-mahā-viśrānan-āvapūta-rājaśriḥ paramamā-  
10 hēśvarō mahārāja-Drōṇasi[m\*]haḥ si[m\*]ha iva tasy=ānujas=sva-bhuja-balēna para-  
gaja-  
11 ghaṭ-ānikānām-ēkaviṇṇi śaraṇ-aishinā[m] śaraṇam=i(a)vabōddhā sāstr-ārttha-ta[t\*]tvā-  
nā[m] kalpa-  
12 tarur=iva sudhṛut(hṛit)-pracayinām yathābhilashita-phal-ōpabhōgadah paramabhāgavataḥ  
13 paramabhāṭṭyā(ṭṭā)raka-pād-ānudhyātō mahāsāmanta-mahārāja-Dhruvasēnaḥ kuśali  
14 sarvvān=ēva svān=āyuktaka-viniyuktaka-drā[m]gika-mahattarā(ra)-chāṭa-bhaṭa-  
dhruvā<sup>2</sup>hikarāṇika-

## Second Plate.

- 15 dāṇḍapāsik-ādin=anyā[m]ś=cha [ya]thā-sambadhyamānākānadh[i]yaty<sup>3</sup>=astu va(vō)  
viditām yathā  
16 Hastavapr-āharanyām Madkaṇā-grāmē kuṇumbi-Īśvara-pratyaya-pādāvaritta-śataṁ  
chatvārīṇśad<sup>4</sup>-adhikam  
17 <sup>5</sup>śōḍaśa-pādāvaritta-parisarā va(vā)pi cha tathā Tāpasiya-grāmē Dhiṇḍaka-pratyaya-  
pādāvū(va)rtta-śataṁ  
18 <sup>6</sup>chatvārīṇśa<sup>1</sup>-adhikam tathā <sup>7</sup>Tinishaka-grāmē pūrvv-ōttara-simni pādāvaritta-sataṁ  
saha vāpyā Śāṅkaravāṭaka-vā-  
19 stavya-brāhmaca-Kumārasarmma-[Ja]rabhajyibhyā[m] Śāṇḍilya-sagōtrābhyām Chhandō-  
gasabrahmachāribhya(bhya)m maṣā mā-  
20 tā-pitrōḥ puṇy-āpyāyanāy=ātmanaś=ch=aiḥik-āmushmika-yathābhilashita-phal-āvāpti-  
nimittam=ā-chandr-ārka(a)-  
21 āraṇava-kṣhiti-sarit-parvvata-sthiti-samakālinam putra-pautr-ānvaya-bhōṭyam<sup>8</sup> bali-  
chharu-vaiśvadēv-ādyānām kri-  
22 yāpām <sup>9</sup>samūtsarpyaṇ-ārttham=udak-ātisarggēṇa brahmadāyō nisrīṣṭaḥ yatō=nayōr=  
uchitayā brahmadāya-  
23 sthityā bhūmijatōḥ kṛishatōḥ pradiśatōr=vā na kaiś=chi[t\*] svalp=āpy=āpādhā<sup>5</sup>  
kāryy=āsmad-<sup>9</sup>vāṅgajair-āgāmi-bhadra-  
24 nṛpatibhiś=ch=ānityāny=aiśvaryyāny=asthira[m\*] mānushya[m\*] sāma(mā)nyam  
cha bhūmi-dāna-phalam=avagachchhadbhiḥ  
25 <sup>10</sup>apam=asmad-dāyō=numattavyaḥ<sup>11</sup> [l\*] yas=ch=āchchhindyād=āchchhidyamānam v=  
ānumōdāt=sa<sup>12</sup> pañchabhir=mmahadātakaiḥ<sup>13</sup>  
26 sōpapātakais=sa[m]yuktas=syād=api ch=ātra Vyāsa-gītau <sup>14</sup>ślōkā bhavanti [l\*]  
Shasṭi-varsha-sahasrāṇi svarggē  
27 mōdati bhūmidah [l\*] āchchhettā ch=ānuman[t]ā cha tāny=ēva narakē vasēḥ<sup>15</sup>  
[l\*] Bahubhir=vvasudhā bhuktā rājabhi[h\*]  
28 Sagar-ādibhiḥ [l\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam . (ll)  
Svabastō mama mahā-

<sup>1</sup> Read -shēka-.<sup>2</sup> Read chatvārīṇśad-.<sup>3</sup> Read -bhōgyam.<sup>4</sup> Read =āpādhā.<sup>5</sup> Read <sup>6</sup>mantavyaḥ.<sup>7</sup> Read ślōkau bhavataḥ.<sup>8</sup> Read <sup>9</sup>mānakān=anudarśayaty-.<sup>9</sup> Read śhōḍaśa-.<sup>10</sup> Read <sup>11</sup>sarppaṇ-.<sup>12</sup> Read -vāṅta-.<sup>13</sup> Read <sup>14</sup>mōdētā sa.<sup>15</sup> Read vasēt.<sup>16</sup> Perhaps tath=Atinishaka-.<sup>17</sup> Read ayam=.<sup>18</sup> Read =mmahāpātakaiḥ.

29 sāmanta-mahārāja-Dhruvasēnasya(h) [||\*] Dātakaḥ pratihāra-Mammakaḥ  
 [||\*] Likhitaṁ Kikkakēna [||\*]  
 30 Sam 200 6 Bhādrapada śu 5.

## TRANSLATION.

(Line 1.) Om. Hail! From Valabhī. (*In the lineage*) of the Maitrakas, who forcibly prostrated their enemies. (*was born*) the general, the glorious Bhaṭakka, who obtained splendour in hundreds of battles fought within the circuit of the territories of adversaries of unequalled strength; who gained devotion by gifts, honours and straightforwardness towards those whom he had prostrated by his splendour; who obtained the glory of royalty by the strength of the array of devoted hereditary servants and friends; the devout worshipper of Mahēśvara.

(Line 4.) His son (*was*) the general Dharasēna, whose head was purified, bent before and reddened by the dust of his feet; the shining line of the nails of whose feet was inlaid with the lustre of the crest jewels of his foes when they bent with their heads (*before him*); whose wealth was being lived upon by poor and helpless people; the devout worshipper of Mahēśvara.

(Line 6.) His younger brother (*was*) the Mahārāja Drōṇasimha, whose spotless crest-jewel became auspicious by bowing down to his (*brother's*) feet; whose nature (*manifested itself in*) the performance of the regulations laid down by Manu and others; who like Dharmarāja (*i.e.* Yudhisṭhira) fixed the path of the laws of good conduct; whose anointment to the kingdom was performed by the paramount sovereign in person, the lord of the circuit of the territories of the whole earth, and whose royal glory was purified by (*his*) great liberality; the devout worshipper of Mahēśvara.

(Line 10.) His younger brother, who like a lion defeated singlehanded, by the strength of his own arm, the array of the troops of the elephants of (*his*) enemies; who was the refuge of those who sought for refuge; who grasped the real purport of the meaning of the *Śāstras*; who, like the kalpa-tree, granted the enjoyment of rewards according to the wishes of (*his*) friends and favourites; the devout worshipper of Bhagavat; who meditates on the feet of the paramount lord; the Mahāsāmanta, the Mahārāja Dhruvasēna, being in good health, issues the following order to all his āyuktakas, viniyuktakas, officers of the watch-stations, mahattaras, district officers, soldiers, dhruvādhikaranikas, dāṇḍapāśīkas, and others according as they are concerned:

(Line 15.) Be it known to you that I have given as a brahmadāya, with libations of water, in the Hastavapra-āharaṇī, in the village Madkaṇā, hundred and forty pādāvartas belonging to the householder Īśvara and an irrigation-well with an area of sixteen pādāvartas; further in the Tāpasiya village, hundred and forty pādāvartas, the holding of Dhindaka; further on the north-eastern border of Tinishaka village hundred pādāvartas, together with an irrigation-well, to (two) inhabitants of Śaṅkaravāṭaka, (*viz.*) the brāhmanas Kumāraśarmaṇ and Jarabhajji, of the Śaṇḍīlya gōtra, students of the Chhandōga school, for the increase of the religious merit of My mother and father and in order to obtain for Myself in this world and the other such rewards as I wish, to last for the same time as the moon, sun, ocean, earth, the rivers and mountains, to be enjoyed by the succession of their sons and sons' sons, for the performance of the rites of *bali*, *charu*, and *vaiśvadeva* and others. Therefore, not even a slight obstruction should be made by anyone to these two while they are enjoying it in accordance with the proper conditions of a brahmadāya, cultivating it or assigning it (*to others*). And this Our gift should be assented to by those born in Our lineage and by future pious kings, bearing in mind that power is perishable, that the life of man is uncertain, and that the reward of a gift of land is common. And he who confiscates it or assents to its being confiscated, incurs the guilt of the five great sins together with the minor sins.

(Line 26.) There are also two verses sung by Vyāsa about this. The giver of land rejoices in heaven for sixty thousand years; but he who confiscates or approves (of confiscation) dwells in hell the same number of years.

The earth has been enjoyed by many kings beginning with Sāgara; whosoever at any time possesses the earth, to him belongs, at that time, the reward.

(Line 28.) The sign-manual of Me the *Mahāsimanta*, the *Mahārāja* Dhruvasēna. The messenger is the *pratikṛti* Mammaka. Written by Kikkaka.

The year 200 (and; 8; (the month) Bhādrapada; the bright (fortnight); the 5th (*tithi*).

## II.—PALITĀNĀ PLATES OF DHRUVASĒNA I.; [VALABHĪ-] SAMVAT 210.

These plates are described as follows by Rai Bahadur V. Venkayya.—“Two plates without ring or seal. Each of them has, however, two ring holes. The ring hole of the left-hand corner of the bottom of the first plate is not complete, a small piece of its lower margin being broken just below the ring hole. Each plate is written only on one side. The working of the engraver's tool shows itself in a few places on the back of both plates. The length of the plates varies from  $10\frac{1}{2}$ ' to  $10\frac{1}{4}$ ' and the height from  $6\frac{3}{4}$ " to  $6\frac{1}{4}$ ." The height of individual letters is about  $\frac{1}{4}$ '. Each plate contains 14 lines of well executed writing in a very good state of preservation.

The alphabet is of the same kind as in the plates described above. The *visarga* is apparently used as a sign of interpunctuation in *bhavantīḥ*, i.e. *bhavantī* ḥ, l. 23. The numerical symbols for 200, 10 and 5 occur in ll. 27 f.

The orthography is similar to that of the foregoing grant. Forms such as *kaiś=chi*, l. 21. *saba*, l. 9, and *anumati*, l. 23, look like Prākṛitisms. The forms *Jyāvāla-* for the common *Jāvala-*, l. 16, and *-rāja-*, which perhaps stands for *-rājya*, l. 3, have been discussed above. Surds, liquids and nasals are doubled after *r*: thus, *-ārjjavārjjit-*, l. 2; *-dharmā*, l. 7. A surd has been doubled before *y* in *-anubhīyātī*, l. 12; *-sambādhyāmāna-*, l. 14. The engraver has not been careful to avoid miswritings. Thus the *anusvāra* has often been left out, and in ll. 9, 23 and 25, whole syllables are missing. An *a* is very often wrongly written instead of an *ā*: thus, *pratap-āpanata-dāna-māna-*, l. 2; *-anrayō*, l. 2; and other instances in ll. 3, 5, 7, 13, 14, 19, 20, 22, 25, 26, 27; *a* is written instead of *u* in *=ayam=*, i.e. *=iyam=*, l. 23; *i* is used for *ī* in *vāpi*, l. 18; *i* for *ī* in *-manī-*, l. 4; *-manīr=*, l. 7; *vīlītam*, l. 15; *ē* for *ī* in *-numōdētām*, l. 21; *u* for *ū* in *bhūmi-*, l. 22; *g* for *ś* in *-vigrāṇan-*, l. 9; *n* for *ṇ* in *Maitrakāṇām=*, l. 1, and so forth. Writings such as *-dūlhitīḥ dīn-*, l. 5, on the other hand, are not mistakes of the writer, but this instance of wrong *samīhi* belongs to the original draft and recurs in most of the grants of Dhruvasēna. The redundant *bhavantī*, l. 23, is perhaps also due to carelessness in the original draft.

The grant was issued from Valabhi by the *Mahāsimanta*, the *Mahārāja* Dhruvasēna, in order to confirm the Brāhmaṇa Viṣṇuśarman, of the Jāvāla *gōtra*, a student of the Vājisanēya (*śākhā*) and a resident of Simhapura, in the possession of some land in the Hastavapra-āharaṇī, viz. the *karada* field cultivated by the Brāhmaṇa Viśākha, on the south-western border of the Bhallara village, and the Āmrilikā tank; and further 50 *pādāvartas* on the northern border of the Vasukiya village, to be entered from Akshasaraka. I am unable to identify the villages Bhallara and Vasukiya. Vasukiya is said to be Akshasaraka-*prāvēśya*. This corresponds to the Akshasaraka-*prāpiya* in the Gaṇeśgaḍ plates of Samvat 207, which Professor Hultzsch<sup>1</sup>

<sup>1</sup> Above, Vol. III. p. 323.

translates "which belongs to the Akshasarakaprāpa," comparing the expression *Vatasthalikā-prāyīya* in l. 5 of the copper-plate grant of Guhasēna of Samvat 243,<sup>1</sup> instead of which we should perhaps read *Vatapallikāprāpīya*. It seems certain that *prāpīya* is synonymous with *prāvēśya*, which also occurs in the Khariār plates of Mahāsudēva.<sup>2</sup> *Prāvēśya* may, of course, be a fiscal term. It is, however, not likely that it means anything else than what it does in the common phrase *achāṭa-bhaṭa-prāvēśya*. *Prāpīya* must then be a Prakṛit form of *prāpīya*.<sup>3</sup> I would accordingly translate *Akshasarakā-prāvēśya* "which is entered from Akshasarakā," i.e. borders on Akshasarakā. I cannot locate Akshasarakā. The last part of the word is probably *sarakā*, lake, pond. Of the remaining geographical names mentioned in the plates, Valabhī and Hastavaprāharanī have been referred to above. The name Āmrīhikā probably means "abounding in mangoes." Simhapura, where the donee resided, also occurs in the plates of Dharasēna IV. of Samvat 326 published in the *Bombay Journal*, Vol. X, p. 77 ff. It is the present Sihor, situated in 21° 43' N. and 72° E.

The *dūtaka* was the *pratihāra* Mammaka, and the writer Kikkaka, as in the preceding grant. The grant is dated on the 15th (tithi) of the bright fortnight of Śrāvana in the (Valabhī) year 210, corresponding to A.D. 529.

### TEXT.

#### First Plate.

- 1 Ōm<sup>4</sup> svasti [||\*] Valabhitaḥ prasabha-pranat-āmitrāṇām Maitrakānām<sup>5</sup> atula-  
bala-sapatna-maṇḍalābhōga-
- 2 saṁsaktā-saṁprabhāra-sata-labdha-pratāpaḥ prata(tā)p-ōpanata-dāna-ma(mā)n-ārjjav-  
ōpārjjitānura(rā)gō-nurakta-
- 3 m[au]labhṛita-mitra-śrēṇī-bal-āva(vā)pta-rājasrīḥ<sup>6</sup> paramamāhēśvaras=sēna(nā)pati-Śrī-  
Bhaṭakkah
- 4 tasya sutas=tat-pāda-rajō-ruṇ-āvanata-pavitrikṛita-sīrās=sīrō-vanata-śatru-chūḍāmanī(ui)-
- 5 prabhā-vichehchurita-pāda-nakha-pamkti-dīdhitih di(di)n-ānātha-jan-ōpajiviyama(mā)na-  
vijbhavaḥ
- 6 paramamāhēśvaras=sēnāpati-Dharasēnas=tasy=ānujas=tat-pād-ābhiprapāma-prasasta-  
vimala-
- 7 maulimanir(ṇir)=Mmanv-ādi-prapita-vidhi-vidha(dhā)na-dharmmā Dharmmarāja iva  
vihita-vinaya-vy[a]vasthā-pa-
- 8 ddhatir-akhila-bhuvana-maṇḍalābhōga-svāminā parama-svāminā svayam=upahita-  
rājyābhishēka-
- 9 mahā-vigrā(śrā)ṇan-apūta<sup>7</sup>-rājasrīḥ paramamāhēśvarō mahārāja-Drōṇasīmhas=si[m\*]ha  
iva
- 10 tasy=ānujas=sva-bhujā-balēna para-gaja-ghaṭ-ānikānā(m)m=ekavijayi śaraṇ-aishinā[m\*]  
śaraṇa-
- 11 m=avaboddhā śāstr-ārttha-tattvānām kalpatarur=iva suhṛit-praṇayinām  
yathābhilashita-phal-ōpa-
- 12 bhōgadah paramabh[ā]gavataḥ paramabhaṭyā(tā)raka-pād-ānuddhyātō mahāsāmanta-  
mahārāja-Dhruva-
- 13 sēnah kuśalī s[a]rvvān=ēva svān=āyuktaka-viniyuktaka-cha(chā)ṭa-bhaṭa-drāṅgika-  
mahattara-
- 14 dhruvādhikarāṇika-dāṇḍapāśik-ādīn=anyāmś=cha yathā-sambaddhyāmānaka(kā)n=anudarśa-

<sup>1</sup> *Ind. Ant.* Vol. V. p. 206 f. (No. 467 of the late Prof. Kielhorn's *Northern List*).

<sup>2</sup> See above, Vol. IX. p. 172, text-line 4.

Read *kāṇām*.

<sup>3</sup> [See above, p. 81 and note 1.—Ed.] <sup>4</sup> Expressed by a symbol.

<sup>6</sup> Perhaps *-rājyasrīḥ*.

<sup>7</sup> Read *-āvaṇṭa*.

1. ॐ नमो भगवते वासुदेवाय ॥  
 2. ॐ नमो भगवते वासुदेवाय ॥  
 3. ॐ नमो भगवते वासुदेवाय ॥  
 4. ॐ नमो भगवते वासुदेवाय ॥  
 5. ॐ नमो भगवते वासुदेवाय ॥  
 6. ॐ नमो भगवते वासुदेवाय ॥  
 7. ॐ नमो भगवते वासुदेवाय ॥  
 8. ॐ नमो भगवते वासुदेवाय ॥  
 9. ॐ नमो भगवते वासुदेवाय ॥  
 10. ॐ नमो भगवते वासुदेवाय ॥  
 11. ॐ नमो भगवते वासुदेवाय ॥  
 12. ॐ नमो भगवते वासुदेवाय ॥  
 13. ॐ नमो भगवते वासुदेवाय ॥  
 14. ॐ नमो भगवते वासुदेवाय ॥

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SCALE: 8.

V. VENKAYYA.



[illegible]

## Second Plate.

- 15 yaty=astu vā vidi(di)tam yathā **Simhapura**-vāstavya-brāhmaṇa-Vishṇuśarmmanē  
 16 Jyāvāla-sagōtrāya Vājisanēya-sabrahmachārinē **Hastavapr-āharanyā**[m\*] **Bhallāra**-  
 17 grām-āparadakṣiṇa-simni brāhmaṇa-Viśākha-prabhuktaka-karada-kshētram dvādaśa-  
 pādā-  
 18 varitta-parisar=Āmrilikā vāpi(pī) tath=Ākshasaraka-prāvēśya-Vasukiya-grāmōttara-  
 19 simn[i] pādāvarttāḥ pañchāśad=bhukta-bhujyamānakāḥ ētan=mayā mātā(tā) pitrōḥ  
 puṇy-ā-  
 20 pyāyanāy=ātmanaś=ch=aiḥik-āmushmika-yathābhilashita-phal-a(l-ā)vāpti-nimitta[m\*]  
 pūrvvāchāra-  
 21 sthity=ānumōdē(di)tam yatō=sya bhūmijataḥ kṛishataḥ karshayataḥ pradisatō vā  
 na kaiś-chi[t\*]  
 22 paripanthanā kāryy=āsmad-vamśajair=āg[ā]mi-bhadra-nṛipatibhiś=cha sāma(mā)nyam  
 bhū(bhū)mi-dāna-phalam=ava-  
 23 gachchhadbhīr=ayam=asmad-anumati<sup>1</sup> mantavyā [||\*] bhavanti ch=ātra Vyāsagitāḥ  
 ślōkā bhavarti(h)  
 24 Bahubhir=vvasudhā bhuktā rājabbis=Sagar<sup>2</sup> pibhiḥ [r\*] yasya yasya yadā bhūmis=  
 tasya tasya tadā  
 25 phalam [||\*] Shashthim varsha-sahasrāni svarggē mōdati bhūmidah [r\*]  
 āchchhōtta(ttā) ch=ānumanta(tā) cha ta(tā)ny=ē[vā\*] nairakē vasē [||\*]  
 26 Svadattā[m\*] paradattām vā yō harēta vasundharām [r\*] gavā[m\*] śatasahasrasya  
 hantṇḥ pra(prā)pnōti killisham [||\*]  
 27 Svabastō mama maha(hā)sāmanā-maha(hā)rāja-Dhruvasēnasya [||\*] Dūtakah  
 pratibhāra-Mammakah [||\*] Likhitam Kikkakēna [||\*] Sam 200 10  
 28 Śrāvāṇa śu 10 5

## TRANSLATION.

[Lines 1-14 are practically identical with the beginning of the plates of Sam. 206].

(Line 15) Be it known to you that for the inhabitant of **Simhapura**, (*viz.*) the **Brāhmaṇa** **Vishṇuśarmman**, of the **Jāvāla gōtra**, a student of the **Vājisanēya** (*viz.*) the following (*property*), *viz.* in the **Hastavapra-āharani**, in the **Bhallāra** village, on the south-western border, the *karada*<sup>2</sup> field (*formerly*) enjoyed by the **Brahmaṇa Viśākha**, (and) the irrigation well **Āmrilikā** extending over twelve *pādāvartas*: further on the northern frontier of the **Vasukiya** village, which can be entered from (*i.e.* which borders on) **Akshasaraka**, fifty *pādāvartas*, which have formerly been and are still being enjoyed (by the donee), has been confirmed by Me, in accordance with the settled rules of former usage, in order to increase the religious merit of My mother and father, and in order to obtain for Myself such rewards here and in the other world as I may wish. Therefore obstruction should not be made by any one to him while he enjoys it, cultivates it, causes it to be cultivated or assigns it (*to others*). This Our confirmation should be confirmed by those born in Our lineage and by future pious kings, bearing in mind that the reward of a gift of land is common.

(Line 23.) There are also verses sung by Vyāsa about this. The earth has been enjoyed, etc. The giver of land, etc. He who rescinds grants of land made by himself or others, incurs the guilt of the killer of hundred thousand cows.

<sup>1</sup> Read =iyam=asmad-anumati=anumantaryā.

<sup>2</sup> *Karada* perhaps means 'tribute paying.' It is of course possible to read *-prabhukta-kakarada-*.

(Line 27.) The sign-manual of Me the *Mahāsimanta*, the *Mahārāja Dhruvasēna*. The messenger is the *pratihāra* Mammaka. Written by Kikkaka. The year 200 and 10; (the month) Śrāvaṇa; the bright (fortnight); the fifteenth (*tithi*).

### III.—PALITĀNĀ PLATES OF DHURVASĒNA I.; [VALABHĪ-] SAMVAT 210.

These are two plates which have been described as follows by Rai Bahadur V. Venkayya,—  
“Each of them has two ring-holes. Each plate is written only on one side. The working of the engraver’s tool shows itself in a few places on the back. The length of the plates is about  $10\frac{1}{4}$ ”; the height varies from  $6\frac{2}{3}$ ” to  $7\frac{1}{4}$ ”.

The plates are in a good state of preservation. The first contains 15 and the second 12 lines of well executed writing. The average height of individual letters is  $\frac{1}{4}$ ”.

The characters are of the same kind as in the plates dealt with above. They comprise the signs for an initial *au* in *Aupasvasti*-, l. 17; for a final *t* in *triṃśat*-, l. 17 and *re(va)śē*-, l. 24; for a final *m* in *ānujñātam*-, l. 19. The curious shape of the *visarga* in *krishataḥ*-, l. 20, *-gītāḥ*-, l. 22; *-ādibhāḥ*-, l. 23; *-vāsīhanāḥ*-, l. 25, is probably due to the engraver’s misunderstanding his draft. Note also the signs of *-ē-* in *-kīm=ēka-*-, l. 11, and of *lo* in l. 12. A sign of interpunctuation occurs in l. 25. The numerical symbols for 200, 10 and 5 are found in l. 27.

With regard to orthography the remarks made about the preceding grants also hold good here. The wrong *saṁdhi* in *bluṁjatoḥkrish-*-, l. 20, may be a Prākṛitism. The same is perhaps the case with *Drōṇasihaṁs=sīhaiva*-, l. 10. Consonants are doubled after *r* in the usual way; thus, *-ārjjavōpārjjita-*-, l. 2 f.; *-dharmmā Dharmma-*-, l. 8; *-maryyātayā-*-, l. 20, etc. The doubling of a surd before *y* in *-ānuḍḍhyātō*-, l. 13, *-sambādḍhyamīna-*-, l. 15, is also in accordance with the practice in similar grants. There are several instances of careless writing; thus we find *a* for *ā* in *dānaman-*-, l. 2; *vapī*-, l. 16; *brahmaṇo-*-, l. 17; *-īpūṭiyunaya*-, l. 18; *tā(sā)manyam*-, l. 22; *ānumanta*-, l. 24; *-dayam*-, l. 25; *ā* for *a* in *chī*-, l. 24; *krishṇāḥy-*-, l. 25; *u* for *ū* in *bhumī-*-, l. 25; *ri* for *ri* in *triṃśat*-, l. 17; *ē* for *a* in *reśē*-, l. 24; *ē* for *ai* in *śaraṇēśiṇīm*-, l. 11; *chch* for *ch* in *chch=ānu-*-, l. 24; *chhy* for *ndhy* in *Vichhyātavīsh-*-, l. 25; perhaps *j* for *jya* in *-rāja-*-, l. 3; *ñcha* for *śca* in *āñchayuja*-, l. 27; *ta* for *gā* in *ātami-*-, l. 21; *t* for *tt* in *-tatvānām*-, l. 11; *āchchhetā*-, l. 24; *tā* for *sā* in *tāmanyam*-, l. 22; *p* for *y* in *mapīpi*-, l. 18; *dē* for *mu* in *-aikikādēśmika-*-, l. 19; *n* for *ṇ* in *maitrakūnām*-, l. 1, for *t* in *nāny=ēva*-, l. 24, and for *v* in *-anumantany-*-, l. 22; *p* for *y* in *patō*-, l. 20; *s* for *sh* in *suska-*-, l. 25. Ll. 21 contains a series of mistakes in *=chavityāny=aiśvāryāny=ēsthira mōnuryya tāmanyam*. Note also the superfluous *anuscāra* in *-sihaṁs*-, l. 10; *suhriṁt-*-, l. 12; the superfluous *na* in l. 21; the redundant *ha* in *vāsīhanāḥ*-, l. 25; the omission of *nā* in *-ānīkā[nā\*]m*-, l. 11; the omission of a *visarga* in *rājabhi*-, l. 23, and the form *Kikkaka* instead of *Kikkakēna*-, l. 26. In l. 5, on the other hand, we find the correct *saṁdhi* *-dīdhitir=ddin-*, while the other grants of Dhruvasēna have *-dīdhitih din-*.

The grant was issued from Valabhī by the *Mahāsimanta*, the *Mahārāja Dhruvasēna* to the Brāhmaṇa Skanda of the *Aupasvasti gōtra*, a student of the *Vājisanēya śākhā*, a resident of **Akrōlaka** village, who was therewith confirmed in the possession of an irrigation well (*vāpī*) and a field of thirty *pādāvartas*, on the northern border of the village. I am not able to identify this village. The messenger was **Rudradhara**, who is not elsewhere known, and the writer, as in the preceding grants, **Kikkaka**. The grant is dated on the fifth (*tithi*) of the dark (P) fortnight of **Āsvayuja**, in the (Valabhī) year 210, corresponding to A.D. 529. The syllable denoting the fortnight has been miswritten, and it is possible that it should be restored as *śu* and not as *ba*. The mistake is due to the final syllable of the preceding word being wrongly repeated.

1



## TEXT.

## First Plate.

- 1 Ōm<sup>1</sup> svasti [||\*] Valabhītaḥ prasabha-praṇat-āmitrāṇā[m\*] Maitrakānām(ṇām)=  
atula-bala-sapatna-ma-  
2 ṇḍal-ābhōga-samsakta-sa[m\*] prahāra-śata-labdha-pratāpaḥ pratāp-ōpanata-dāna-ma(mā)n-  
ārjja-  
3 v-ōpārjīṭ-ānurāgō=nurakta-maulabhṛta-mitra-śrēṇi-bal-āvāpta-rājaśrīḥ<sup>2</sup> paramamā-  
4 hēśvaras=sēnāpati-Śrī-Bhaṭakkas=tasya sutas=tach-charaṇa-rajō-run-āvanata-pavitrikṛita-  
5 śīrāḥ śīrō-vanata-śatru-chṛdāmaṇi-prabhā-vichehchurita-pāda-nakha-pamkti-didhitir-ddin-  
ānā-  
6 tha-jan-ōpajivyamāna-vibhavaḥ paramamāhēśvaras=sēnāpati-Dharasēnas=tasy=ānuja-  
7 s=tat-pād-ābhipraṇāma-praśasta-vimāla-maulimanir=Mmanv-ādi-praṇita-vidhi-vidhāna-  
8 dharmmā Dharmmarāja iva vihita-vinaya-vyavasth[ā]-paddhatir=akhila-bhuvana-maṇḍal-  
ābhōga-  
9 svāminā paramasvāminā svayam=upabita-rājy-ābhishēka-mahāviśrāṇan-āvapūta-rā-  
10 ja[ś]rīḥ paramamāhēśvarō mahārāja-Drōṇasiham(simha)s=si[m\*]ha iva tasy=ānujas=  
svabhūja-balē-  
11 na para-gaja-ghaṭ-ānikā[nā\*]m=ekavijayi śaraṇē(ṇai)shīṇām śaraṇam=avabōddhā  
śāstr-ārt[th]a-ta[t\*]tvā-  
12 nām kalpatarur=iva suhṛi(m)t-praṇayinām yathābbilashita-phal-ōpabhōgadaḥ  
parama-  
13 bhāgavataḥ paramabhāṭṭāraka-pād-ānuddhyātō mahāsāmanā-mahārāja-Dhruvasēnah  
14 kuśalī sarvvān=ēva svān=āyuktaka-viniyuktaka-chāṭa-bhaṭa-mahattara-drōṇika-  
dhruvā-  
15 dhikarāṇika-dāṇḍapāśik-ādin=anyāms=cha yathā-sambaddhyamānakān=anudarśa-

## Second Plate.

- 16 yaty=astu vō viditam yath=Ākrōlaka-grāma uttara-s[i]mni dvādaśa-pādā(r)vartta-  
parisarā va(vā)pi(pi)  
17 kshētra-pādāva[r]ttās=cha tṛi(tri)mśat tatr=aiva vāstavya-brā(brā)hmaṇa-Skandāya  
Aupasvasti-sagotrāya Vājisanēya-  
18 sabrahmachārīṇē yad=ētat=[pū]rvvabhukta-bhujyamānakam tan=mapā(y=ā)pi  
mātāpitṛōḥ puṇy-āpyāyana(nā)ya  
19 ātmanas=ch=aiḥik-ādē(mu)shmika-yathābbilashita-phal-āvāpti-nimittam pūrvv-āchāra-  
sthity=ānujñātam  
20 pa(ya)tō=sya pūrvvabhukti-maryyādayā bhūmijātā(taḥ) kṛishata[h]<sup>3</sup> 'karshayataḥ  
pradīśatō vā na kēna-vi(chi)t=svalp=āpy=ā-  
21 b[ā]dhā vichāraṇā vā (na) kāryy=āsmad-vamśajair=āta(gā)mi-bhadra nṛipatibhīś=cha-  
<sup>4</sup>vityāny=aiśvāryyāny=ēsthira mōnuryya  
22 tā(sā)ma(mā)nyam cha bhūmidāna-phalam=avagachchhadbhīr=iyam=asmad-anumatir=  
anumantanyā(vy=ā)pi ch=ātra Vyāsa-gitaḥ<sup>5</sup>  
23 ślōkā bhavanti [||\*] Bahubhir=vvasudhā bhuktā rājabhi[h\*] Sagar-ādibhiḥ<sup>6</sup>[l\*]  
yasya yasya yadā bhūmis=tasya tasya tadā

<sup>1</sup> Expressed by a symbol.<sup>2</sup> Perhaps -rājyatrīḥ.<sup>3</sup> The engraver has misread his draft and misshaped the *visarga*.<sup>4</sup> Read *ch=ānityāny=aiśvāryyāny=ēsthira mōnushyam*.<sup>5</sup> The engraver has misread his draft and misshaped the *visarga*.

- 24 phalaṁ [||\*] Shasbṭi-varsha-sahasrāpi svarggē mōdati bhūmid[a]ḥ [||\*] āchchbē[t\*]tā  
(ch)ch=ānumanta(ntā) chā(cha) nāny(tāny)=ēva narakē vē(va)sēt [||\*]  
25 Vichhy(Vindhy)-āṭavishv=atōyāsu śuska(śushka)-kōṭara-vāsihana[ḥ](vāsinah) [||\*]  
krishṇāhā(ba)yō hi jāyantē bhu(bhū)mi-da(dā)yam haranti yē ||  
26 Svahastō mama mahāsāmanta-mahārāja-Dhruvasēnasya [||\*] Dūtako Rudradharaḥ  
[||\*] Likhitaṁ Kikakka(Kikkakēna)  
27 Saṁ 200 10 ā[n̄cha](āśva)yuja ja(ba?) 5

## TRANSLATION.

[Lines 1-15 are practically identical with the beginning of the plates of Saṁ. 206.]

(Line 16.) Be it known to you that, in order to increase the religious merit of My mother and father and to obtain for Myself in this world and the other such rewards as I may wish, I have, in accordance with the settled rules of former usage, confirmed (*the enjoyment of*) an irrigation-well with an area of twelve *pādāvartas* and thirty *pādāvartas* arable land on the northern border of **Akrōlaka** village which had formerly been and are still being enjoyed (by the donee) for the benefit of the resident of that same place, (*viz.*) the Brāhmaṇa Skanda, of the *Anpasvasti gōtra*, a student of the *Vājisanēya (śākhā)*. Therefore not even a slight obstruction or dispute must be made by anybody to him while he enjoys (*this land*), cultivates it, causes it to be cultivated, or assigns it (*to others*) in accordance with the conditions under which he enjoyed (*it*) previously. This Our confirmation (*of the old grant*) should be confirmed by those born in Our lineage and by future pious kings, bearing in mind that power is perishable, that the life of man is uncertain, and that the reward of a gift of land is common.

(Line 22.) There are also verses sung by Vyāsa about this,—The earth has been enjoyed, etc. The giver of land, etc. Those who rescind a grant of land are reborn as black serpents living in the dry hollows of trees in the waterless forests of the Vindhya.

(Line 26.) The sign manual of Me the *Mahāsāmanta*, the *Mahārāja Dhruvasēna*. The messenger is **Rudradhara**. Written by **Kikkaka**. The year 200 (and) 10; (the month) **Āśva[yuja]**; the dark (?) (fortnight); the 5th (*tithi*).

## IV.—PALITĀNĀ PLATE OF DHRUVASĒNA I.

This plate has been described as follows by Rai Bahadur V. Venkayya,—“One plate only of the inscription is preserved. It is written on one side and has two ring-holes at the bottom. The working of the engraver's tool shows itself almost completely at the back. There is also a square hole in the left-hand top corner of the plate, bored into the symbol representing the syllable *om*. Length of plate varies from 11" to 11½"; height varies from 6¼" to 6½"."

The plate contains 13 lines of well executed writing. The average height of individual letters is ¼".

The characters are similar to those used in the other plates. They comprise the sign of the *ñhvāmāliya* in *-Dhruvasēnah=kuśalī*, l. 12. There are three different forms of the medial long *-i-*. Two of them occur in *didhītiḥ dīn-*, l. 5, and the third in *-praṇīta-*, l. 6. Note also the form of *-ē-* in *-nām=ēka-*, l. 9, which is likewise used in the corresponding passage of the grant just dealt with.

With regard to orthography, we may note the usual doubling of consonants after *r*; thus, *-ārthha-*, l. 10; *sarvvān-*, l. 12. On the other hand, we have a single *dh* before *y* in *-ānudhyātō*, l. 11; *-sambadhya-*, l. 13, as in the grant of Saṁvat 206. The absence of *saṁdhi* in *-didhītiḥ dīn-*, l. 5, is in accordance with the common practice in Dhruvasēna's grants. In l. 4 we find *-ruṇa-*





[illegible]

*nata*- instead of *-ruṇ-āvanata*-, and the syllables *nīma-pra* have been omitted in l. 6. In l. 7 we find *riphita*- for *rihita*-. On the whole the engraver has done his work carefully.

The grant was issued from **Valabhī** by the *Malāsīmanta*, the *Mahārāja Dhruvasēna*, but only the formal portion is preserved.

### TEXT.

- 1 Ōm<sup>1</sup> svasti [||\*] Valabhitaḥ prasabha-praṇat-āmitra(trā)ṇām Maitrakāṇām=atula-bala-sapatna-maṇḍal-ābhōga-
- 2 sāmsakta- samprahāra-śata-labdhā-pratāpaḥ                      pratāp-ōpanata-dāna-mān-ārjjav-ōpārjjit-ānurāgō=nurakta-maula-
- 3 bhṛita-mitra-śrēṇi-bal-āvāpta-rājyaśrīḥ paramamāhēśvaraḥ śrī-sēnāpati- **Bhaṭakkas**=tasya sutas=tat-pāda-
- 4 rājō-ruṇ-anata(ruṇ-āvanata)-pavitṛ[i]kṛita-śīrāḥ                      śīrō-vanata-śatru-chūdāmaṇi-prabhā-vichchurita-pāda-nakha-paṅkti-
- 5 didhitīḥ din-ānātha-jan-ōpajīvyamāna-vibhavaḥ paramamāhēśvaras= sēnāpati- **Dharasēnaḥ**
- 6 tasy= ānujaḥ= tat-pād-ābhīpra[ṇāma-pra\*]śasta-vimala-mauli-maṇir=Mmanv-ādi-praṇīta-vidhi-vidhāna-dharmā Dharmma-
- 7 rāja iva vi[ph]ita-vinaya-vyavasthā-paddhatir=akhila- bhuvana-maṇḍal-ābhōga-svāminā parama-
- 8 svāminā svayam=upahita-rājy-ābhishēka-mahāvisrāṇan-āvapūta -rājaśrīḥ                      paramamāhēśvaraḥ
- 9 mahārāja-Drōṇasimhas=simha iva tasy=ānujaḥ svabhūja-balēna para-gaja-ghaṭ-ānikānām=ēka-
- 10 vijayī śaraṇa-aishīṇām śaraṇam=avabōddhā śāstr-ārttha-ta[t\*]tvānām kalpatarur=iva subṛit-prapayinām
- 11 yathābhilashita-phal-ōpabhōgadah                      paramabhāgavataḥ                      paramabhāṭṭāraka-pād-ānudhyātō
- 12 mahārāja-Dhruvasēnaḥ=kuśali                      sarvvān=ēva                      svān=āyuktaka-mahattara-drāṅgika-chāṭa-bhaṭa-
- 13 dhruvasthānādhikaraṇa-daṇḍapāsik-ādin=anyāms=cha yathā-sambadhya-

### V.—PALITĀNĀ PLATE OF [ŚĪLĀDITYA I. DHARMĀDITYA ; VALABHĪ-SAMVAT 286].

Rai Bahadur V. Venkayya has favoured me with the following description of this plate,—  
“One plate only of the inscription is preserved. It has two ring-holes at the bottom, but neither the ring nor the seal which it might have borne is forthcoming. A small piece of the plate is broken at the left top corner, damaging a portion of the symbol for *ōm*. Likewise a small piece is missing at the beginning of l. 10, where, however, no letter has been damaged. The plate is engraved only on one side. The working of the engraver's tool shows itself almost completely at the back. Length of plate varies from 11½" to 11¾". Height about 8½".

The plate contains 13 lines of well executed writing. The average height of individual letters is ¼".

The characters agree with those used in the grants of Śīlāditya I.

With regard to orthography, we may note the use of *ri* for *ri* in *tridaśa*-, l. 7 ; of *ri* for *ri* in *triṇa*-, l. 7 ; the writing of *mgh* for *mḥ* in *-saṃghatis*-, l. 5 and in *saṃghat*-, l. 13 ; the use of *n*

<sup>1</sup> Expressed by a symbol.

for *m* in *-ānsa*-, l. 15; the doubling of consonants after *r* and before *y* in *-ārjjavōpārjjit*-, l. 2; *Bhaṭārkkād*-, l. 3; *sthairyya-dhairyya-gāmbhīryya*-, l. 6; *-ānuddhyātas*-, l. 14, and so on. There are a few mistakes, such as *ē* for *a* in *-pētha*-, l. 18; *t* for *tt* in *-satva*-, l. 4; *j* for *jj* in *-ōjvala*-, l. 18; *p* for *pr* in *-pabhāva*-, l. 4; a superfluous *anusvāra* in *-rāmja*-, l. 3, and so on. The first *n* in *santāna*-, l. 9, has been misshaped and looks almost like a *r*. Note also the absence of *saṁdhi* in *-śabdaḥ rūpa*-, l. 6.

The plate contains only the formal portion of the grant and breaks off in the description of Śilāditya I. Dharmāditya, but it is absolutely certain that Mr. Jackson was right in assuming that the grant was issued by him. The absence of *saṁdhi* in *-śabdaḥ rūpa*-, l. 6; the word *-dhairyya*- in *-sthairyya-dhairyya-gāmbhīryya*-, l. 6; and the word *-bala*- in *-ākṣhila-bala-dhanurddharaḥ*-, l. 11, occur in all the grants of Śilāditya but not in other Valabhi grants. It is also possible to state definitely that the plate belongs to a grant issued before Valabhi-Saṁvat 290, because the spellings *-saṁghatis*-, l. 5; *-tridaśaguru*-, l. 7, and *saṁghat*-, l. 13, which also occur in the Walā plates of Valabhi-Saṁvat 280, are not found in the Dhāṅk plates of Valabhi-Saṁvat 290. The last words of our plate are *-ōjvalatari-kṛti-ārthta*-, and by comparing other Valabhi grants we find that the second plate must have begun *-sukha-sampad-upasēvā*-. Now these are the first words of the fragmentary second Walā plate of Śilāditya I. Dharmāditya, dated Saṁ. 200 80 6 Vaisākha-va(?) 6, which has been published by Dr. Bhandarkar.<sup>1</sup> The length of that plate is, according to the editor, 12" and the height 8¼". The size therefore also agrees with that of our plate, and there cannot be any doubt that the two plates belong together, so that the whole grant is now before us. To judge from Dr. Bhandarkar's edition the second plate is not well preserved. I asked Rai Bahadur V. Venkayya to be good enough to try to get hold of it so that it could be republished together with the first plate. His endeavours to do so have not, however, been successful, and I therefore edit the beginning alone.

#### TEXT.

- 1 Ōm<sup>2</sup> svasti [||\*] Valabhitaḥ prasabha-prapat-āmitrāṇām Maitrakāṇām=  
atula-bala-saṁpanna-maṇḍal-ābhōga-saṁsakta-prahā -
- 2 ra-śata-labdha-pratāpāt-pratāp-ōpanata-dāna-mān-ārjjav-ōpārjjit-ānurāgād=anurakta-  
maulabhṛita-śrēṇi-bal-ā-
- 3 vāpta-rājya-śriyaḥ paramamāhēśvara-Śrī-Bhaṭārkkād=avyavachchhinna-rā(m)ja-  
vamsān=mātā-pitri-charaṇ-āravinda-prapati-pravidhaut-āśēsha-kalma-
- 4 shaḥ śaisavāt=prabhṛiti khadga-dvitiya-bāhur=ēva samada-para-gaja-ghaṭ-āsphōṭana-  
prakāśita-sa[t\*]tva-nikashas=tat-p[r\*]abhā-
- 5 va-prapat-ārāti-chūdāratna-prabhā-saṁsakta-pāda-nakha-raśmi-saṁgha(ha)tis=sakala-  
smṛiti-prapita-mārgga-samyak-paripālana-
- 6 prajā-hṛidaya-ramjan-ānvarttha-rāja-śabdaḥ rūpa-kānti-sthairyya-dhairyya-gāmbhīryya-  
buddhi-sampadbhiḥ smara-śāsāṅk-ādrirāj-ō-
- 7 dadhi-tri(tri)daśaguru-dhanēśān=atīśayānās=śaraṇ-āgat-ābhaya-pradāna-paratayā tri-  
(tri)ṇa[va]d=apāst-āśēsha-svakāryya-
- 8 phala[h\*] prārthan-ādḥik-ārthta-pradān-ānandita-vidvat-suhṛit-prapayi-hṛidayah  
pādachār=iva sakala-bhuvana-maṇḍal-ābhō-
- 9 ga-pramōdaḥ paramamāhēśvaraḥ Śrī-Guhasēnas=tasya sutas=tat-pāda-nakha-  
mayūkha-sa[ntā]na-visṛita-Jāhnavi-jal-au-
- 10 gha-prakṣhālīt-āśēsha-kalmashaḥ prapayi-śata-sahasr-ōpajīvyamāna-sampad=rūpa-lōbbhād=  
iv-āśritas=sarabhasam=ābhi-
- 11 gāmikair-gguṇais=sahaja-śakti-śikṣhā-viśēsha-vismāpit-ākṣhila-bala-dhanurddharaḥ  
prathama-narapati-samatīrīṣhṭānā-

<sup>1</sup> *Ind. Ant.* Vol. I. p. 46.

<sup>2</sup> Expressed by a symbol.

१. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 २. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ३. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ४. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ५. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ६. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ७. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ८. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ९. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १०. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ११. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १२. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १३. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १४. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १५. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १६. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १७. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १८. ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥



- 12 m=anupālayitā dharmmadāyānām= apākarttā praj-ōpaghāta-kāriṇām=upaplavānām  
darśayitā śrī-sarasvatyōr=ōk-ā-
- 13 dhivāsasya saṅgha(ha)t-ārāti-paksha-lakshmi-paribhōga-daksha-vikramō vikram-  
ōpasamprāpta-vimāla-pārtthivaśrīḥ paramamāhē-
- 14 śvaraḥ Śrī-Dharasēnas=tasya sutas=tat-pād-ānuddhyātas=sakala-jagad-ānandan-  
ātyadbhuta-guṇa-saṁudaya-sthagita-samagra-dīma-
- 15 ṇḍalas=samara-śīta-vijaya-śōbhā-sanātha-maṇḍalāgra-dyuti-bhāsuratar-ānsa-pīṭh-ōdūḍha-  
guru-manōratha-mahābhārah
- 16 sarvva-vidyā-parāvara-vibhāg-ādhiagama-vimāla-matir=api sarvvatas=subhāshita-lavēn=āpi  
sukh-ōpapādaniya-pari-
- 17 tōsha[h\*] samagra-lōk-āgādha-gāmbhīrya-hṛidayō=pi sucharit-ātīśaya-suvyakta-  
parama-kalyāṇa-svabhāvah khili-bhū-
- 18 ta-kṛitayuga-nṛipati-pē(pa)tha-viśōdhan-ādhiगत-ōdagra-kirttir=ddharmm-ānuparōdh -ō[j\*]-  
jvala-tari-kṛit-ārtha-

## TRANSLATION.

(Line 1.) Ōm. Hail! From Valabhi. (*In the lineage*) of the Maitrakas, who had by force prostrated (their) enemies, from the devout worshipper of Mahēśvara, the illustrious Bhaṭārka, who had acquired splendour in hundreds of battles connected with the circuit of the territories that he had obtained by means of his unequalled strength; who had gained the devotion of those whom he had prostrated by his splendour through his gifts, honours and straightforwardness; who obtained the glory of royalty by the strength of the array of devoted hereditary servants (*was descended*), the royal lineage being uninterrupted, the devout worshipper of Mahēśvara, the glorious Guhasēna, whose sins were all washed away by the prostrations at the lotus feet of (his) mother and father; to whom (his) sword was indeed a second arm from (his) childhood; and who brightened the touchstone of his strength by splitting open the temples of the rutting elephants of his foes; the collection of the rays of the nails of whose feet was combined with the lustre of the crest jewels of his foes who were prostrated by the power of that (*strength*); who rendered (his) title of king appropriate by pleasing the minds of (his) subjects by thoroughly observing the conduct laid down in all the *smritis*; who in beauty, loveliness, stability, firmness, profundity, wisdom and wealth surpassed (*respectively*) Cupid, the moon, the king of mountains, the ocean, the preceptor of the gods (Bṛhaspati) and Dhanēśa; who, through being intent upon granting safety to those who came for protection, threw away all the results of his deeds as if they were straw; who gladdened the hearts of learned people, friends and favourites by giving (them) riches in excess of their demands; and who was, as it were, the personified happiness of the vast circle of the whole world;

(Line 9.) his son (*was*) the devout worshipper of Mahēśvara, the glorious Dharasēna, whose sins were all washed away by the flood of the waters of the Ganges which flowed from the cluster of rays of the nails of the feet of his (*father*), whose wealth was being lived upon by hundreds of thousands of favourites; who was impetuously resorted to by attractive qualities as if from a desire for (*his*) beauty; who astonished the archers of all armies by his innate ability and excellent training; who was the preserver of religious grants bestowed by former kings; who was a remover of calamities that might oppress (his) subjects; who showed (the world) Śrī and Sarasvatī living together; whose prowess was skilful in enjoying the Fortune of the compact ranks of his foes; and who by his prowess obtained spotless royal splendour;

(Line 14.) his son [the devout worshipper of Mahēśvara, the glorious Śīlāditya], who meditates on his (*father's*) feet; who covers the whole horizon by the rise of his wonderful virtues that gladden the whole world; who supports the great burden of weighty desires on the pedestal of his shoulders (which have got their) splendour increased by the lustre of his sword that is

possessed of the brilliancy of victory in hundreds of battles; who though his intellect is pure by mastering the higher and lower divisions of all sciences, is always easily gratified by even a trifle of wit; who, though his heart possesses a profundity that is unfathomable by the whole world, well manifests his noble disposition in abundance of good conduct; who has achieved exalted fame by purifying the path of the kings of the Kṛitayuga which had become abandoned; [whose second name of Dharmāditya arose from his enjoying riches, happiness, and] wealth which have been made more resplendent by (his) non-obstructing the law.

#### No. 10.—BURMESE INSCRIPTION AT BODH-GAYA.

By TAW SEIN KO.

Translations of this inscription have already been published at pages 208-210 of Rajendra-lāla Mitra's *Buddha Gaya*, and at page 76 of Cunningham's *Mahābodhi*. There is some controversy as to the correct reading of the dates. The initial date is undoubtedly 657, which corresponds to 1295 A.D., and the final date 660, which is equivalent to 1298 A.D. During the period indicated by these two dates, the Burmese empire of Pagan was in the throes of a Chinese invasion. In 1284, Pagan had been occupied by the Chinese. In 1298 A.D., Kyawzwa, the titular king, had been dethroned by three Shan brothers, who bore divided rule at the new capitals of Myinzaing, Metkaya, and Pinlê in the Kyauksè district. Two years later, the Chinese again invaded Myinzaing. In these circumstances, the only inference is that the last repairs to the Mahābodhi Temple alluded to in the inscription were carried out under the auspices of a king of Arakan.

There is, however, some difficulty in the identification of the personages mentioned in the inscription. *Mahāthera Pinthagugyi* cannot be identified with certainty. *Pinthagugyi* or the "great Pinthagu" is a title, designation, or *sobriquet*, rather than a personal name, and is derived from the Pāli word *pamsukūlika*, "one who obtains the materials for his clothing from a dust-heap or a cemetery." Such a title was usually conferred on a Buddhist monk of exceptional sanctity and austerity, who had secured the esteem and admiration of the laity. There was such a celebrated Buddhist monk at Pagan during the reign of Narapatisithu (1167-1204 A.D.).

Thadomin sounds like an Arakanese title of a king or prince. It does not occur in the chronological lists appended to Phayre's *History of Burma*.

King Sinbyuthakin is called in the inscription *Sinbyuthikhin Trā Mingyi*. The first part means "the Lord of the White Elephant," and the second "Dhammarāja." Here, again, the expression is a common regal title and not a personal name.

Siridhammarājaguru is the title of a learned monk. All royal preceptors are called "Dhammarājaguru," or the "King's guru."

Sirikassapa and Varavāsi are ordinary names of Buddhist monks.

A great deal of interest centres round the designation "Pyu-ta-thein-min", which appears as "Pu-ta thin min" in lines 9-10 of the inscription below. I am inclined to identify this personage with the "King Sinbyuthikhin" mentioned in the same inscription, and both with Meng-di, No. 9 of the "Dynasty of the City Loung-Kyet" at page 301 of Phayre's *History of Burma*. This king reigned from 1279 to 1385, and is described as a "son of Meng-bhi-lu". There are two "Meng-bhi-lus," namely, No. 7 of the same dynasty, who reigned from 1272 to 1276 A.D., and No. 12 of the "dynasty of Ping-tsa City," who ruled from 1075 to 1078 A.D. (page 299, *ibid*). The latter king was driven out from his kingdom by a usurper, and his son and heir, Mengre Baya, sought refuge at the Court of Kyanzittha, king of Pagan. Mengre Baya died leaving a son called Letyāmengnan. This Arakanese prince





၁။ ပဌာနိကမ္ဘာသုဂ္ဂဟိတဗျူဟာ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၂။  
၃။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၄။  
၅။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၆။  
၇။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၈။  
၉။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၁၀။  
၁၁။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၁၂။  
၁၃။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၁၄။  
၁၅။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၁၆။  
၁၇။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၁၈။  
၁၉။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ဘဒ္ဒိကံ သုဗ္ဗိန္ဒြိယံ။ ၂၀။

was restored to his ancestral throne by Alaungsithu, Kyanzitha's grandson and successor, in 1103 A.D., with the aid of 100,000 Pyus and 100,000 Talaings. Hence the fortunate prince is known in history as "Pyu-ta-thein-min," or "Lord of the 100,000 Pyus" (*vide* page 40, *ibid*). It is most probable that Meng-di, during whose reign the inscription was set up at Bodh-Gaya, was a descendant of Letyāmengnan and was also called a "Pyu-ta-thein-min."

On the same page, Phayre says: "Alaungsithu caused the Buddhist temple at Gaya to be repaired." I am inclined to think that, on that occasion, the King of Pagan deputed the *Mahāthera* Pinthagugyi to superintend the work, and that he required his *protegé*, Letyāmengnan, to render the necessary assistance in this work of merit. It would then appear that the "Thadomin" mentioned in the inscription was a descendant of Letyāmengnan, the Prince, who first bore the title of "Pyu-ta-thein-min" or "Lord of the 100 000 Pyus."

It is quite possible that one of the conditions of Letyāmengnan's restoration to the Arakanese throne was that, for the accumulation of merit of Alaungsithu, his suzerain and benefactor, he and his descendants were to render material assistance in the repair and maintenance of the temple at Bodh-Gaya. Viewed in this light, the chronology of the inscription and the *raison d'être* of the proceedings recorded therein become clear, reasonable, and logical.

#### TEXT.

- 1 Purhātbikhin thāthanā 218 lualie-pyithaw akhāhnaik sambuteik kyungo  
asoyathaw Si-
- 2 ridhammasoka myithaw Mingyi seti shatthang 4 danng aphaw hnaik
- 3 sumtaw phonpierā Pāyātha tango akhā liemyin pyet
- 4 rwe myinthaw thikhin Pinthakūgyi tayauk. Thopyi tachet py-
- 5 etkheragā Thadomin pyu-i. Thopyi(y) tachet pyetkhedon
- 6 ragā Sinbyuthikhin Trā Mingyi mimi kosa sira siridhamma-
- 7 rājakurugo siytaw mulatthaw akhāhnaik pā-la-
- 8 t thaw tabethā Sirikassapasa thi lok antha utsā hilyet
- 9 malōk radat ragā Varavāsi thikhin therago sum kham siyragā Pu-
- 10 tathin min hu-i lok siykānu thikhin nge ko myatkyi The(ra) ko
- 11 akhwin puragā Sakarac 657 khu pyatholazan 10 rak thaukkyauy pydōn-i
- 12 Sakarac 660 Tazaungmonlazan 8 rak tahnanganu ni(y) hlū-sathaw
- 13 takhunkukā takhunpyādoko le pusao-i. Thimbōk thaung simi
- 14 thaungdo akyein myaswa hlin pusao-i. Thāthami hu hmat rwe thungē 2
- 15 yauk shwepan ngwepan khwet paso swēthaw padetha le pu-
- 16 sao-i. Akhākhapthein hlin thimbōkwut mapyat tisinthaw
- 17 kraung mrie kyun nwado ko le way ruy hlūkhe. Ī ngā pyu
- 18 thaw kaunghmugā Nīppan pyitsi athauk apin phyitchin tha-
- 19 te. Yat (meik) ti purhātbikhin letthet hlin rahandāsu lothate.

#### TRANSLATION.

- 1 When 218 years of the era of the Religion of the Lord Buddha had passed away,  
Siridhammāsoka, the Ruler of Jambudipa,
- 2 built 84,000 chaityas, one of which was situated on the site,
- 3 where the Buddha took a meal (of rice porridge offered by Sujātā before attaining  
Enlightenment). This shrine, owing to the effluxion of time, fell into ruin,
- 4 and was repaired by the *Mahāthera* Pinthagugyi. Subsequently,
- 5 it was repaired by Thadomin. It again fell into disrepair,

- 6 and King Sinbyuthikhin deputed the Royal Preceptor,  
 7 Siridhammarajaguru, to undertake the work of repair.  
 8 Sirikassapa, the disciple of the Preceptor, had sufficient funds,  
 9 but could not take the work in hand (owing, probably, to the absence of skilled  
 artisans)—  
 10 He, therefore, sent Varavāsi, a junior *Thera*,  
 11 to King Pyutathin Min, who complied with the solicitation for assistance.  
 12 The work of repair was begun on Friday, the 10th, waxing of Pyatho 657 B.E.  
 (January 1295 A.D.),  
 13 and was completed on Sunday, the 8th, waxing of Tazaungmon 660 B.E. (November  
 1298 A.D.)  
 14 The following offerings were dedicated to the shrine: flags and streamers, 1,000 bowls  
 of rice and 1,000 lamps (for several times), 2 boys in the place of the donor's own children,  
 15 and gold and silver flowers and cloth hung on bamboo framework.  
 16 In order to provide for the daily offering of rice at the shrine, at all times,  
 17 land, slaves, and cattle were purchased and likewise dedicated. May this  
 18 meritorious deed of mine lead me on to Nirvāṇa!  
 19 May I become a disciple of Metteyya, the coming Buddha!

#### No. 11.—DATES OF CHOLA KINGS.

BY PROFESSOR H. JACOBI, BONN.

I have received from the Government Epigraphist, Mr. Venkayya, a large number of dates for examination, of which I here publish 32 dates of Chōla kings. In accepting this task I may be permitted to give expression to my admiration of the work done by my predecessor, the late Professor Kielhorn. Without the results he had worked out with inexhaustible patience, I probably should not have succeeded in verifying many of the dates which are now published.

The dates have been calculated with the help of my General Tables published in Volume I, p. 443 of this journal. The time of the end of *tithis* and *nakshatras* is given in *ghaṭikās* only, when the result at issue would not be influenced by a few *ghaṭikās*, more or less. In those cases, however, where a higher degree of accuracy is wanted, I have made use of the new special tables which I am going to publish in Part iv. of this volume. These tables yield the result within a few *palas* according to the Ārya, Sūrya, and Brahma-Siddhāntas, and the Siddhānta-Śirōmaṇi.

The date No. 198 reduces the time previously found for the commencement of the reign of Rājādhirāja II. to the period from the 7th to the 30th March 1163 A.D. The remaining dates confirm the results previously found.

#### A.—PARAKĒSARIVARMAN RĀJĒNDRA-CHŌLA I.

##### 191.—In the Vēdapuriśvara temple at Tirukkalittattai.<sup>1</sup>

- 1 Svasti śrī [||\*] Tiru-maṇṇi(maṇṇi) vaḷara . . . . .  
 20 . . . . . kō=Pparakēsaripa[u]mar-āṇa śrī-R[ā]-  
 21 j[ē]ntra-Śōḷadēvaṅku yāṇḍu oṇbadāvadu . . . . .  
 24 . . . . . ivv-āṭṭai Magara-n[ā]-  
 25 ya]ṟṟu Budan-kilamai peṟṟa Tirukkēṭṭai-nāṇṟu.

<sup>1</sup> No. 292 of the Madras Epigraphical collection for 1908.

"In the ninth year (*of the reign*) of king Parakēsarivarman *alias* the glorious Rājēndra-Chōladēva,— on the day of the auspicious (*nakshatra*) Jyēsthā, which corresponded to a Wednesday of the month of Makara in this year."

The date corresponds to Wednesday, the 8th February 1021, which was the 8th *tithi* of the second fortnight of Makara. The *nakshatra* was Jyēsthā which ended, according to the equal space system, about 18 *ghaṭikās* after mean sunrise.

### B.—VIKRAMA-CHŌLA.

#### 192.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>1</sup>

- 1 [S]vasti śrī [||\*]<sup>2</sup> Pūmādu puṇara . . . . .
- 3 . . . . . kō=Pparakēsaripatmar=āna Tribhuvanacha-
- 4 kavattiga<sup>3</sup> śrī-Vikrama-Chōladēvarkku yāṇḍu 2 iraṇḍu āvadu Midhuna-nāyaṇṇu=  
[p]pā[r]vva- [pa]kshattu [dv]ādaṣiyum Ti[ṇ]gaṭ-kiḷamaiyum peṇṇa [Vi]śāgattu  
nāḷ.

"In the 2nd—second—year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Viśākhā, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Mithuna."

This date is intrinsically wrong. Monday, the 23rd June 1119 A.D. corresponded to the 14th *tithi* of the bright fortnight of Mithuna (Āshāḍha) and the *nakshatra* was Mūla.

#### 193.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>4</sup>

- 1 Pūmādu puṇara . . . . .
- 2 . . . . . kō=Pparakēsaripatmar=āna Tribhuvanachakravarttigaḷ
- 3 śrī-Vikrama-Chōladēvarkku [y]āṇḍu mūṇṇāvadu Midu[ṇa\*]-nāyaṇṇu pū[r]vva-  
pakshattu shash[th]iyum Velli-kki[ḷam]aiyum peṇṇa Pūrattu nāḷ.

"In the third year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Pūrva-Phalgunī, which corresponded to a Friday, and to the sixth *tithi* of the first fortnight of the month of Mithuna."

The date corresponds to Friday, the 4th June 1120 A.D., being the 6th *tithi* of the bright fortnight of Mithuna (Āshāḍha), the *nakshatra* being Pūrva-Phalgunī, which had begun about 12 *ghaṭikās* before mean sunrise and was current for the greater part of the day.

#### 194.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>5</sup>

- 1 <sup>6</sup> Śrī-Vikrama-Chōladēvarkku yāṇḍu 3 mūṇṇāvadu Miduna-nāyaṇṇu [p]ū[r]v[va]-  
pakshattu ashtamiyum Viyāḷa-kkiḷamai[yu]m peṇṇa Uttirattu [nāḷ].

"In the 3rd—third—year (*of the reign*) of the glorious Vikrama-Chōladēva,— on the day of Uttara-Phalgunī, which corresponded to a Thursday and to the eighth *tithi* of the first fortnight of the month of Mithuna."

<sup>1</sup> No. 170 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The space between *śrī* and *pū* was perhaps intended for a punctuation.

<sup>3</sup> Read °*chakravarttigaḷ*.

<sup>4</sup> No. 164 of the Madras Epigraphical collection for 1908.

<sup>5</sup> No. 171 of the same collection for 1908.

<sup>6</sup> This inscription is engraved in continuation of No. 170 of 1908 (from the middle of line 17 of the latter).

This date is apparently wrong. It belongs to the same year and month as the preceding one and may be expected to fall on the day previous, if we take the week-day to be given correctly, and on the following day if we assume the *nakshatra* to be right; but these items are Friday and Pūrva-Phalgunī in the preceding date and Thursday and Uttara-Phalgunī in this.

195.—In the Siddhanāthasvāmin temple at Tirunarayūr.<sup>1</sup>

- 1 Svasti śrī ||— Pūmādu puṇara . . . . .  
 3 . . . . . kō=<sup>2</sup>Parakēśari[*var*]mar-āna Tribhu[*va*]nach-  
 [cha]krava-  
 4 <sup>3</sup>rttiga[*!*] śrī-Vi]kra[ma-Śōladēva]rkku<sup>4</sup> yāṇḍu 12 ā[*va*]du Rishabha-[*nā*]yaṛ[*ru*]=  
 ppūrvva-ṛakshattu shashṭhiyum Viyā[*la*]-kiḷakkilāmai<sup>5</sup> pe[*r*]-  
 5 ṛa Ma[gattu nā]l].

“In the 12th year (*of the reign*) of king Parakēśarivarman *alias* the emperor of the three worlds, the glorious [Vikrama-Chōḷadēva],—on the day of M[*aghā*], which corresponded to a Thursday and to the sixth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Thursday, the 15th May 1130 A.D., which was the 6th *tithi* of the bright fortnight of Rishabha (Jyaishṭha) and was coupled with the *nakshatra* Maghā. The 6th *tithi* ended about 41 *ghaṭikās* after mean sunrise, and the *nakshatra* Maghā commenced about 10 *ghaṭikās* after it according to the equal space system.

C.—PARAKĒSARIVARMAṆ RĀJARĀJA II.

198.—In the Siddhanāthasvāmin temple at Tirunarayūr.<sup>6</sup>

- 1 Svasti[*i*] śrī[*i*] [||\*] Puṇal vāyttu . . . . .  
 3 . . . . . kō. Pparakēśaripaṇmar-āna Rāja[*r*]ājadēvaṛku  
 yāṇḍu 5 āvadu nāl Vṛiśchika-nāyaṛru=p[*p*]ūrvva-[*pa*]kshattu tṛtiyaiyum  
 Śani-kkiḷāmai<sup>5</sup> peṇṇa Uttirāḍat-  
 4 [tu nāl].

“In the time (*nāl*) of the 5th year (*of the reign*) of king Parakēśarivarman *alias* Rājarājadēva,—on the day of Uttarāshāḍhā, which corresponded to a Saturday and to the third *tithi* of the first fortnight of the month of Vṛiśchika.”

The date seems to correspond to Friday, the 24th November 1150 A.D., which was the third *tithi* of the bright fortnight of Vṛiśchika (Mārgaśīrsha). The day was coupled with the *nakshatra* Uttarāshāḍhā, which commenced about 19 *ghaṭikās* before mean sunrise of that day, while the third *tithi* ended about 41 *ghaṭikās* after it. We must therefore assume that in the inscription, Saturday is wrongly given instead of Friday.

<sup>1</sup> No. 167 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The letter *ś* of *kēśari* is written on an erasure.

<sup>3</sup> The syllable *r* at the beginning of the line is corrected from *ra*.

<sup>4</sup> The five syllables *maśōladēva* are written on an erasure.

<sup>5</sup> Cancel the first two letters *kila*.

<sup>6</sup> No. 165 of the Madras Epigraphical collection for 1908.

197.—In the Aiyāṇār temple at Tiruppaṭṭūr.<sup>1</sup>

- 1 Svasti śrī [||\*] Pū maruviya tiru-mādam . . . . .  
 4 . . . . . kō=Pparakēśaripatmar=āna Tiribuvānachchakkaravattigaḷ śr[ī]-  
 Rājarājadēvaṛ[ku y]āṇḍu 7 āvadu Ishaba-nāyaṛṇu a-  
 5 para-pakshattu dvādaśiyum Viyāḷa-kkiḷamaiyum peṛṛa Aśvati-nāl.

“In the 7th year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Aśvinī, which corresponded to a Thursday and to the twelfth *tithi* of the second fortnight of the month of Rishabha.”

The date intended in this inscription is Thursday, the 21st May 1153 A.D. It is, however, not the 12th, but the 11th *tithi* of the dark fortnight of the month Rishabha (Jyaishṭha); it was coupled with the *nakshatra* Aśvinī, which ended about 11 *ghaṭikās* after mean sunrise. The 12th *tithi* ended about mean sunrise of Friday at Laṅkā, according to the Ārya-Siddhānta, 22 *palas* after it, according to the Sūrya-Siddhānta 7 *palas* before it, and according to the Brahma-Siddhānta 52 *palas* before it. But as we have to reckon with true sunrise, which occurred on that day, say at Conjeeveram, 1 *ghaṭikā* 49 *palas* before mean sunrise at Laṅkā, the end of the 12th *tithi* fell after true sunrise of Friday, which day therefore was called the 12th *tithi*. The 12th (lunar) *tithi* was however coupled with the *nakshatra* Aśvinī, which ended in it, though the day in which it ended was called the 11th *tithi*.

## D.—TRIBHUVANACHAKRAVARTIN RĀJĀDHIRĀJA II.

198.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>2</sup>

- 1 Svasti śrī [Ḷ] Kaḍal-ś[ṇ]nda<sup>3</sup> pār=ēḷun= . . . . .  
 5 Tribhuvānachchakkaravattigaḷ śrī-Rājāta(dhī)rājadēvarkku yāṇḍu āṛāvadu  
 Miṇa-nāyaṛṇu pūrvva-pakshattu shashṭhiyum Viyāḷa-kka(kki)lamaiyum peṛṛa Urōṣaṇi-nāl.

“In the sixth year (*of the reign*) of the emperor of the three worlds, the glorious Rājādh[i]rājadēva,— on the day of Rōhiṇī, which corresponded to a Thursday and to the sixth *tithi* of the first fortnight of the month of Mīna.”

This date corresponds to Thursday, the 6th March 1169 A.D. On this day, the 6th *tithi* of the bright fortnight of the month Mīna (Chaitra) ended about 38 *ghaṭikās* after mean sunrise and the *nakshatra* Rōhiṇī about 36 *ghaṭikās* after mean sunrise (according to the equal-space system). The present inscription brings the accession to the throne of Rājādhiraṇya II. between 7th and 30th March 1163.

## E.—KULŌTTUNGA-CHŌḶA III.

199.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>4</sup>

- 1 . . . . . [k]karavatt[i]gaḷ śrī-Kuḷōttuṅga-Śōḷadēva[r]ku yā[ṇḍu]<sup>5</sup> 2 vadu<sup>6</sup>  
 [Ku]m-  
 2 [ba-nāyaṛṇu\*] irubattoṅ[rā]n=[diyadi]yum perra apara-[pa]kshattu pra[da]-  
 m[ai]yum Budan-  
 3 . . . . . [pi]radamaiyum<sup>7</sup> perra [Pā]rattu nāl.

<sup>1</sup> No. 597 of the Madras Epigraphical collection for 1908.

<sup>2</sup> No. 172 of the same collection for 1908.

<sup>3</sup> The syllable /a seems to be entered below the line.

<sup>4</sup> No. 166 of the Madras Epigraphical collection for 1908.

<sup>5</sup> Between ṇḍu and the figure 2 there is some space in which traces of a letter or a figure are seen.

<sup>6</sup> The flourish added to the figure 2 may also be taken to represent the syllables *vadu*.

<sup>7</sup> The *tithi* seems to have been repeated by mistake.

"In the 2nd year (of the reign) of the emperor [of the three worlds], the glorious Kulōttuṅga-Chōladēva,— on the day of Pūrva-Phalgunī, which corresponded to the first *tithi* . . . . . to a Wednesday, to the first *tithi* of the second fortnight and to the twenty-first solar day [of the month of Kumbha]."

The date corresponds to Wednesday, the 13th February 1180 A.D., which was the 21st day of the solar month Kumbha. The case is similar to that in No. 197; but here the first *tithi* of the dark fortnight of Kumbha was an expunged *tithi*, wherefore the day was to be called the 15th *tithi* of the bright fortnight. According to the Ārya-Siddhānta, the 15th *tithi* of the bright fortnight of Kumbha (Phālguna) ended 5 *ghaṭikās* 9 *palas* after mean sunrise at Laṅkā, and the 1st *tithi* of the dark fortnight 5 *palas* after mean sunrise of the next day (Thursday); but as the sun rose in Conjeeveram on that day 8 *palas* later, the end of the *tithi* was brought over to the preceding day, and was, therefore, expunged. But this first *tithi* of the dark fortnight of Kumbha was coupled with Pūrva-Phalgunī which ended on Wednesday about 34 *ghaṭikās* after mean sunrise.

200.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>1</sup>

1 Svasti śri [||\*] Tiribuvanachchakkaravatt[ī]ga[ ] [śri]-Kulōttuṅga-Śōladēvaṛku  
yāṇḍu 2 vadu<sup>2</sup> Mīna-nā[ya]ṛṛu pūrva-pakshattu pīradamaiyum Vi[y]āla-  
kkaḷamaiyum peṛra [U]ttirattādi-nāl.

'In the 2nd year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,— on the day of Uttara-Bhadrapadā, which corresponded to a Thursday and to the first *tithi* of the first fortnight of the month of Mīna."

The date corresponds to Thursday, the 28th February 1180 A.D. On that day ended the 1st *tithi* of the bright fortnight of the month Mīna (Chaitra) and the *nakshatra* Uttara-Bhadrapadā, both about 19 *ghaṭikās* after mean sunrise at Laṅkā.

201.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>3</sup>

1 Svasti śri [||\*] Pu(pū)-maruviya Tisaimugattōn . . . . . kō=Pparakē-  
[śa]ripaṛmar-āṇa Tiribuvanachchakkaravattiga[ ] <sup>4</sup>si-Virarājēndhra(dra)dēvaṛku  
yāṇḍu [5]jāvadu Kumba-[n]āyaṛṛu apara-pakshattu<sup>5</sup> navamiyum Velli-  
kkaḷamai peṛra Mūlattu nāl.

"In the [5]th year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Virarājēndradēva,— on the day of Mūla, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

The date corresponds to Friday, the 18th February 1183 A.D., on which the 9th *tithi* of the dark fortnight of Kumbha (Chaitra) ended about 38 *ghaṭikās* and the *nakshatra* Mūla about 36 *ghaṭikās* after mean sunrise at Laṅkā.

202.—In the Siddhanāthasvāmin temple at Tirunāraiūr.<sup>6</sup>

1 Svasti śr[i] [||\*] Puyal vāy[ttu] . . . . .  
3 . . . . . kōv= <sup>7</sup>Irarāśakēśaripaṇ-

<sup>1</sup> No. 175 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The flourish added to the figure 2 may also be taken to represent the syllables *vadu*.

<sup>3</sup> No. 176 of the Madras Epigraphical collection for 1908.

<sup>4</sup> Read *śri*.

<sup>5</sup> No. 178 of the Madras Epigraphical collection for 1908.

<sup>6</sup> Read *-pakshattu*.

<sup>7</sup> Read *Irāśakēśari*.

- 4 mar-āna [Ti\*]ribuvanachchakka[va]ttiga| śr[i]-Virarājendra-Śōladēvarkku  
yāṇḍu āṛā[va]ḍṇ nā| Siṁha-nāyaṛṛu apara-pakshattu navamiyum Śani-kkiḷamai-  
yum perṛa [Mṛi]ga-  
5 [śi]rsha[ttu n]ā|.

"In the time (*nāl*) of the sixth year (*of the reign*) of king <sup>1</sup>Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Virarājendra-Chōladēva,—on the day of Mṛigaśirsha, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of Siṁha."

I take the date to correspond to Saturday, the 10th September 1183 A.D. For, on this day the *nakshatra* Mṛigaśirsha began at about 4 *ghaṭikās* after mean sunrise at Laṅkā. The day, however, was not the 9th, but the 7th *tithi* of the dark fortnight of Siṁha (Bhādrapada), that *tithi* having ended about 16 *ghaṭikās* after mean sunrise.—The result shows that the word *navamiyum* of the original date should be altered to *saptamiyum* (or perhaps into *aṣṭamiyum*, if that *tithi* was intended with which the given *nakshatra* mainly coincided, or in which it ended, as was the case in Nos. 197 and 199).

203.—In the Viḷināthasvāmin temple at Tiruvīḷimīlalai.<sup>2</sup>

- 1 [Sva]sti śr[i] [||\*] T[i]ribuvanachchakka[va]tti[ga]<sup>3</sup> śri]-Kulō[ttu]ṅga-Śōladē-  
[va]ṛku y[ā]ṇḍu ēlā-  
2 vadu Magara-nā[ya]ṛṛu pū[rvva]-pak[shat]tu śatudasi[y]u Viyāla-kkiḷamai[yum]  
perṛa Punarpūsatti=[n]ā|.

"In the seventh year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Punarvasu, which corresponded to a Thursday and to the fourteenth *tithi* of the first fortnight of the month of Makara."

The date intended seems to be Wednesday, the 16th January 1185. For, on that day the 14th *tithi* of the bright fortnight of the month Makara (Māgha) ended about 45 *ghaṭikās* after mean sunrise, and the *nakshatra* Punarvasu ended about 14 *ghaṭikās* after mean sunrise. The week-day however was Wednesday, and not Thursday, as given in the original date, apparently by a mistake.

204.—In the Viḷināthasvāmin temple at Tiruvīḷimīlalai.<sup>4</sup>

- 1 Svasti śr[i] [||\*] [Paya]l vā[y\*]ttu va[la]m [peru]ga [||\*]<sup>5</sup> Tribuvanachchak-  
karavatt[i]ga| Maduraiyum Pā[ṇ]ḍiyaṇ muḍittalai[y]uṇ-gon[ḍa]ruli]ṇa śi-  
Kul[ō]ttu[ṅga]-Śōladēvar[k]ku [y]āṇḍu paḍiṇāṛāvadu  
2 K[u]mba-nāyaṛṛu pūrvva-pakshattu [paṇ]jamium Vel[i]-kkiḷamai[y]um perṛa  
I[r]ēvati-nā|.

"In the sixteenth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rēvati, which corresponded to a Friday and to the [fifth *tithi*] of the first fortnight of the month of Kumbha."

The date corresponds to Friday, the 28th January 1194 A.D., the 5th *tithi* of the bright fortnight of the month Kumbha ending about 54 *ghaṭikās* after mean sunrise of that day, and the *nakshatra* Rēvati ending about 15 *ghaṭikās* after mean sunrise. As the *tithi* might be an

<sup>1</sup> Kulōttuṅga III. bears the surname Parakēsarivarman in his other inscriptions.

<sup>2</sup> No. 386 of the Madras Epigraphical collection for 1908.

<sup>3</sup> Read 'chakravartiga|.

<sup>4</sup> No. 418 of the Madras Epigraphical collection for 1908.

<sup>5</sup> Between *ga* and *tri* there is some space which may have contained a sign of punctuation



expunged one, I calculated the beginning of 5th *tithi* for true sunrise at Conjeeveram according to the Ārya-Siddhānta; it began nearly a *ghaṭikā* before sunrise of Friday, which day accordingly was the 5th *tithi*.

205.—In the Viḷināthasvāmin temple at Tiruvīlīmīlalai.<sup>1</sup>

- 1 Svast[ī] śr[ī] [||\*] P[u]ya[l vā][y\*]ttu [va]lam . . . . .  
 . . . . . Madurai koṇ[ḍu] Pāṇ[ḍiya]ṇ  
 muḍitta[l]ai[y]uṇ=gopḍ -aru[ina] śr[ī] -Kulōttu[ṇ]ga-Śōladēvaṇku yāṇḍu padinēlā-  
 [va]du Ka[r]-  
 2 kaḍaga-nāyaṇṇu apara-pakshattu śa[tur]ttesiya]m<sup>2</sup> Tiṅgaḷ-kīlamai per[ra] Puṇa-  
 [r]pū[śa]ttu nāl.

"In the seventeenth year (*of the reign*) of the glorious Kulōttuṅga-Chōladēva, who, having taken Madurai, was pleased also to take the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a Monday and to the fourteenth (or fourth) *tithi* of the second fortnight of the month of Ka[r]kātaka."

The *tithi* in this date must be the 14th; for the 4th *tithi* of the dark fortnight of Tulā (and Vṛiścika) only can be coupled with Punarvasu. The 14th of Karkātaka however cannot also be coupled with that *nakṣatra*; but the 14th of Mithuna. If we calculate for the 14th of the dark fortnight of Mithuna which corresponded to the 8th July, 1195 A.D., the *nakṣatra* is indeed Punarvasu, but we find the week-day to be a Saturday instead of a Monday. Indeed the week-day would be incorrect on any possible assumption.

F.—RĀJARĀJA III.

206.—In the Aiyaṇār temple at Tiruppaṭṭūr.<sup>3</sup>

- 1 [Sva]sti śrī [||\*] Tiruva[nachechak]karavattigal śrī-Rājarāja-  
 2 dēvaṇku yāṇḍu 4 vada Dhanu-nāyaṇṇu pūrvva-pakshat-  
 3 tu da[śa]miyum Sevvā-kkilamaiyum per[ra] Rēvatī-tā(nā)l.

"In the 4th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rēvatī, which corresponded to a Tuesday and to the tenth *tithi* of the first fortnight of the month of Dhanu."

This date is also a doubtful one. The *tithi* given in the inscription corresponds to the 18th December 1219 A.D., but it is a Wednesday and is coupled with the *nakṣatra* Bharanī and Kṛittikā. The preceding day was a Tuesday, but it was the 9th *tithi* and was coupled with Aśvinī and Bharanī. If we assume the month to have been Vṛiścika instead of Dhanu (for there are instances of such mistakes in these inscriptions, see above, vol. IX, p. 220, note 12, and p. 221, note 4), we find that Tuesday, the 19th November 1219 A.D., was the 11th *tithi* of the bright fortnight of Vṛiścika, not the tenth *tithi* as stated in the inscription; but this tenth (lunar) *tithi* was coupled with the *nakṣatra* Rēvatī, the one ending 13 *ghaṭikās* before mean sunrise, the other beginning 40 *ghaṭikās* before it; cf. No. 202.

207.—In the Aiyaṇār temple at Tiruppaṭṭūr.<sup>5</sup>

- 1 [Svasti śrī || Tiri\*]buva[nachechak]karavattigal śrī-Rājarājadēvaṇku yāṇḍu 7 āvadu  
 Isha[ba]-nāyaṇṇu apara-pakshattu tri(tri)tiyaiyum=Diṅgaḷ-kkilamaiyum per[ra]  
 Mā[la]tti=nāl.

<sup>1</sup> No. 416 of the Madras Epigraphical collection for 1908.

<sup>2</sup> It is not impossible that the reading is *śatattiyam*, i.e. the fourth *tithi*.

<sup>3</sup> No. 595 of the Madras Epigraphical collection for 1908.

<sup>4</sup> The ē-symbol attached to *dē* is at the end of l. 1.

<sup>5</sup> No. 596 of the Madras Epigraphical collection for 1903.

“In the 7th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Mūla, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Rishabha.”

I take the date to correspond to Monday, the 30th March 1222 A.D., though the *nakshatra* of that day was not Mūla, but Uttarāshāḍhā and Śravaṇa. The third *tithi* of the dark fortnight of the month Rishabha (Jyāishṭha) ended, according to the Ārya and Sūrya Siddhāntas, 1 *ghaṭikā* 44 *palas*. and 46 *palas*, respectively, after mean sunrise, and something more after true sunrise; while the 4th *tithi* ended on the next day. According to the Brahma-Siddhānta, however, Sunday was the third *tithi* and Monday was an *adhika* or repeated *tithi*. The result is practically the same as was found by the two other Siddhāntas.

208.—In the Mantrapuriśvara temple at Kōvilūr.<sup>1</sup>

- 1 ॐ Svasti śri [||\*]
- 2 Tiribuvānāch[cha]-
- 3 kkaravattigal śri-
- 4 <sup>2</sup>Rājarājadēvarkku y[ā]-
- 5 [u]ḍu 7 āvadi[u\*] edirām[ā]-
- 6 ṇḍu Kumba-nāyagrā [p]ā-
- 7 rrvā-pakshattu tritīyāyū[m]
- 8 Tiṅgal-kkiḷamai[y]u[m] pe-
- 9 rra Śōdi-nāl.

“In the year opposite the 7th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Svāti, which corresponded to a Monday and to the third *tithi* of the first fortnight of the month of Kumbha.”

The date corresponds almost certainly to Monday, the 20th February 1223 A.D. But the original date contains two errors: (1) it was not the first fortnight, because in it the *nakshatra* Svāti is impossible; (2) it was not the 3rd but the 4th *tithi*. For, on calculating the above date, we find that the 20th February corresponded to the 4th *tithi* of the dark fortnight of Kumbha (Phālguta), and that almost the whole day coincided with the *nakshatra* Svāti.

209.—In the Viḷināthasvāmin temple at Tiruvilimilalai.<sup>2</sup>

- 1 Svasti śri [||\*] Tribuvanachakkaravattigal [s]ri-Rājarājadēvarkku yāṇḍu  
[l]l [va]ḍu<sup>4</sup> Kumbha-nā[ya]rgrā aparā-ṇā[kshattu] ēkādaśiyum Śaṇi-[k]kiḷamaiyūm  
perṇa
- 2 Mūlattu nāl.

“In the [1]1th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Mūla, which corresponded to a Saturday and to the eleventh *tithi* of the second fortnight of the month of Kumbha.”

This date is the same as that in No. 214 below and will be dealt with in that place. It deserves to be remarked that, in this inscription just as in No. 214, the month Kumbha has been erroneously quoted instead of Makara.

<sup>1</sup> No. 215 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The name Rājarāja is denoted by two abbreviations.

<sup>3</sup> No. 400 of the Madras Epigraphical collection for 1908.

<sup>4</sup> The date may also be read as 21

210.—In the Mantrapuriśvara temple at Kōvilūr.<sup>1</sup>

- 1 Svasti śrī [||\*] T[i]r[i]buvaṇachchakkaravatt[i]ga[| śi]-Rāśarāśadēvaṇku yāṇḍu  
[11]<sup>3</sup> †Ishava-nāyaṇ[ru] pū[r]va-pakkattu saptam[i]yum Nāyaṇku-kk[i]lamaiyum  
peṇṇa Magattu nāl.

“(In) the [11]th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva, — on the day of Maghā, which corresponded to a Sunday and to the seventh *tithi* of the first fortnight of the month of Rishabha.”

If we take the year to be the 11th, neither the week-day nor the *nakshatra* comes out right. But if we calculate for the 21st year, both items come out right. The date corresponds to Sunday, the 3rd May 1237 A.D. The 7th *tithi* of the bright fortnight of Rishabha (Jyaishṭha) ended about 9 *ghaṭikās* after mean sunrise of the 3rd May, and the *nakshatra* Maghā covered nearly that whole day.

211.—In the Viḷināthasvāmin temple at Tiruvilimilalai.<sup>5</sup>

- 1 S[va]sti śrī [||\*] Tiribuvaṇachcha[k\*]karavattiga| śrī-Rāja[rājadēvark]ku [y]āṇḍu  
11 a[va]ḍu Dhaṇu-nāyaṇṇu pūrvva-pakshattu daśamiyum T[i]ṅgaṭ-kk[i]lamai-  
yu[m]  
2 peṇṇa Irēvati-[n]āl.

“In the 11th year (*of the reign*) of the emperor of the three worlds, the glorious Rāja-rājadēva,—on the day of Rēvati, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Dhanus.”

The date as given in the inscription would correspond to Thursday, the 31st December 1226 A.D., which was coupled with Kṛittikā. This result is wrong in all details. If we calculate Monday, the 29th December of the same year, the *nakshatra* comes out right, but it is the 7th *tithi*. Now, assuming that the month Dhanus has erroneously been quoted for Makara, the original date would correspond to Monday, the 30th November 1226 A.D. This is apparently the right date. On that day, the tenth *tithi* of the bright fortnight of Makara ended about 37 *ghaṭikās* after mean sunrise, and the *nakshatra* Rēvati ended about 18 *ghaṭikās* after mean sunrise.

212.—In the Mantrapuriśvara temple at Kōvilūr.<sup>6</sup>

- 1 ௨ Svasti śrī [||\*] Tiribuvaṇachchakkarā-  
2 vatt[i]ga| śrī-Irāśarāśadēvaṇku y[ā]-  
3 ṇḍu<sup>7</sup> irubadāvadū Magara-nāyaṇṇu pū-  
4 rvva-pakkattu saptamiyum Tiṅgaṭ-kki[la]-  
5 maiyum ppeṇṇa<sup>8</sup> Aśvati-nāl.

“In the twentieth year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvinī, which corresponded to a Monday and to the seventh *tithi* of the first fortnight of the month of Makara.”

The calculation of the original date yields Wednesday, the 16th January 1236 A.D., which day was coupled with the *nakshatra* Aśvinī; but as the week-day is wrong, we must reject this.

<sup>1</sup> No. 198 of the Madras Epigraphical collection for 1908.

<sup>2</sup> Two unintelligible symbols are engraved at the beginning of the line before the akshara *sva*.

<sup>3</sup> The figures in brackets may also be read as 21.

<sup>4</sup> Read *Rishabha*.

<sup>5</sup> No. 409 of the Madras Epigraphical collection for 1908.

<sup>6</sup> No. 195 of the same collection for 1908.

<sup>7</sup> Read *yāṇḍu*.

<sup>8</sup> Read *peṇṇa*.

date. Assuming a mistake in the month, viz. Makara for Dhannu, we get Tuesday, the 18th December, which corresponds to the given *tithi* (ending 9 *ghaṭikās* after mean sunrise), but the *nakshatra* was Rēvati (beginning 13 *ghaṭikās* after mean sunrise). If we calculate for the following year, the 21st instead of the 20th, the date comes out right in all details. It corresponds to Monday, the 5th January 1237 A.D. On that day, the 7th *tithi* of the month Makara ended 14 *ghaṭikās* after, and the *nakshatra* Aśvinī began 13 *ghaṭikās* before mean sunrise. This is probably the equivalent of the date, though it is rather surprising that the number of the regnal year should have been erroneously quoted.

213.—In the Vīṇāthasvāmin temple at Tiruvīṇimīlalai.<sup>1</sup>

1 Svasti śrī:— T[i]rubu[va]ṇachā(cha)kravartti[ga] śrī-Rājārājādēvaṛku [y]āṇḍu  
20 iru[bad]ā[va]ḍu Ṛishabha-[n]āyaṛ[ru] pūr[vva]-pakshattu daśa[m]i[y]um  
[V]e[||i]<sup>2</sup>-kkaḷamai[yum] p[er]ra Utt[ira]ttu [nāl].

"In the 20th— twentieth— year (of the reign) of the emperor of the three worlds, the glorious Rājārājādēva,— on the day of Uttara-Phalgunī, which corresponded to a [Friday] and to the tenth *tithi* of the first fortnight of the month of Ṛishabha."

The date probably corresponds to Friday, the 16th May 1236 A.D. On that day, the 9th *tithi* of the bright fortnight of the month Ṛishabha (Jyāishṭha) ended 12 *ghaṭikās*, and the *nakshatra* Uttara-Phalgunī 14 *ghaṭikās* after mean sunrise at Laṅkā. It appears therefore that, in the original date, the tenth *tithi* has been erroneously quoted instead of the ninth. Calculating Mēsha instead of Ṛishabha, we find that the 10th *tithi* of the bright fortnight ended on Thursday, the 17th April 1236 A.D., 40 *ghaṭikās* after mean sunrise, and the *nakshatra* Uttara-Phalgunī began only 50 *ghaṭikās* after mean sunrise. If this date be the right equivalent, we have to assume that the month as well as the week-day are erroneously quoted in the original.

214.—In the Vīṇāthasvāmin temple at Tiruvīṇimīlalai.<sup>3</sup>

1 Svast[i] śr[i] [||\*] Tir[i]buvaṇachaka[va]ttiga<sup>4</sup> śrī-Irājārājādēva[r]ku<sup>5</sup> yāṇḍu  
21 vadu Kum[ba]-n[ā]yāṛru apara-pakshattu ēk[ā]daśamiyum<sup>6</sup> Śaṇ[i]-kkaḷam[aiyu]m  
peṇra Mūlattu  
2 nāl.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājārājādēva,— on the day of Mūla, which corresponded to a Saturday and to the [eleventh] *tithi* of the second fortnight of the month of Kumbha."

The date corresponds to Saturday, the 24th January 1237 A.D. But the month Kumbha has erroneously been quoted instead of Makara. For, it is impossible that in Kumbha (Phālguna) the 11th *tithi* of the dark fortnight should coincide with Mūla; and besides, in that year Phālguna badi 11 was a Monday (or possibly a Sunday, for the end of the *tithi* fell very near sunrise), but certainly not a Saturday. But on the day stated above, the 11th *tithi* of the dark fortnight of Makara ended about 18 *ghaṭikās* after mean sunrise, and the *nakshatra* Mūla ended about 27 *ghaṭikās* after it.

<sup>1</sup> No. 407 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The space between *m* and *kk* is just enough for *veḷḷi* and not for *sevrāy* (Tuesday).

<sup>3</sup> No. 410 of the Madras Epigraphical collection for 1908.

<sup>4</sup> Read °*chakravartī*°.

<sup>5</sup> Read -*Rājārāja*°.

<sup>6</sup> The syllable *mi* is written below the line. The *tithi* intended may have been either *ēkādaśī* or *daśamī*. But No. 209 above, which is identically the same date, gives *ēkādaśī*.

215.—In the Mantrapuriśvara temple at Kōvilūr.<sup>1</sup>

- 1 [S]vasti śrī [||\*] Tr[i]bhuvanachchakrava[tti]ga! śrī-[R]ājarā[ja]-  
 2 d[ē]varkk[u] yāṇḍu [2]6 āvadin=edirā[m=ā-  
 3 ṇḍu Kaṇṇi-nā]ya[r]ru=[p]pūrvva-[pakshattu aṣṭa]<sup>2</sup>mi-  
 4 [y]um Tiṅgaḷ-kiḷamaiyum [p]erra Aniḷattu nāl.

“In the year opposite the [2]6th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Anurādhā, which corresponded to a Monday and to the eighth *tithi* (or the fifth *tithi*) of the first fortnight of the month of [Kanyā].”

The date as given in the inscription admits of four cases: (1) 16th year, 5th *tithi*; the equivalent is Tuesday, the 2nd September 1231 A.D.; the *nakshatra* Anurādhā began 34 *ghaṭikās* after mean sunrise; (2) 26th year, 5th *tithi*: Wednesday, the 11th September 1241 A.D.; Anurādhā ended 47 *ghaṭikās* after mean sunrise. Assuming the eighth *tithi* to be given, the week-days will be (3) Friday and (4) Saturday for the 16th and 26th year respectively, and the *nakshatra* will also be wrong. If we compute the same four cases for Sīṃha instead of Kanyā, we get a Monday only for case 1, viz. Monday, the 4th August 1231 A.D., but the *nakshatra* is Chitrā and Svāti. If we compute for Tulā instead of Kanyā, case No. 4 gives a Monday, viz. 14th October 1241; but then the *nakshatra* would be Śravana and Śravisṭhā. Therefore the date of this inscription seems not to admit of verification.

216.—On some detached stones in a grove at Tirukkāvāsal.<sup>3</sup>

- 1 Svasti śrī [||\*] Tiribuvanaachchak[karava]tt[i]ga! śr[i]-<sup>4</sup>Rājarājadēvaṛkku y[ā]ṇḍu  
 28 āvadu Kaṛkkaḍaga-nāyaṛru pūrvva-pakshat[t]u śaturttēś[i]yum Budaṅ-  
 k[i]ḷamaiyum per[ra\*] Utt[i]rattu nāl[.].

“In the 28th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttara-Phalgunī, which corresponded to a Wednesday and to the fourteenth *tithi* of the first fortnight of the month of Karkāṭaka.”

The original date erroneously quotes the 14th *tithi* instead of the 4th; for, Śravana (=Karkāṭaka) sudi 14 cannot coincide with Uttara-Phalgunī, but sudi 4 may coincide with it. The corrected date corresponds to Wednesday, the 22nd July 1243 A.D. On that day the 4th *tithi* of the bright fortnight of the month Karkāṭaka ended 36 *ghaṭikās* after mean sunrise, and the *nakshatra* Uttara-Phalgunī ended 24 *ghaṭikās* after mean sunrise.

217.—In the Mantrapuriśvara temple at Kōvilūr.<sup>5</sup>

- 1 6. Svasti śrī [||\*] T[i]r[i]bhuvanaachchakkaravattiga! śi-Rāsarāśadēvaṛ[k]ku  
 yāṇḍu 31 āvadu Mēsha-nāyaṛru . . . . . <sup>6</sup>[pa]ñjami[y]um Tiṅgaḷ-  
 kiḷamaiyum [p]erra [A]niḷattu nāl.

“In the 31st year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Anurādhā, which corresponded to a Monday and to the fifth *tithi* . . . . . of the month of Mēsha.”

The 5th *tithi* of both fortnights in Mēsha did not fall, in the year of the inscription (1247 A.D.), on a Monday; and the *nakshatra* Anurādhā cannot be coupled with the 5th *tithi* of

<sup>1</sup> No. 182 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The reading may also be *pañjamiyum*.

<sup>3</sup> No. 454 of the Madras Epigraphical collection for 1908.

<sup>4</sup> The word *Rājarāja* is expressed by two abbreviations.

<sup>5</sup> No. 199 of the Madras Epigraphical collection for 1908.

<sup>6</sup> In the original it cannot be made out whether *apara-* or *pāra-pakṣa* was engraved.

either fortnight in Mēsha. The *tithi* is therefore wrong. Now, calculating for the week-day and the *nakshatra* given in the inscription, I find that on Monday, the 22nd April 1247 A.D., the *nakshatra* Anurādhā commenced 4 *ghaṭikās* after mean sunrise. The first *tithi* of the dark fortnight ended 34 *ghaṭikās* after mean sunrise. If this day is the one intended in the inscription, the word 'pañjamiyūm' is a mistake for 'pradamaiyūm.'

### G.—RĀJĒNDRA-CHŌLA III.

#### 218.—In the Mantrapuriśvara temple at Kōvilūr.<sup>1</sup>

- 1 ||— Svasti śrī [||\*] Tiribuvana<sup>2</sup>chchakkaravatt[i]ga[śrī]-Irāsēndi[ra]-Śōladēvaṛkku  
yāṇḍu pa[t]tā[va]dinn= ed[i]rā[m=ā]ṇḍu Kaṇṇi-nā-  
2 yaṇṇu a[pa]ra-pakshattu shashṭhiy[u]m Tiṅgaḷ-k[i]ḷa[m]aiyū[m] peṇṇa Rośaṇi-nāḷ.

"In the year opposite the [tenth] year (of the reign) of the emperor of the three worlds, the glorious Rājēndra-Chōladēva,— on the day of Rōhiṇī, which corresponded to a Monday and to the sixth *tithi* of the second fortnight of the month of Kanyā."

The date corresponds to Monday, the 11th September 1256 A.D.; however the month Kanyā has erroneously been quoted instead of Simha. On the day in question, the 6th *tithi* of the dark fortnight of the month of Simha (being the 15th solar Kanyā) ended 51 *ghaṭikās*, and the *nakshatra* Rōhiṇī 45 *ghaṭikās* after mean sunrise at Laṅkā.

#### 219.—In the Mantrapuriśvara temple at Kōvilūr.<sup>2</sup>

- 1 [S]vast[i] [śrī] [||\*] [Tiribuvana]chchakkaravatt[i]ga[śrī]-Irāsēnd[i]ra-Śōladēvaṛkku  
yāṇḍu pa]dīṇ-ēḷāvaḍu I.<sup>3</sup>  
2 [I]shabha- nāyaṇṇu pūrvva- pa[k]shasattu<sup>4</sup> tri(tri)tiyaiyūm Nāyaṇṇu-kkiḷa[m]aiyūm<sup>5</sup>  
peṇṇa Pūsat[tu\*] nāḷ.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Rājēndra-Chōladēva,— on the day of Pushya, which corresponded to a Sunday and to the third *tithi* of the first fortnight of the month of Rishabha."

The date corresponds to Sunday, the 21st May 1262 A.D., if we assume that the third *tithi* has erroneously been quoted instead of the second. For, on that day, the 2nd *tithi* of the bright fortnight of Rishabha (Jyāishṭha) ended about 42 *ghaṭikās* after, and the *nakshatra* Pushya commenced about 40 *ghaṭikās* after mean sunrise at Laṅkā.

#### 220.—In the Mantrapuriśvara temple at Kōvilūr.<sup>6</sup>

- 1 ॐ Svasti śrī [||\*] Tiribuvana<sup>2</sup>chcha[kka\*]ra[vatti\*]ga[śrī]-Rā[j]ē[ndra]- Śōladēvaṛk[u  
yāṇḍu  
2 17 vaḍu Tulā-nāyaṇṇu pūrvva-pakshattu chatu[rddaśiy]um Veḷḷi-kkiḷa[m]aiyūm  
3 peṇṇa Aśvati-nāḷ.

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Rā[jēndra]- Chōladēva,— on the day of Aśvinī, which corresponded to a Friday and to the fourteenth *tithi* of the first fortnight of the month of Tulā."

<sup>1</sup> No. 208 of the Madras Epigraphical collection for 1908.

<sup>2</sup> No. 213 of the same collection for 1908.

<sup>3</sup> Cancel the letter i.

<sup>4</sup> Read -pakshattu.

<sup>5</sup> The m of *kiḷamai* is entered below the line.

<sup>6</sup> No. 223 of the Madras Epigraphical collection for 1908.

The date corresponds to **Friday, the 27th October 1262 A.D.** The *nakshatra* *Āśvini* ended about 36 *ghaṭikās* after sunrise, and the 14th *tithi* of the bright fortnight of *Tulā* (*Kārttika*) ended according to the *Sūrya-Siddhānta* 58 *ghaṭikās*, and according to the *Brahma-Siddhānta* 52 *ghaṭikās* after true sunrise at Conjeeveram. As the same *tithi* was current at sunrise according to both these *Siddhāntas*, it was no expunged *tithi*. But it was an expunged *tithi* according to the *Ārya-Siddhānta*.

**221.—In the Viṇāthasvāmin temple at Tiruvīlimilalai.<sup>1</sup>**

1 Svast[i] śri [||\*] [Tiribuvanach]chakka[ravat]t[i]ga| śr[i]-<sup>2</sup>Rājendra-[Śōladēvar]kku yā[nḍu] 1[ś]vadu<sup>3</sup> [Kumba]-<sup>4</sup>nāya[ṛru] [pūrvva-pa]kshattu [pa]ñcha[miyu]m Budan-k[i]lamai[yum] peṛra Utt[i]rāḍa[ttu nā].

“In the 1[8]th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,—on [the day of] Uttarāshāḍhā, which corresponded to a Wednesday and to the fifth *tithi* of the [first] fortnight of the month of [Kumbha].”

In the month Kumbha, the *nakshatra* Uttarāshāḍhā can occur only between the 8th and 11th *tithi* of the dark fortnight, in the month *Tulā* between the 5th and 8th *tithi* of the bright fortnight. We must therefore read *Tulā* in the inscription. The details of the date would be right if we assume that the fifth *tithi* has erroneously been quoted instead of the sixth. For, on Wednesday, the 10th October 1263, the 6th *tithi* of the bright fortnight of *Tulā* ended about 10 *ghaṭikās*, and the *nakshatra* Uttarāshāḍhā about 20 *ghaṭikās* after mean sunrise at Laṅkā.

**222.—In the Mantrapuriśvara temple at Kōvilūr.<sup>5</sup>**

1 [Sva\*]st[i] śr[i] [||\*] [Tribhuvana]chchakkara[vat]tiga| [śri]-R[āj]ēndira- [Ś]ō[la]d[ē]varkku yāṇḍu [22] ā[vadu] Kumba<sup>6</sup>-nāya[ṛru] a[para]-pakshattu sha[shthi]yum Tiā[ga]- k[i]lamai  
2 p[c]ṛra Śōdi-nā.<sup>7</sup>

“In the [22]nd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,—on the day of Svāti, which corresponded to a Monday and to the sixth *tithi* of the [second] fortnight of the month of Kumbha.”

I cannot verify this date satisfactorily. The *tithi* or the *nakshatra* must be wrong; for, the sixth *tithi* cannot coincide with the *nakshatra* Svāti. The nearest approach to the given date is in the twentieth year, Monday, the 14th February 1267 A.D., on which day the *nakshatra* Svāti commenced about sunrise; but it was the 4th *tithi* of the dark fortnight of Kumbha, which ended about 18 *ghaṭikās* after mean sunrise.

**No. 12.—DATES OF PANDYA KINGS.**

By PROFESSOR H. JACOBI, PH.D., BONN.

V. Venkayya, M.A., Rai Bahadur, has sent me for examination the text and English translation of 17 Pāṇḍya dates, of which I herewith publish 15. In some cases my results

<sup>1</sup> No. 412 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The syllable *rā* is denoted by an abbreviation.

<sup>3</sup> The word *vadu* is expressed by a flourish added to the figure 8.

<sup>4</sup> Between the letters *ba* and *nā* there is a symbol which may represent either *ra* or the *ā*-sign. The name of the month is not quite clear. It may also be read [Tulā].

<sup>5</sup> No. 216 of the Madras Epigraphical collection for 1908.

<sup>6</sup> There is some unaccountable space between the aksharas *k* and *m* of Kumba.

<sup>7</sup> The length of *nā* is inserted below the line.

are not satisfactory; still I thought it advisable to state what they are since they may be useful either for further consideration of historical questions involved by the inscriptions or for deciding the uselessness of the dates as being altogether wrong.

Nos. 90-94 enable us to fix the commencement of Jaṭavarman Vīra-Pāṇḍya's reign, which has approximately been placed in 1310 A.D. by Mr. Krishna Sastri (*Annual Report on Epigraphy* for 1908-09, Part II, § 27). Four of these inscriptions quote, besides the details usually given in them, the corresponding solar day; thereby, as stated by Prof. Kielhorn (above, Vol. VI. p. 301), we can find the precise equivalent, though the year is not stated in any era, the regnal year only being given. For, as a given solar day may be coupled with any of the thirty *tithis* and of the seven week-days, a given combination of these three items will, on the average, occur only once in  $7 \times 30 = 210$  years, and the chance will be still rarer if the *nakshatra* is mentioned, as is usually the case. In No. 89 the *tithi* is not given, but the combination of the remaining three items is such as will recur only once in about 150 years.

In order to solve the problems to which such dates give occasion, I have developed my tables (above, Vol. I) in detail for several centuries, and with their help the task became an easy one. These developed Tables will be published in book form in the *Encyclopædia for Indo-Aryan Research*. I shall there explain the method of solving the problem in question.

I now proceed to discuss the results of my examination of the dates in Nos. 90-94. They may be summarised as follows:—

**Jaṭavarman Vīra-Pāṇḍya** (*September 29, December 1, A.D. 1295*).

No. 90. 6th year: 28th September 1302.

No. 91. 22nd year: 3rd May 1318.

No. 92. 44th year: 2nd December 1339.

No. 93. 43 (Cor. 46)th year: 2nd August 1339.

No. 94. 46th year: 16th June 1342.

Nos. 90-92 show that the king must have commenced to reign between the 29th September and the 1st December 1295. With this date for the commencement of the reign No. 94 agrees if we read the regnal year as 46, as we may, since the second figure of 4[9] put in brackets in the transcript, may also be read 6 as stated in the note. In No. 93, the regnal year cannot be 46, since No. 92 is dated in the same year of our era. The date, 2nd August, shows that the 46th year has wrongly been given instead of the 43rd.

According to No. 89 Tribhuvanachakravartin Kulaśekhara seems to have begun reigning in 1379-80 A.D. I should, however, not place too much reliance on this result, before it has been corroborated by more inscriptions of the same king. For, if in our inscription the wrong *nakshatra* had been quoted, as is rather frequently the case in these records, the calculated equivalent would of course be also intrinsically wrong.

No. 84 fixes the beginning of the reign of a Tribhuvanachakravartin Sundara-Pāṇḍya in A.D. 1237-38.

**MĀRAVARMAN SUNDARA-PĀṆḌYA I. (A.D. 1216-35).**

81.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>1</sup>

1 ௨ Svast[i] śrī [||\*] . . . . . śrī-kō-Mārupa[n]mar-āṇa Tiribu[va]-  
nāchchakkravattigal Sōṇāḍu vaḷaṅgiy-aruliya śrī-Sundara-Pāṇḍi-

2 yadevaṅku yāṇḍu 20 vadun(diṇ) edirām-āṇḍu [Ka]nṇi-nāyarru apara-[pakshat]t[n]  
Viyā[la]-kkaḷamaiyu[m\*] shashthiyum perṛa Puṣattu nāl.

<sup>1</sup> No. 129 of the Madras Epigraphical collection for 1908.



"In the year opposite the 20th year (*of the reign*) of the glorious king **Māṇavarman** *alias* the emperor of the three worlds, the glorious **Sundara-Pāṇḍyadēva**, who was pleased to distribute the Chōla country,—on the day of **Pushya**, which corresponded to the sixth *tithi* and a **Thursday** of the second fortnight of the month of **Kanyā**."

The date seems to correspond to **Thursday, the 18th September 1236 A.D.** That day was Āśvina badi 2 as required, the second *tithi* ending about 36 *ghaṭikās* after mean sunrise at Laṅkā. But the day was coupled with the *nakshatras* Āśvini and Bharanī, and not, as quoted in the inscription, with Pushya. It is impossible, on any supposition, that Āśvina badi 2 should be coupled with Pushya; the *nakshatra* will always be one between Āśvini and Mṛigaśiras, and never beyond the latter.

### JATĀVARMAN SUNDARA-PĀṇḌYA I. (?)

(A.D. 1251 to 1261).

82.—In the Viṇāthasvāmin temple at Tiruvīlīmīlalai.<sup>1</sup>

1 Kōr=Chadapane(n)mar <sup>2</sup>Tiniribuvunach[cha]ttaravattiga! <sup>3</sup>Śundara-Pāṇḍiyadēvarkku  
⁴duṇḍu 2 [vaḍu] iraṇ[ḍ]āvaḍu Danu-nāyaṛru apara-paśakshat[tu<sup>5</sup> cha]tu[r\*]daśi-  
yum Nāyaṛ[u-kki]lammai<sup>6</sup>.

2 yuṁ perra Āyiliyattu na(nā)l.

"In the 2nd—second—year (*of the reign*) of king **Jaṭāvarman** (*alias*) the emperor of the three worlds, **Sundara-Pāṇḍyadēva**,—on the day of **Āślēshā**, which corresponded to a **Sunday** and to the fourteenth *tithi* of the second fortnight of the month of **Dhanu**."

In this date, the wrong fortnight is cited; for, in the month of Dhanu or Pausa, Āślēshā cannot be coupled with *badi* 14, but only with *sudi* 14. However, the week-day does not come out right in either fortnight, if we assume the king to have been **Jaṭāvarman Sundara-Pāṇḍya II.** For, in K.Y. 4378 (=1276 ff. A.D.) Pausa was expunged, and both *sudi* 14 and *badi* 14 falling in the solar month of Pausa were not Sundays. The same holds good with Pausa *sudi* 14 and *badi* 14 of the preceding year. Assuming the king to have been the first of this name, the week-day comes out right for K.Y. 4354 Pausa *sudi* 14 corresponding to Sunday, the 4th January 1254. But the *nakshatras* coupled with that day were Punarvasu and Pushya; on the next day occurred Āślēshā.

### JATĀVARMAN SUNDARA-PĀṇḌYA.

83.—In the Viṇāthasvāmin temple at Tiruvīlīmīlalai.<sup>7</sup>

1 Svast[i] śr[i] [i\*] Kō=Chchadapanmar Tr[i]bhuvanachchakravatt[iga! śrī]-  
Su[ndara-Pāṇ]ḍya-dēva[rkku yāṇḍu] eṭṭāva[d]u Dhanu-nāyaṛru pūrvva-pakshattu  
asṭami[yu]m Velli-[k]k[i]lammaiyuṁ perra Rē-

2 vati-nāl.

"In the eighth year (*of the reign*) of king **Jaṭāvarman** (*alias*) the emperor of the three worlds, the glorious **[Sundara-Pāṇḍyadēva]**,—on the day of **Rēvatī**, which corresponded to a **Friday** and to the eighth *tithi* of the first fortnight of the month of **Dhanu**."

<sup>1</sup> No. 395 of the Madras Epigraphical collection for 1908.

<sup>2</sup> Read *Tribhuvanachakravartiga!*

<sup>3</sup> A symbol resembling the figure 4 is engraved before *su*. Perhaps it stands for *śrī*.

<sup>4</sup> Read *yāṇḍu*.

<sup>5</sup> Read *pakshattu*.

<sup>6</sup> Read *\*kkiḷamam\**.

<sup>7</sup> No. 411 of the Madras Epigraphical collection for 1908.

I have calculated the date for both Jaṭavarman Sundara Pāṇḍya I. and II. ; in both cases, the result is not satisfactory. I give them here. In 1258 A.D. Pausa was an expunged month; if we assume that *sudi* 8, falling in solar Pausa, was intended, we find that it ended 4 *ghaṭikās* after mean sunrise at Laṅkā on Thursday, the 5th December, and the *nakṣatra* Rēvati began only 15 *ghaṭikās* after sunrise. Therefore, the date would be right, if the eighth *tithi* had been wrongly quoted instead of the ninth.— Now assuming the king to be the second of his name, the date would fall in 1292 A.D. The calculation proves that on Friday, the 19th December 1292 A.D., the 9th *tithi* ended a few *ghaṭikās* before the end of the day according to all Siddhāntas, and the 8th *tithi* ended on Thursday. But as the *nakṣatra* Rēvati ended about 5 *ghaṭikās* before sunrise of Friday, it could not have been coupled with that day.

### TRIBHUVANACHAKRAVARTIN SUNDARA-PĀṇḌYA (A.D. 1237-38 to ?).

#### 84.—In the Tiruttaliśvara temple at Tirupattūr.<sup>1</sup>

- 1 || ॐ Svasti śri [||\*] . . . . . Tribhuva[na]chchakravattigal  
śri-Sundara-Pāṇḍiyadēvaṅku yāṇḍu 2 ṇḍāvad[u] Dhanu-nāyarra 11 ndi[ya]d[i]-  
yum pūrvva-pakshattu daśamiyum
- 2 Budhan-kiḷamai[ya]m [p]eṇṇa Aśvati-nāḷ.

“In the 2nd year (of the reign) of the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Aśvinī, which corresponded to a Wednesday, to the tenth *tithi* of the first fortnight and to the 11th solar day of the month of Dhanu.”

Between 1200 and 1500 A. D. there is but one day which fulfils all requirements of the date of our inscription, viz. 4340 Kaliyuga, Pausa sudi 10, which corresponds to Wednesday, the 7th December 1239 A.D. On that day, at mean sunrise at Laṅkā, the 10th *tithi* of the first fortnight of the month Dhanu (Pausa) was running, and ended about 42 *ghaṭikās* afterwards, and the *nakṣatra* Aśvinī had begun 7 *ghaṭikās* before mean sunrise at Laṅkā and ended about 49 *ghaṭikās* after it. Accordingly, this king began to reign in 1237-38 A.D.

### JAṬĀVARMAN SUNDARA-PĀṇḌYA II. (?)

(A.D. 1275-76 to 1290).

#### 85.—In the Viḷināthasvāmin temple at Tiruvilimilalai.<sup>2</sup>

- 1 Svasti [śri ||]<sup>3</sup> K[ō]r-Chaḍai[paṇ]mar T[i]ru[b]uvanachchakka[rava]tt[ī]gal śr[ī]-  
Śu[ṇḍara-P[āṇḍi]yadē[va]rku yāṇḍu 9]vadu Tulā-nāyar[r]u [a]para-pakshattu  
saptamiyum [N]āyar[r]u-kkiḷa-
- 2 maiyum per[r]a P[āṇḍ]āttu nāḷ.

“In the [9]th year (of the reign) of king Jaṭavarman (alias) the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Tulā.”

The week-day does not come out right for the 9th year of either Jaṭavarman Sundara-Pāṇḍya I. or II. I have calculated the years 1259, 60, 61 and 1283, 84, 85 A.D.

<sup>1</sup> No. 130 of the Madras Epigraphical collection for 1908.

<sup>2</sup> No. 414 of the same collection for 1908.

<sup>3</sup> The punctuation after śri is not distinct; the existing traces seem to point to the reading Ōm.

## JAṬĀVARMAN SUNDARA-PĀṆDYĀ II.

(A.D. 1275-76 to 1290).

86.—In the Mantrapuriśvara temple at Kōvilūr.<sup>1</sup>

- 1 Svasti [śrī]<sup>2</sup> [||\*] Kō=Ch[cha]dapaṇmar=āṇa Tiribu[va]ṇachchakkarava-  
 2 ttiga[|] Śu[n[dara]-Pāṇḍiyadēvaṛkku yāṇḍu 14 vadu Sim-  
 3 ha-nāyaṛru pūrvva-pakshattu trit[ra]gaiyum<sup>3</sup> Budan-kiḷamaiyum  
 4 peṛra Attattu nā].

“In the 14th year (*of the reign*) of king Jaṭāvarman *alias* the emperor of the three worlds, Sundara-Pāṇḍyadēva,—on the day of Hasta, which corresponded to a Wednesday and to the third *tithi* of the first fortnight of the month of Simha.”

The date of this inscription is K.Y. 4391, Bhādrapada sudi 3=Wednesday, the 9th August 1290 A.D. For, on that day the 3rd *tithi* of the first fortnight of Bhādrapada (Simha) ended about 46 *ghaṭikās* after mean sunrise at Laṅkā and the *nakṣatra* Hasta began about 9 *ghaṭikās* after mean sunrise.

## KŌṆĒRIMĒLKOṆḌĀṆ JAṬĀVARMAN SUNDARA-PĀṆDYĀ.

87.—In the Nilakanṭhēśvara temple at Veḍāl.<sup>4</sup>

- 1 [Sva\*]sti śrī [||\*] Kōṇērimēlkoṇḍāṇ kōṛ=Chadapaṇmar Tirubuvaṇachchakkaravattigaḷ  
 śrī-Sundara-Pāṇḍiyadēvaṛku yāṇḍu paḍi[n-mū]ṇṛāvadiṇ=edir mu(mū)ṇṛāvadu  
 Karkāḍaga-nāyaṛru pūrvva-pakshattu saptam[iy]um Budan-kiḷamaiyum peṛra  
 Attattu nā].

“In the third (year) opposite the thirteenth year (*of the reign*) of Kōṇērimēlkoṇḍāṇ king Jaṭāvarman (*alias*) the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Hasta, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Karkāṭaka.”

[Professor Jacobi has not recorded the results of his calculation of this date.—Ed.]

## MĀRAVARMAN KULAŚĒKHARA I. (A.D. 1268-1308).

88.—In the Sundararāja-Perumāl temple at Poṇ-Amarāvati.<sup>5</sup>

- 1 ௨ [Śrī] Svatt[i](sti) . . . . . kō-Māru[pa]-  
 [ṇma\*]r=āṇa(āṇa) Ti[ri\*]buvaṇachchakkaravatt[i]gaḷ=emmaṇḍalamuṇ-gonḍ-araliya  
 Kulaśēga-  
 2 radēvaṛku yāṇḍu 18 vadu Simha-nāyaṛru [pū]rvva-pakshattu pañchamiyum  
 Tiṅgaḷ<sup>6</sup>-kiḷamaiy[u]m peṛra Utt[i]rāḍattu nā].

“In the 18th year (*of the reign*) of king Māra[varman] *alias* the emperor of the three worlds, Kulaśēkharadēva, who was pleased to take every country,—on the day of Uttarā-shāḍhā, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Simha.”

The date of the inscription seems to correspond to Monday, the 6th August 1295 A.D., on which day the 5th *tithi* of the month of Simha (Bhādrapada) ended, about 52 *ghaṭikās*

<sup>1</sup> No. 214 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The punctuation after the syllable *śrī* is indistinct.

<sup>3</sup> Read *tritiyai*.

<sup>4</sup> No. 69 of the Madras Epigraphical collection for 1908.

<sup>5</sup> No. 21 of the same collection for 1909.

<sup>6</sup> Read *Tiṅgaḷ*.

after mean sunrise at Laṅkā. But the *nakshatra* was Chitrā. It may be remarked that the *nakshatra* Uttarāshādhā can never be coupled with Bhādrapada sudi 5, as required by the inscription.

**TRIBHUVANACHAKRAVARTIN KULASĒKHARA (A.D. 1379-80 to ?).**

89.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>1</sup>

1 [S]vasti [śrī] [||\*] [T]ribhuvanachchakravattigaḷ śrī-Kulasēkharadē[vaṅk]ṇ  
y]āṇḍu 4 vadin=edi[rā]m=ā[ṇḍu Kar]kaḍaga-[nā]yaṛṛ=irubattē[ān=tiyadi Śaṇi-k-

2 [k]i[laṃ]aiyum perṛa Rośaṇi-nāḷ.

“In the year opposite the 4th year (of the reign) of the emperor of the three worlds, the glorious Kulasēkharadēva,— on the day of Rōhiṇī, which corresponded to a Saturday (and) to the twenty-seventh solar day of the month of Karkāṭaka.”

The only day between 1200 and 1500, which I found to correspond to the date of the inscription, would be Saturday, the 25th July 1383 A.D.; it was the 27th solar Karkāṭaka, (Śrāvaṇa *badi* 10) and the *nakshatra* was Rōhiṇī. This king therefore would appear to have commenced reigning 1379-80 A.D.

In the years 1262 A.D., 23rd July, and 1475, 25th July, the 27th solar Karkāṭaka fell on a Saturday and the *nakshatra* was the next after Rōhiṇī, *viz.* Mṛigaśīras; we need therefore take no account of these years.

[The alphabet in which the inscription is engraved shows that it must be older than A.D. 1200.—Ed.]

**JATĀVARMAN TRIBHUVANACHAKRAVARTIN VĪRA-PĀṇḌYA (A.D. 1295-1342 ?).**

90.—In the Viḷināthasvāmin temple at Tiruvīḷimilalai.<sup>2</sup>

1 Svast[i] śrī:—<sup>3</sup>Kōṛ=Chadāpanmar Tirubuvanachchakkaravattigaḷ śrī-Vira-  
Pāṇḍiyadēvaṅku yāṇḍu 6 vadu<sup>4</sup> āṛāvadu

2 [Ka]ṇṇi-nāyaṛṛu pūruva-pa[k\*]shattu shattī(shṭhi)yum Velli-kki[laṃ]aiyum perṛa  
Mūlattu nāḷ.

“In the 6th—sixth—year (of the reign) of king Jatāvarman (*alias*) the emperor of the three worlds, the glorious Vira-Pāṇḍiyadēva,— on the day of Mūla, which corresponded to a Friday and to the sixth *tithi* of the first fortnight of the month of Kanyā.”

The date of this inscription corresponds to Friday, the 28th September 1302 A.D. On that day, the 6th *tithi* of the first fortnight of Āśvina (Kanyā) 4403 Kaliyuga ended 6 *ghaṭikās* after mean sunrise at Laṅkā and the *nakshatra* Mūla was running till about 15 *ghaṭikās* after mean sunrise.

91.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>5</sup>

1 Śrī-kō=Chchadaippanmar=āṇa Tribhuvanachchakravatti[ga]ḷ śrī-Vira-[P]āṇḍiyadēvaṅku  
yāṇ[ḍu] 22[vadu<sup>6</sup> I]shaba-nā[ya]ṛṛu [4]tēdiyum<sup>7</sup> pū[rva-pa]kshattu  
[dvi]tiyaiyum perṛa Ro[hi]ṇi-n[ā]ḷ<sup>8</sup>.

<sup>1</sup> No. 101 of the Madras Epigraphical collection for 1906.

<sup>2</sup> No. 401 of the same collection.

<sup>3</sup> In the syllable *kō*, the *ś* of the *ō*-sign is corrected from *tri*.

<sup>4</sup> *Vadu* is expressed by a flourish added to the figure 6.

<sup>5</sup> No. 128 of the Madras Epigraphical collection for 1906.

<sup>6</sup> *Vadu* is also expressed by a symbol.

The word *tēdi* is expressed by a symbol.

"In the 22nd year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,—on the day of Rōhiṇī, which corresponded to the second *tithi* of the first fortnight and to the [4]th solar day of the month of Rishabha."

I take this date to correspond to Sunday, the 3rd May 1318 A.D. This day was actually the 8th solar Rishabha (Jyaishṭha), not the 4th as found in the transcript of the inscription; the 2nd *tithi* of the first fortnight of Jyaishṭha (Rishabha) ended about 13 *ghaṭikās* after mean sunrise at Laṅkā, but the *nakshatra* Rōhiṇī had ended about 26 *ghaṭikās* before sunrise. It would therefore appear that the *nakshatra* quoted was that current at the beginning of the *tithi*, though it had ended before the day which is called after that *tithi*.

92.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>1</sup>

- 1 Svast[i] śrī [||\*] Kō=Chchadaivaṇ[mar-āṇa] Tr[i]bhuvanachchakravatt[i]gaḷ śrī Vira-Pāṇḍiyadēvaṅku yāṇḍu 44 vadu Dhanu-nāyaṅṟu
- 2 5 tēdiy[um]<sup>3</sup> pūrvva-pakshattu prathamaiyum Bṛihaspati-vāramum peṇṇa Mūlattu nāl.

"In the 44th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,—on the day of Mūla, which corresponded to a Thursday, to the first *tithi* of the first fortnight and to the 5th solar day of the month of Dhanus."

This date corresponds to Thursday, the 2nd December 1339 A.D., on which day the first *tithi* of the first fortnight of Pausha (Dhanus) ended 32 *ghaṭikās* after mean sunrise at Laṅkā, and the *nakshatra* Mūla was current at sunrise and ended about 41 *ghaṭikās* after it.

93.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>3</sup>

- 1 Svasti ś[r]i [||\*] Kō=Chchadaivaṇmar-āṇa Tr[i]bhuvanachchakravattigaḷ śrī-Vira-Pāṇḍiyadēvaṅku yāṇḍu 46 vadu Karkadaga-nāyaṅṟu 1[4 tēdi]<sup>4</sup>
- 2 pūrvva-pakshattu [pa]ñjamiyum Sōmavāramum peṇṇa Uttirattu nāl.

"In the 46th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,—on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fifth *tithi* of the first fortnight (and) to the 14th solar day of the month of Karkāṭaka."

This date apparently corresponds to Monday, the 2nd August 1339 A.D. On that day, the fifth *tithi* of the first fortnight of Śrāvaṇa (Karkāṭaka) ended about 15 *ghaṭikās* after mean sunrise at Laṅkā, and the *nakshatra* Uttara-Phalgunī was current at sunrise, and ended about 6 *ghaṭikās* after it. However, the calculated date was actually the 15th solar Karkāṭaka, and not the 14th as stated in the inscription.

94.—In the Tiruttaliśvara temple at Tirupputtūr.<sup>5</sup>

- 1 [a] Svasti śrī [||\*] Kō=Chchadaivaṇmar-āṇa Tr[i]bhuvanachchakravatt[i]gaḷ śr[i]-Vira-P[ā]ṇḍiyadēvaṅku yāṇḍu 4[9]<sup>6</sup> vadu Mithuna-nāyaṅṟu , 21 tēdim<sup>7</sup> pūrvva-pakkattu tuvādeśiyum Āditya-v[ā]ramu[m] p[ē]ṇṇa Anilattu nāl.

<sup>1</sup> No. 122 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The word *tēdi* is expressed by a symbol.

<sup>3</sup> No. 119 of the Madras Epigraphical collection for 1908.

<sup>4</sup> The word *tēdi* is expressed by a symbol.

<sup>5</sup> No. 120 of the Madras Epigraphical collection for 1908.

<sup>6</sup> The figure in brackets may also be read 6.

<sup>7</sup> *Tēdi* is denoted by a symbol; *tēdim* stands for *tēdigum*.

"In the 4[9]th year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Anurādhā, which corresponded to a Sunday, to the twelfth *tithi* of the first fortnight and to the 21st solar day of the month of Mithuna."

The date corresponds to Sunday, the 16th June 1342 A.D. On that day, at mean sunrise at Laṅkā, the 12th *tithi* of the first fortnight of Āshāḍha (Mithuna) and the *nakshatra* Anurādhā were current, the former ending about 24 *ghaṭikās*, and the latter 45 *ghaṭikās* after mean sunrise at Laṅkā. And the day actually was the 21st solar Mithuna.

### JAṬĀVARMAN VIKRAMA-PĀṆDYA.

95.—In the Tiruttalīśvara temple at Tirupputtūr.<sup>1</sup>

- 1 ||| ॐ Svasti śr[i] [||\*] Kō-Chchadaipapmar-āṇa Tr[i]bhuvanaachchakravatt[i]gaḷ  
śrī-Vikrama-Pāṇḍiyadēvaṅku yāṇḍu 8[vadi]ṇ<sup>2</sup> edir 14 āvaḍu
- 2 Śak-ābdam 1344ṇ mēl śellāṇiṇṇa Subhakirī<sup>3</sup>-varusham Dhanu-ravi 19 tēdi<sup>4</sup>  
pūrvva-pakshattu tritigaiyum Buda-vāramum perṇa Tiruvōṇattu
- 3 nāl.

"In the 14th (year) opposite the 8th year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Vikrama-Pāṇḍyadēva,— in the (cyclic) year Śubhakṛit, which was current after the (expiry of the) Śaka year 1344,— on the day of Śravaṇa, which corresponded to a Wednesday and to the third *tithi* of the first fortnight (and) the 19th solar day (when) the Sun (was in) Dhanus."

This date apparently corresponds to Wednesday, 16th December 1422 A.D., the corresponding Jovian year of southern reckoning being Śubhakṛit. But the third *tithi* has wrongly been quoted for the second. For, on the calculated day which was the 19th solar Dhanus, the 2nd *tithi* of the first fortnight of Pausa (Dhanus) was current at sunrise at Laṅkā and so was the *nakshatra* Śravaṇa. The third *tithi* began about 5 *ghaṭikās* after mean sunrise at Laṅkā, and the *nakshatra* Śravaṇa ended about 52 *ghaṭikās* after sunrise. It would therefore appear that the current *tithi* has been quoted instead of the one which ended on that day.

### No. 13.—GOHARWA PLATES OF KARNADEVA.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

These plates were found, whilst ploughing, in a field in an old fort at Goharwa, a village in the Manjhanpur tahsil of the Allahabad District. The finder was a Kewat. He states that his plough turned up the plates and broke the ring which fastened them together. The find was rescued from him by one Ramnath, a zamindar of Mawai Kalan, and produced first before the Collector, and then, by the Collector's directions, before Mr. E. A. H. Blunt, C.S., Sub-Divisional Officer, Karwi, Banda district, who sent the plates to Rai Bahadur Venkayya. I edit the inscription from two sets of ink-impressions received from Mr. Venkayya.

These are two copper plates, resembling ordinary trays, which fit one into the other and form a compact box, with corresponding ring holes at the bottom of the first and at the top of the second plate. They were originally held together by a ring, in such a way that the

<sup>1</sup> No. 124 of the Madras Epigraphical collection for 1908.

<sup>2</sup> The syllables *vadi* are expressed by a flourish added to the figure 8.

<sup>3</sup> Read *Śubhakṛit*.

<sup>4</sup> The word *tēdi* is expressed by a symbol.

inscription was inside. The box measures nearly  $15\frac{1}{2}$  inches in length and about  $11\frac{1}{2}$  inches in breadth. The second plate, which fits into the box, is a little smaller than the first. The depth of the margin of each plate is about  $\frac{1}{2}$  inch. When Mr. Venkayya examined the plates, the seal had no ring and was detached from the plates. It is bell-shaped and has an almost circular surface which measures 3 inches in diameter. The upper portion of the seal bears, in relief, a seated figure of the goddess Lakshmi,<sup>1</sup> facing the front and attended by two elephants pouring water over her. At the bottom is a bull couchant, facing the proper right, between two indistinct symbols (drums?). Across the centre is engraved the name of the king who issued the plates:—

### श्रीमत्कर्णदेवः ॥

Thanks to the peculiar arrangement by which the inscription was protected from damage the writing is on the whole well preserved. The language of the inscription is Sanskrit, prose (ll. 1, 33-44, 49) and verse (ll. 1-33, 45-49). The metre is irremediably wrong in two places (ll. 9, 20).

The alphabet is an early type of Nāgari. ष is nowhere distinguished from व. य is often written like प, and च like व. The three letters थ, ध, and द्य are very similar in shape. If at the end of a line no spare place was left for the next *akshara*, the engraver has filled up the line by a vertical dash. The end of a section is marked by the symbols ॥ क ॥ in three cases (ll. 33, 35, 44).

As regards orthography, the vowel *ri* is expressed by *ra* in *grahē* (l. 5) and takes the place of the syllable *ri* in *tribhuvana* (l. 4). Instead of the vowel *li* a *u* is employed in *kupta* (l. 28). The palatal sibilant occurs instead of dental *s* in *śrūta* (l. 26), and *s* for *ś* in eight instances (*bhṛīsam* and *āsā*, l. 15; *sunḍā*, l. 23; *asvapati*, l. 34; *sākhinē* and *sarmmaṇē*, l. 40; *sukla*, l. 41; *vaṁsē*, l. 48). The *anusvāra* is replaced by *n* in *yaśānsi* (l. 32), *kh* by *sh* in *mayūsha* (l. 3), *n* by *n* in *grihnāti* (l. 46), *ph* by *p* in *pūtkāra* (ll. 15, 24), and *y* by *j* in *iyāja* (l. 33). Other vulgar forms are *tāmra* for *tāmra* (l. 32), *sāmra* for *sāmra* (l. 39), *sirmā*<sup>2</sup> for *śimā* (l. 39), *Kāśamva-pattalāyam* for *Kauśāmba-pattalāyam* (l. 37), and *utkīrṇitām* for *utkīrṇam* (l. 49).

In the prose portion of the inscription, the rules of *sandhi* are not always observed, and even in the metrical portion, the *sandhi* is neglected in °*chayaiḥ tasmāt* (l. 18). Two cases of wrong *sandhi* are °*vaṁdyō Chēdīndra*° (l. 11) and *chaturāśramēka*° (l. 30). Final *t* is often written in the Hindi way without the *virāma*, and after such a *t* the *sandhi* is neglected in °*वृत्तदेतालो*° (l. 26), °*वशात भैचाच* (l. 30), and °*श्रीमतचर्चतीर्थ* (l. 42).

The inscription opens with 30 verses praising the (Kalachuri) king Karnadēva and his ancestors. Three of these verses (1, 12, 18) are found also in the Benares plates of the same king,<sup>3</sup> and the two first in the Rewah plate of Vijayadēva.<sup>4</sup> After an invocation of Brahman (verse 1) and Brāhmī (v. 2), the genealogy starts from the Moon, from whom was produced Budha, the progenitor of Purūravas (v. 3). Among the kings of the race of the Moon was Bharata (v. 4). The panegyrist next mentions the thousand-armed Haihaya emperor (Arjuna) who captured the demon Rāvaṇa (v. 5 f.). The first historical person is Lakshmanarajadēva, who defeated the kings of Vaṅgāla, Pāṇḍya, Lāta, Gurjara, and Kāśmīra (v. 8). His son was the 'moon among the kings of Chēdi,' Yuvarajadēva (v. 10), who became a supreme ruler

<sup>1</sup> In Captain Wilford's description of the seal of the Benares plates of Karnadēva, the goddess is erroneously called Pārvatī; see above, Vol. II. p. 297.

<sup>2</sup> Compare Tamil *śīrmai* and *śīrmai* for *śimā* and *śivā*.

<sup>3</sup> Above, Vol. II. p. 305 ff., verses 1, 16, 26.

<sup>4</sup> *Ind. Ant.* Vol. XVII. p. 228.

(*Paramēśvara*, v. 12). His son was *Kōkalla* (v. 13), whose son, again, was *Gaṅgēyadēva*, the conqueror of the kings of Kira, Aṅga, Kuntala, and Utkala (v. 17). His son was *Karṇa* (vv. 19, 30), king of *Chēdi* (vv. 25, 29). It will be observed that the panegyric portion of the inscription contains nothing of historical interest besides the bare names of a few Kalachuri kings who are already known to us from other sources.

The prose portion of the inscription (l. 33 ff.) records a grant of land made by "this *Paramabhaṭṭāraka Mahārājādhīrāja Paramēśvara*, the devout worshipper of *Mahēśvara* (*Śiva*), the lord of *Trikaliṅga*, the glorious *Karṇadēva*, who meditated at the feet of the *P. M. P.*, the glorious *Vāmadēva*,<sup>1</sup> the glorious *Karṇadēva* who has acquired by his own arm the sovereignty of the triad of kings, (*viz.*) of the *Aśvapati*, the *Gajapati*, and the *Narapati*,—being in good health (*and residing*) at the camp of victory pitched at the holy *Karṇa-tirtha*."

Among the officers to whom the king's order was addressed, the following are specified: *mahādēvi*, *mahārājaputra*, *mahāmantrin*, *mahāsārthivīgrahika*, *mahāmātya*, *mahādharmādhi-karaṇika*, *mahāpratihāra*, *mahākṣapāṭalika*, *mahābhāṇḍāgarika*, *mahāsāmanta*, *mahāpramat-tavāra*, and *mahāśvasādhika* (ll. 35-37).

The object granted was the village *Chandapahā* in *Kōśamba-pattalā* (l. 37). The donee was "the *Brāhmaṇa Paṇḍita-śrī-Śāntiśarman*, son of *Āvasathika-Mālhū*, grandson of *Upā-dhyāya-Silū*, (*residing at*) *Vidabhī*, of the *Kauṇḍinya-gōtra*, with the three *pravaras* *Āngirasa*, *Āmbarisha*, and *Yauvanāśva*, (*and*) studying the *Vājasaneyā-śākhā*" (l. 39 f.).

The date of the grant was "during the administration (*vyavaharaṇa*) renowned by the glorious *Karṇa*,<sup>2</sup> in the seventh year, in the month *Kārttika*, on the *Kārttikī* full-moon tithi of the bright fortnight, on Thursday" (l. 41 f.). These details answer quite regularly to Thursday, 5th November, A.D. 1047: see Dr. Fleet's remarks, p. 146 below.

Before making the grant, the king had "bathed in the *Gaṅgā* at the holy *Argha-tirtha* and worshipped the divine lord *Śiva*" (l. 42).

Ll. 45-49 contain six of the usual benedictory and imprecatory verses. At the end we are informed that "this (*edict*) was written by *Karṇika-śrī-Sarvānanda* and engraved by *Vidyā-nanda*" (l. 49).

Among the geographical names mentioned in the grant, I cannot localise any besides *Kōśamba-pattalā*, which is a vulgar form of *Kauśamba-pattalā*, 'the district of *Kauśāmbi*.' The same term occurs as *Kōśamba-pattalā* in a grant of *Jayachandra* of *Kanauj*,<sup>3</sup> and the *Karra* inscription of *Yaśahpāla*<sup>4</sup> refers to a village in the *Kauśamba-maṇḍala*, 'the province of *Kauśāmbi*.' *Manjhanpur*, the headquarters of the tahsil in which the *Goharwa* plates were found, lies west of *Allahabad*. The same remark applies to *Kosam*, which used to be identified, without hesitation, with the ancient city of *Kauśāmbi*. Mr. V. A. Smith has proposed to locate *Kauśāmbi* further south, near *Bharhut*;<sup>5</sup> while Major Vost would place it at *Gūrgi*.<sup>6</sup> But the finding of the present record at *Goharwa* in the *Manjhanpur* tahsil is another item of evidence showing that the country west-north-west of *Allahabad* between the *Gaṅgā* and *Yamunā* rivers must have formed part of the province of *Kauśāmbi*. Regarding *Goharwa* Mr. Blunt states that there are several temples, *Jaina* and others, inside the 'fort' in which the plates were found. I would suggest that this site might be carefully examined by one of the officers of the *Archæological Department*.

<sup>1</sup> Compare Professor Kielborn's remarks above, Vol. II. p. 298 f.

<sup>2</sup> *I.e.*, apparently, 'during the reign of king *Karṇa*.'

<sup>3</sup> *Ind. Ant.* Vol. XVIII. p. 137.

<sup>4</sup> *Colebrooke's Misc. Essays*, Vol. II. p. 246.

<sup>5</sup> *J. R. A. S.* 1898, p. 511.

<sup>6</sup> *Id.* 1904, p. 262.



TEXT.<sup>1</sup>*First Plate ; Second Side.*

- 1 श्रीं स्वस्ति ॥ श्रीं ब्रह्मणे<sup>3</sup> नमः ॥ निर्गुणं व्यापकं नित्यं शिवं पर[म]-  
कारणं । [भ]ावग्राह्यं परं 'द्योतिस्तस्मै सद्ब्रह्मणे<sup>5</sup> नमः ॥ [१\*] शुद्धे  
हृदयचेत्रे वल्लीमिव रोपयन्ति
- 2 यां मुनयः ॥ मोक्षमहाफलजननी ब्राह्मी<sup>6</sup> सु[स्त्र]ापि सा जयति ॥ [२\*]  
क्षीरोदधेरपरिमेयसुधानिधानमाविर्वभूव<sup>7</sup> भवभूषणमिन्दुरेषः ।
- 3 अस्मादजायत बुधः<sup>8</sup> स किल चित्तीशमाद्य<sup>9</sup> पुरुरवसमाप तनूजरत्नं ॥ [३\*]  
इति महति सुधामयूषवंशे<sup>10</sup> नृपतिरजायत मौक्तिकायमानः ॥
- 4 अलभत भरतस्म चक्रवर्त्ती<sup>11</sup> तमुवनभूषणभूयमेकमेव ॥ [४\*] अत्रेदितो-  
दितकुले<sup>12</sup> जगतीपतीनामीशः कमादजनि हैहयचक्रवर्त्ती [१] य-
- 5 स्य प्रचण्डभुजपञ्जरमध्यवर्त्ती काराग्रहे<sup>13</sup> धृत इव प्रसभं दशास्यः ॥ [५\*]  
वैरिध्वान्तभिदः सहस्रकरता<sup>14</sup> भूपालचूडामणेर्यस्मादद्भुतवाहुव-
- 6 न्यविधुरो<sup>15</sup> नक्तंचरग्रामणी<sup>16</sup> हिलोक्तासितवाहुदण्डविहितः) श्रीकंठशैलोद्धतिः प्राग्वि-  
क्रान्तममून्यत<sup>17</sup> स्वयमपि स्वमिन्द्रजालोपमं ॥ [६\*] यन्नाग्नि-
- 7 धूमैः परितोषितेन्द्रास्तस्मादभूवन्वहवो<sup>18</sup> नरेन्द्राः । राज्ये न येषां विरराम  
वृष्टिर्विपचनारीनयनान्ववाहैः<sup>19</sup> ॥ [७\*] वङ्गालभङ्गनिपुणः परि-
- 8 भूतपा[ण्य]ी साटेशलुण्डनपटुर्जितगुर्जरेन्द्रः । काश्मीरवीरसुकुटाश्वितपादपीठ-  
स्तोषु क्रसादजनि<sup>20</sup> लक्ष्मणराजदेवः ॥ [८\*] आसीद्यदि-
- 9 जयप्रयाणजनितव्यायामस्वेदोदयोन्मज्जनसैनिकगात्रसिंदूरशिरःसिंदूरपुरो[रु]णः<sup>21</sup> ।  
२२त्वङ्गंतुङ्गुरङ्गताडितमहाचोणी[सु]-
- 10 द(१)शोनिधिः पूषर्षो वैरिक्ठोरकंचदलनास्त्रसिंघवपूरैरिव<sup>23</sup> ॥ [९\*] साहित्य-  
विद्यालनाभुजङ्गो<sup>24</sup> निःशेषवाचीधरणाय<sup>25</sup> शेषः । ततः स
- 11 जज्ञे जगदैकवंद्यो<sup>26</sup> चेदीन्द्रचन्द्रो युवराजदेवः ॥ [१०\*] बौवनेन तनौ यस्य  
प्रतापेनारिमर्षसु<sup>27</sup> । कुलाद्रिकु[स्त्रे]ष्वरिभि[स्त्रि]भिस्तुल्यं पदं (१)

<sup>1</sup> From ink-impressions received from Mr. Venkayya.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read ब्रह्मणे.<sup>4</sup> The Benares plates (above, Vol. II. p. 305, verse 1) read द्योति.<sup>5</sup> Read सद्ब्रह्मणे.<sup>6</sup> Read ब्राह्मी.<sup>7</sup> Read 'वभूव.<sup>8</sup> Read बुधः.<sup>9</sup> Read 'माद्य.<sup>10</sup> Read 'मयूषं.<sup>11</sup> Read चिमुवनं.<sup>12</sup> Read अत्रेदितो.<sup>13</sup> Read 'गृहे.<sup>14</sup> Read 'करती.<sup>15</sup> Read 'वाहुवन्.<sup>16</sup> Read 'णी. । हिलोक्तासितवाहु.<sup>17</sup> Read 'ममून्यत.<sup>18</sup> Read 'वहवो.<sup>19</sup> Read 'नान्ववाहैः.<sup>20</sup> Read क्रसा.<sup>21</sup> Instead of स of व्यायामस्वेदो the metre requires a short syllable ; read 'वीर्यव्यत्येनिकानसिंदूरं.<sup>22</sup> Read त्वङ्गंतुङ्गं.<sup>23</sup> Read perhaps 'क्ठोरकंचदलनास्त्रःसिंघपूरैरिव.<sup>24</sup> Read 'लनां.<sup>25</sup> Read 'वाची.<sup>26</sup> Read जगदैकवंद्योदेन्द्रं.<sup>27</sup> Read 'मर्षसु.

From a photograph

१ स्वस्ति ब्रह्मणे नमः ॥ निगोणं वापकोनपंशिवपननेको गणासावग्राह्यमभ्यातत्तास्त्रसद्वह्मणे नमः ॥ सुदुहृदयं देव वल्लीमिवरोपयन्त्रि  
 २ यो मुनयः ॥ माकमहापत्ने जननी गह्वरीन्त्र आपिसा जयति कीरायव रपमिमयसु वल्लिसुतमा वि वन्तवसवसुषण्मिद्वनधः  
 ३ अस्मादजायेत वृषः सिकेतिकीरीरा माघ पुत्रनक्षत्रापतन्नजयन्ता इति महत्तु स नमस्तु वराहपतिनजयन्तमोक्ति काययनः ॥  
 ४ अलततनन तस्मै वक्रवर्तुस्तु वनसूषणपाम नमः ॥ अग्रायितादितकुलकुमतीपतीनामोयः कमादजनिहृदयं द्योतनीय  
 ५ सप्रवउत्तुङ्ग पंजनमवावर्तुको गमस्तु ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 ६ वविपुमानेकं वरणासणोदितोत्तासितरादुदायुवोस्तः ॥ केठरोलोदितः ॥ ५ विक्रात्र नमस्तु ॥ ४ मपिस्वमिद्वज्जातापनापयधि  
 ७ ॥ मिः पनितोषितोस्तस्मादनुववहन्ना ननिद्वीना गह्वरीयनाविनामपुमिद्विपाकमा नमस्तु ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 ८ ॥ पाण्योत्तादशकुले नपङ्क्तिनउक्ता निद्वीना गह्वरीयनाविनामपुमिद्विपाकमा नमस्तु ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 ९ जयप्रधानजनतव्यापामासायाया नमस्तु ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १० दामोनिविः प्राप्तीवेनिकाठनके वदल नमस्तु ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 ११ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १२ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १३ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १४ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १५ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १६ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १७ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १८ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 १९ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 २० ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 २१ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 २२ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 २३ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव  
 २४ ॥ ४ तह वपुस्तत्तासासाखिद्विक्त्रा तहः सहस्रकनवाप पातवृद्धमाण्यस्मिद्विवाहव

26 नोपेक्ष्य भुक्तियस्याख्यादुमितोवाचयिदिभुपातदि  
 28 नालिहिलोमिहकालावलिषीद्वपुमुदधिसुक्रवसाद्युतिः। यकुत्रपानशुभ्रतहविमसुयापानमतप्रवृत्ततावता  
 30 गविष्यप्रभासामुहृत्तौ। आतदमयसुमनस्यमनातकीमः संगमगदसुविद्वान्तरा पुनस्तानावीनसोवीनवापेतंनृवकुव  
 32 तिलेकाहठग्रहकाठनदुज्यचस्यानातपुमस्यद्विगोविदनापगुहवारिवर्तवहिवदुतस्यरहस्यपदवीकावाग्रहस्यपतातवा  
 34 नप्रकपयनाययवरावसिआज्ञातकाः। कतमापावधवतुनारमकगुकास्यस्यकृतात्रुषा। यस्याधिबुद्धवोकिताविकेयल  
 36 प्राप्तानसुगवः प्राकपययववर्णावनात्रनस्यपवतस्युराद्याषाणपतिसिधिमः पुनापनिमित्तवृत्तापुममिनकसप्रशा  
 38 दिअशाश्ववदिहपतनकात्मासुविना। किंतस्यकार्त्तवपातवैतवर्त्तयामोयद्यद्विजातिजनसासनतापुपाद्विडेकीयमाण। यवि  
 40 नद्विगवभवातवाचानिर्वेदिनतावमियाडावित्वा। कस्यपषपनमसद्वानकप्रलनाजाविगाडपनमेश्वनुरीवाभादवपादाडा  
 42 नातापुनमसद्वानकमहागाडाविगाडपनमस्यरपनममहस्वनिकोनिजाविपादियाधकसिद्वितज्जडापाद्वितास्यपनिगजप  
 44 तेनरपतिगाडत्रयविपनिःश्रीमकसिदवः कुरोती। का। जयत्कवीवागयांमकसिदीयविदाहानिमहाद्वीमहागाडाप्रासस्यम  
 46 त्रीमस्योविविगहकामहाभाषामहावस्मिद्विकेगणकामहाप्रतीहानमहाकापयलियामहासागागिकामहासामात्रामहापु  
 48 मत्रवानिमहास्वशोवनिकः। पतानन्यास्वकीत्रितानयवाक्काननिपुक्तासिपुक्तापायव्यापाद्विकानकोरामपतलायाययमहाग्रामनि  
 50 वसितानिस्थितेनपदोपधीहमानयनिवावयनिसभाडापयानविदितमस्तुतयनायवाग्रामायमस्मात्तयतुनोघाटविमुद्यःमज्ज  
 52 दुरतःसाम्बर्मपुक्तासगात्रीषरःसलोहववणाकनःसुसीमापरीत्रसुवनतणयानिगावपयित्नावदतीको। पुन्यगात्रायाजिनसाव  
 54 धापोवनास्यत्रःप्रवगायवाजसनिपसाखानउपायायेसीत्पेनायआवसाधकमात्तुपुत्रायपंडितरीशात्रिभूमिवाहणा  
 56 गासायपतषापवकावासांमकसिप्रकाशिववहंनणसप्रमसंवयत्रकात्रिकमासिभुक्तपदकार्तिकीपासिमाम्यानिहोपुतादि  
 58 नपेवसेवस्रमासपद्विप्रिवागानुक्रमेणाह्रस्यमकअधीनार्विगगायासीत्तगवतेशिवसद्यनकसमस्यार्थमातापिगाना  
 60 मनस्वपुण्यशारासिबृद्धायवज्राक्रे। केतिपधेनुरासनवतनप्रद्वतहतिमवाद्यवादीयमानतागतागदिनगादिसमस्रनाज  
 62 गादायाः। एतस्याहोयवणविधिरात्रयद्यतवाहानदपविकीषिघानकना। पुनगत्रयमिति। क। तवत्रिषेत्रपुण्यारताका  
 64 मधीतनानुसौविनःपार्थिवद्वानन्रयाध्यायावातनामसद्वःसामान्याधेवनासुत्रुपाणाकालकालपालनीयास्तुवद्विनाय  
 66 सिर्वस्तुवेस्तुतानाडातेःसुगनादिसिःयस्ययस्यजदास्रमिस्तस्यतया। एतानामिहःप्रविष्टज्ञानियह्यत्रमिप्रबकति  
 68 उतोनापुण्यकमीणातिपवस्तुमगानिना। धर्षिवर्षमहस्याणिस्वमृनिष्ठमिदः। आकृतावानुमत्रावताम्बवननकावा  
 70 नसता। अस्मिन्वास्विज्ज्ञापियस्वान्योनपतिसावतातस्यापकवलगाहसासिनवानेकमतास्तुवसिमिकेगामकास्रमनापा  
 72 तमद्वन्ताहंनत्रेकमाप्रातिगावसाहंनसप्रतालिखितवचंकुंरणिपस्मीतर्गनयेनाउकीर्मितवविद्यानदेनामद्वलमस्वरीना



- 12 दधे ॥ [११\*] भूभारक्षमधुक<sup>१</sup> श्रुतिप्रणयिनीमालंब्यमानस्तन<sup>२</sup> (i) कुर्वाणः  
समरेपि नाकपथगानागच्छतो विहिषा<sup>३</sup> । विख्यातां भुवि भूरिमागर्ग<sup>४</sup>
- 13 मनमुच्चैर्दधद्वाहिनीं यः साक्षात्परमेश्वरः समभवत्सम्यक् शिवाराधनात् ॥  
[१२\*] दिक्कुर्यन्तनिश्चानयूपनिचयः<sup>५</sup> क्षापालचूडामणैस्त-
- 14 क्षादद्भुतविक्रमः क्रमवशात्कोकल्लनामाभवत् । चक्रे यद्विजयप्रयाणपणवः स्वर्गा-  
ङ्गनास[ङ्ग\*]मारम्भे मङ्गलतूर्यकार्यमहितक्षीण-
- 15 तीनां भूतं<sup>६</sup> ॥ [१३\*] आसाजये<sup>७</sup> समदसिंधुरगंधरोषाद्यस्योद्यदायतकराः  
ककुभां करीन्द्राः[१\*] पूत्कारमार्त्तमिव<sup>८</sup> खेचरनायकस्य चक्रुः
- 16 कपोलमधुपध्वनिभिर्निराशाः ॥ [१४\*] यस्मिन्मुखैकप्रभवे प्रजानां तेजोनिधौ<sup>९</sup>  
चेतसि वर्त्तमाने । त[त्वे]<sup>१०</sup> परस्मिन्निव योगभाजां निता-
- 17 त्तमन्तस्तमसा प्रलीनां<sup>११</sup> ॥ [१५\*] आक्रामदूर्ध्व<sup>१२</sup> ब्रह्माण्डसंघट्टस्फुटितं ययः ।  
मन्ये यस्येन्दुनक्षत्रताराद्याकारतां गतं ॥ [१६\*] कारापंजरवह्नी<sup>१३</sup>
- 18 रघुपतिर्दीप्तोऽङ्गलक्ष्मीचयैः<sup>१४</sup> तस्मात्कुन्तलभङ्गभङ्गिरसिको गाङ्गेयदेवोभवत्<sup>१५</sup> । येना-  
कारि करीन्द्रकुम्भदलनव्यापारसारात्मना
- 19 निर्जित्योत्कलमवधिषीन्नि<sup>१६</sup> जयस्तम्भः स्वकीयो भुजः ॥ [१७\*] अगुणञ्चेति  
लोलति ख्यातं यदिह दुर्ययः । <sup>१७</sup>लक्ष्मास्तदधुना धौतं दिव्यमादाय
- 20 तद्भुपुः ॥ [१८\*] अतिमनोरथमर्थिजने धनं दिशति यत्तत्<sup>१८</sup> कल्पतरुस्तदः ।  
रिपुययःकुसुदाकरभास्करः<sup>१९</sup> सुतमसूत स कर्णनराधि-
- 21 पम् ॥ [१९\*] आक्रान्तदृप्तसामन्तप्रतापप्रसरादिव । चरणी रणशौण्डस्य  
सोष्माणी यस्य रेजतुः ॥ [२०\*] स्फुरद्भां वज्रचक्राभ्यामेक[व्य]जिन ह-
- 22 स्तयोः । वभार<sup>२०</sup> यः श्रियं सा[क्ष]ादिन्दोपेन्द्रविजृम्भिनी<sup>२१</sup> ॥ [२१\*] <sup>२२</sup>सूर्वाहृ-  
तधराभारदिङ्गुजरकराय[तौ] । आनद्यतां<sup>२३</sup> भुजौ यस्य हेलोदतवसु-<sup>२४</sup>
- 23 स्वरौ ॥ [२२\*] त्याग[व्य]सनिनो यस्य विपुलं शंखयोर्द्वयं । निधानं विधिना  
मन्ये द्विगुणीकृतमर्पितं ॥ [२३\*] उद्दण्डसुखायविमि[सि]ते-

<sup>१</sup> The Benares plates (above, Vol. II. p. 307, verse 16) read °दृक्.

<sup>२</sup> Read °मालंब्यमान°.

<sup>३</sup> Read °खात°.

<sup>४</sup> Read °पूरकार°.

<sup>५</sup> Read °प्रलीना°.

<sup>६</sup> Read °चयैस्तम्भा°.

<sup>७</sup> Read °मन्त्रिसीमनि or °मन्त्रिसीमि वि°.

<sup>८</sup> Instead of त of यत्तत् the metre requires a short syllable.

<sup>९</sup> Read वभार.

<sup>१०</sup> Read °आनन्दता°.

<sup>१</sup> Read विहिषा.

<sup>२</sup> Read भूतं.

<sup>३</sup> Read °निधौ°.

<sup>४</sup> Read °दूर्ध्वं ब्रह्माण्ड°.

<sup>५</sup> Read °भवत्°.

<sup>६</sup> Read °वह°.

<sup>७</sup> Read °सुखीकृत°.

<sup>४</sup> Read °मागर्ग°.

<sup>५</sup> Read °आश°.

<sup>६</sup> Read तत्त्वे.

<sup>७</sup> Read °वह°.

<sup>८</sup> Read °लक्ष्मा°.

<sup>९</sup> Read °कुसुदा°.

<sup>१०</sup> Read °सूर्वा°.

- 24 न<sup>1</sup> पूत्कारचू[र्णी]कृतशीकरेण । मुक्तातपत्रायितमम्बराहे<sup>2</sup> यस्य प्रयाणे पृतना-  
गजानाम् ॥ [२४\*] नाहं नाथ विपक्षगोत्रवस-

*Second Plate ; First Side.*

- 25 तिर्न [त्य]क्तपूर्वस्थितिर्यस्यास्यातुमितीव चेदिदिनपतेर्द्विक्रमाक्रामत[:\*]<sup>3</sup> ॥  
प्रान्त(:)श्रान्तवरूथिनीकरिकरास्फाला-  
26 वहेलोलासितकलोलावलिर्वाहुदण्डमुदधिचक्रंद<sup>4</sup> सान्द्रस्वनैः ॥ [२५\*] यत्कुन्त-  
प्रोतशत्रु(:)श्रुतरुधिरसुरापानमत्तप्रन्त्यतवेता-<sup>5</sup>  
27 लोत्तालतालारवभरितककु[पृच]क्रपर्या(र्य)न्तसोमि । अन्योन्यालक्षवाचां<sup>6</sup> समिति  
सुरभसं<sup>7</sup> दत्तहस्तादिसंज्ञाव्यापारेणामराणां वररम-  
28 णविधिः कुसमासीन्मुहूर्त्त<sup>8</sup> ॥ [२६\*] आनन्दमन्दसुमनस्सुमनोवकीर्ण(:)संग्राम-  
रङ्गभुवि भूमिभृतां पुरस्तात<sup>9</sup> । वीरस्य वीरचरितं नन्दवे<sup>10</sup> कवं-  
29 धैर्लक्ष्मीहठग्रहकठोरभुजस्य यस्य ॥ [२७\*] नीतेषु प्रमदावियोगविधिना  
प्रागुच्चचारित्रं<sup>11</sup> सार्द्धं बन्धुतया<sup>12</sup> गृहस्थपदवीं का[र]गृहस्थापनात् [।\*] वा-  
30 नप्रस्थपदं वनाश्रयवशात्<sup>13</sup> भैक्षाच्च तित्तोः स्थितिः<sup>14</sup> (।) येनैवं<sup>15</sup> चतुरा-  
श्रमेकगुक्ता स्पष्टाकृता<sup>16</sup> शत्रुषु ॥ [२८\*] यस्यार्थिब्रजवांछिताधिकफल-  
31 प्राप्ते निसन्धुः<sup>17</sup> प्राक्प्रत्यग्धरणीधरान्तरस्यपरत<sup>18</sup> स्फुरद्दोषणाः । एते<sup>19</sup> निर्मि-  
तमाः [पु]रा परिनिते ब्रह्माण्डे अस्मिन् कथं<sup>20</sup> सम्प्रा[स्य]-  
32 न्ति यशान्ति<sup>21</sup> चेदिदिनपतेराकुलोभूधिरं ॥ [२९\*] किं तस्य कर्ण[नृ]पते-  
र्व्वत वर्णयामो यस्य द्विजातिजनशासनताम्बुपटैः<sup>22</sup> । उल्कीर्यमाणनिवि-  
33 ङाक्षरचक्रवालवाचालितैर्वधिरभावमियाज<sup>23</sup> विश्वं ॥ [३०\*] छ ॥ स पञ्च-<sup>24</sup>  
परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानु-(।)  
34 ध्यात(।)परमभट्टारकमहाराजाधिराजपरमेश्वरपर[म]माहेश्वरत्रिकलिङ्गाधिपतिश्रीमत्क-  
र्णदेव<sup>25</sup> निजभुजोपार्जिताक्षपतिगजप-<sup>26</sup>  
35 तिनरपतिराजत्रयाधिपतिः<sup>27</sup> श्रीमत्कर्णदेवः कुशली ( ॥ छ ॥ ) जयस्कन्धावार<sup>28</sup>  
श्रीमत्कर्णतीर्थोधिवासिते महादे[वी] महाराजपुत्रो महाम-

<sup>1</sup> Read °पुष्पायविनिःसृतेन फूत्कार°.

<sup>4</sup> Read °हिलोलासरकलोलावलिवाहु°.

<sup>7</sup> Read सुरभसं.

<sup>10</sup> Read नन्दवे.

<sup>13</sup> Read °वशाद्.

<sup>16</sup> Read °श्रमेकगुक्ता स्पष्टीकृता.

<sup>19</sup> Read एतन्.

<sup>21</sup> Read यशान्ति चेदिदिनपतेरित्याकुलो°.

<sup>23</sup> Read °वधिरभावमियाज.

<sup>26</sup> Read °ताम्बुपटि°.

<sup>2</sup> Read °मम्बराहे°.

<sup>5</sup> Read °श्रुत° and °गृह्यहता°.

<sup>8</sup> Read क्लृप्त भासी°.

<sup>11</sup> Read प्रागुच्चचार°.

<sup>14</sup> Read भिचोः स्थितिः.

<sup>17</sup> Read निशम्यात्मसुः प्राक्°.

<sup>20</sup> Read परिमितं ब्रह्माण्डमस्मिन्कथं.

<sup>22</sup> ताम्र looks like ताम्रु ; read °ताम्बु°.

<sup>24</sup> Read एष.

<sup>27</sup> Read °पत्यः.

<sup>3</sup> Read चेदिदिनपतेर्द्विक्रचक्र°.

<sup>6</sup> Read °लक्ष्य°.

<sup>9</sup> Read °स्तात.

<sup>12</sup> Read बन्धु°.

<sup>15</sup> Read येनैव.

<sup>18</sup> Read °धरान्तरसापारात्

<sup>25</sup> Read °देवी.

<sup>28</sup> Read °वारि.

- 36 न्नी महासाम्बिविग्रहिको महामात्यो महाधर्माधिकरणिको महाप्रतीहारो  
महाक्षपटलिको महाभाण्डागारिको महासामन्तो महाप्र-(I)
- 37 मत्तवारो महाश्वसाधनिकः एतानन्यांश्च[1\*]कीर्त्तितान<sup>1</sup> यथास्थाननियुक्तराजपुरु-  
पान्यथाप्रतिस्थान<sup>2</sup> कोशम्बपत्तलाय<sup>3</sup> (II) चन्दपहाग्रामनि-
- 38 वासिनो निखिलजनपदान्यथाहं मानयति बोधयति<sup>4</sup> समाजापयति<sup>5</sup> [11\*]  
विदितमस्तु भवतां यथा ग्रामोयमस्माभिस्तुराघाटविशुद्धः सजल-
- 39 स्थलः साम्बमधूक[.\*]<sup>6</sup> सगर्तोपरः सलोहलवणाकरः स्वसोर्मापर्यन्त[.\*]<sup>7</sup>  
सवनतुण्युतिगोचरपर्यन्तः (I) विदमो कौण्डिन्यगोत्रायाङ्गिरसाम्ब-<sup>8</sup> (I)
- 40 रोषयौवनास्यत्रिः(ः)प्रवराय<sup>9</sup> वाजसनेयसाखिने<sup>10</sup> उपाध्यायसीलूपौत्राय आवश्यक-  
माल्हूपुत्राय पंडितश्रीशान्तिसर्मणे<sup>11</sup> ब्राह्मणाय
- 41 ग्रामोयं एतेषां पवं<sup>12</sup>कृत्वा श्रीमत्कर्णप्रकाशे व्यवहरणे सप्तमसंवत्सरे  
कार्तिके मासि <sup>13</sup>सुक्तपक्षकार्तिकीपौर्णमास्यां तिथौ गुरुदि-
- 42 ने एवं संवत्सरमासपक्षतिथिवारानुक्रमेणद्येह श्रीमतअर्धतीर्थे<sup>14</sup> गंगायां स्नात्वा  
भगवन्तं शिवभट्टारकं समभ्यर्च्य मातापित्रोरा-
- 43 त्मनश्च पुण्यशोभिवृद्धये चंद्रार्कक्षितिपर्यन्तं शासनत्वेन प्रदत्त इति मत्वा  
यथादीयमानभागभोगहिरण्यादिममस्तराजप्र-(I)
- 44 त्यादायाः एतस्याज्ञाश्रवणविधेयीभूय दातव्याः । तदपचिकीर्षया न केनापि  
(न) गन्तव्यमिति ॥ ६ ॥ भवन्ति चात्र पुण्यश्लोकाः ।
- 45 सर्वानेतान् भाविनः पार्थिवेन्द्रान<sup>15</sup> भूयो भूयो याचते रामभद्रः [1\*]  
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥ [३१\*] व<sup>16</sup>-
- 46 हुभिर्वसुधा भुक्ता राजतिः<sup>17</sup> सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य  
तदा फलं ॥ [३२\*] भूमिं यः प्रतिगृह्णाति<sup>18</sup> यस्य भूमिं प्रयच्छति<sup>19</sup>
- 47 उभौ तौ पुण्यकर्माणौ<sup>20</sup> नियतं स्वर्गगातिनौ<sup>21</sup> ॥ [३३\*] षष्टिं वर्षसहस्राणि  
स्वर्गं तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके व-(I)
- 48 सेत<sup>22</sup> ॥ [३४\*] अस्मिन्वंसे<sup>23</sup> द्विजघ्नोपि यश्चान्यो नृपतिर्भवेत्<sup>24</sup> । तस्यापि  
करलग्नोहं शासनं न व्यतिक्रमेत्<sup>25</sup> ॥ [३५\*] सुवर्णमेकं गामेकां भूमेरप्ये-

<sup>1</sup> Read °तान्.<sup>4</sup> Read बोध°.<sup>7</sup> Read °सीमा°.<sup>10</sup> Read °शाखिने.<sup>13</sup> Read युक्त°.<sup>16</sup> Read बभूवि°.<sup>19</sup> Read प्रयच्छति.<sup>22</sup> Read वसेत्.<sup>25</sup> Read भिन्.<sup>2</sup> Read °पुरुषा° and °स्थानं.<sup>5</sup> Read समाश°.<sup>8</sup> Read °साम्ब°.<sup>11</sup> Read °शर्मणे ब्राह्म°.<sup>14</sup> Read श्रीमदध°.<sup>17</sup> Read राजभिः.<sup>20</sup> Read °कर्माणौ.<sup>23</sup> Read °वंसे.<sup>3</sup> Read कौशास्वपत्तलायां.<sup>6</sup> Read साम्ब°.<sup>9</sup> Read °यौवनाश्र°.<sup>12</sup> Read एवं.<sup>15</sup> Read °वेन्द्रान्.<sup>18</sup> Read °गृह्णाति.<sup>21</sup> Read °गामिनी.<sup>24</sup> Read °वेत्.

49 कमङ्गलं । हरचरकमाप्नोति यावदाहूतसङ्गवं<sup>1</sup> ॥ [३६\*] लिखितं चेदं  
करणिकश्रीमन्मन्दिनं<sup>2</sup> । उत्कीर्णितं<sup>3</sup> च विद्यानन्देन ॥ मङ्गलं महाश्रीः ॥

REMARKS BY DR. FLEET ON THE DATE OF THE RECORD  
PUBLISHED ABOVE.

The record is dated "in the administration (*vyavahara*) renowned by the glorious Karna," in the seventh year, and on the full-moon *tithi*, coupled with a Thursday, of the month Kārttika. Karṇadēva's predecessor was his father Gāṅgēyadēva, who was reigning, we know, in A.D. 1030,<sup>4</sup> and for whom we have perhaps also a date in A.D. 1037-38.<sup>5</sup> For Karṇadēva as king we have the date Phālguna vadi 9, answering to 18 January, A.D. 1042.<sup>6</sup> On that day he made a grant, having bathed in the river Vēṇī on Phālguna vadi 2 on an occasion which the record mentions as *saṁvatsarē śrāddhē* (read *śrāddhē*) of his father Gāṅgēyadēva. The editor emended the text here into *saṁvatsara-śrāddhē*, and interpreted the phrase as meaning "at the annual funeral ceremony" in honour of his father Gāṅgēyadēva. The emendation hardly seems necessary. However, in any case, the text appears to indicate distinctly, not some indefinite anniversary of the death of Gāṅgēyadēva, but the first anniversary of his death; and it is at any rate fully capable of being understood in this sense. Accordingly, Gāṅgēyadēva died on Phālguna vadi 2, = 22 January, A.D. 1041.<sup>7</sup> The month Kārttika in A.D. 1041 was, therefore, in the first year of Karṇadēva. The month Kārttika in his seventh year came in A.D. 1047. In this year the given *tithi* was connected quite regularly with a Thursday; it ended at about 11 hours 45 minutes after mean sunrise (for Ujjain), that is, at about 5.45 P.M., on Thursday, 5 November; and, being current at sunrise, it gave its number to that same day. And this date, Thursday, 5 November, A.D. 1047, seems clearly to be the date of the record.

The result stated above is in agreement with the points, that this record gives the full titles of paramount sovereignty to Karṇadēva in lines 33-4, and that it does not contain anything to suggest that Gāṅgēyadēva was living when it was drawn up. The following remarks, however, may be added, in case it might be thought that the use of the term *vyavahara*, 'transaction of business, management, administration,' instead of *rājya* or *vijaya-rājya*, implies that Karṇadēva was reigning as the representative of his father, the latter being still alive. As we have seen, Gāṅgēyadēva was dead by 22 January, A.D. 1041. Before that, the nearest occasions on which the full-moon *tithi* of Kārttika can be connected with a Thursday are as follows:—In A.D. 1026 it began at about 21 hours 5 minutes after mean sunrise on Thursday, 27 October: but the lateness of the time (3 hours 5 minutes after midnight) precludes the possibility that the *tithi* should have been cited with that day. In A.D. 1023 it ended at about 11 hours 35 minutes after mean sunrise, that is, at about 5.35 P.M., on Thursday, 31 October, and consequently, being current at sunrise, gave its number to the day: but this is altogether too early a date for Karṇadēva to have been associated with his father in the administration for already six years; especially in view of the points, that for Karṇadēva's son and successor Yaśaḥkarṇa the earliest known date is in A.D. 1120, and that for Yaśaḥkarṇa's son and successor Gayākarṇa we have dates in A.D. 1151 and 1155-56.

<sup>1</sup> Read 'मृत'.

<sup>2</sup> Read 'श्री'.

<sup>3</sup> Read 'उत्कीर्ण'.

<sup>4</sup> Alberūni tells us this: *India*, trans. Sachau, Vol. I. p. 202.

<sup>5</sup> Kielhorn's List of Northern Inscriptions, above, Vol. V. Appendix, No. 406.

<sup>6</sup> *Ibid.*, No. 407: edited above, Vol. II. p. 305.

<sup>7</sup> Or on 23 December, A.D. 1040, = Māgha vadi 2, if this *tithi* is preferred in consequence of what the editor pointed out in connexion with the weekday being not correct for Phālguna vadi 2 in A.D. 1042, and being correct for Māgha vadi 2, = 12 December, A.D. 1041. But it seems probable that the mistake lies in the weekday (or else in the *tithi*), rather than in the month.

No. 14.—NARASAPATAM PLATES OF VAJRAHASTA III.;  
SAKA-SAMVAT 967.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The grant inscribed on these plates was first brought to light by Mr. Appa Rao, and a short note on it appeared on page 111 of Mr. Krishna Sastri's Annual Report on Epigraphy for the year 1908-1909. I now edit it from ink-impressions supplied by Rai Bahadur V. Venkayya, who has kindly sent me the following description of the plates:—

"These are five copper-plates with slightly raised rims, of which the first bears writing only on the inner side. They measure roughly  $7\frac{3}{4}$ " in length and fluctuate between  $3\frac{1}{4}$ " and  $3\frac{1}{2}$ " in breadth. The plates are held together by a circular ring, which measures  $4\frac{3}{4}$ " in diameter and is nearly  $\frac{1}{3}$ " thick. The edges of the ring are secured in the bottom of an oval seal, which measures roughly  $2\frac{1}{2}$ " and  $2\frac{1}{4}$ " in its diameters. The seal is surmounted by a high recumbent bull with various emblems around it, which Mr. Appa Rao says represent a conch, an elephant-goad, a *triśūla*, a battle-axe, a crescent, a mace, a rope, and a drum. The plates with seal and ring weigh 295 *tolas*. The plates were received from the Narasapatam tāluka of the Vizagapatam district".

The inscription consists of 74 lines and is in a fair state of preservation.

The alphabet is the same kind of Nāgarī as in Vajrahasta's Nāḍagām plates of Śaka-Samvat 979,<sup>1</sup> and in his Madras Museum plates of Śaka 984.<sup>2</sup> The *ñ* in conjuncts such as *ñch* and *ñj* is placed after the consonant. The compound *ñj*, which occurs in l. 69, is not used in any of the other known plates of Vajrahasta. It will be seen that the form of the *j* of this compound is slightly changed. There is almost no difference between *ḍā* (l. 55) and *dā* (l. 51); between *tu* (cf. l. 25) and *tta* (cf. l. 26); between *lu* (cf. l. 23) and *ṛṇṇ* (cf. l. 22). The *anusvāra* is usually denoted by a circle after the consonant. At the end of line 3 and before the sign of interpunction in l. 52, a *virāma* is added underneath. The sign of the *virāma* is also found in *-nivahān*, l. 17; *śamabhunak*, l. 27. It has been omitted in *-avdāna*, l. 21; *-purasarāma* . . . *janapadāna*, l. 51; *yāvata*, l. 56; *-ādityāta*, l. 58; *-gaurāvāta*, l. 64 f. In *-avdāna*, l. 21, and *-janapadāna*, l. 51, the bottom of the letter *n* has been somewhat lengthened. There are several superfluous signs of interpunction in the grant itself, ll. 53 ff. The numerical figures 967 occur in l. 73.

In ll. 7 and 50 some syllables and words are written in Telugu letters.

With regard to orthography we may note forms like *-prakshyalita*- instead of *-prakshālita*-, l. 4; *nairityē* instead of *nairītyē*, l. 67, and the use of *v* instead of *b*; compare *-śavda*-, l. 9 f.; *-lavdha*-, l. 12; *-valāt*-, l. 16; *-avāṇa*, l. 21; *-avdakān*-, l. 27; *-ludha*-, l. 23; *Vaidumv*-, ll. 36, 58; *-āvda*-, ll. 39, 73; *-ivjayōh*-, l. 48; *-vāhira*-, l. 53. The class nasal and not the *anusvāra* is regularly written before surds. Before *k* and *p* we also find the *anusvāra*; thus, *śasāṁka*-, l. 7; *-alaṅkarishṇō*, l. 14; but *-Aniyāṅka*-, l. 26; *-paṅka*-, l. 46; *Taṁpavā*-, ll. 52 f., 71; but *-ālimpanti*-, l. 46. Before *kh*, *gh* and *chh* there are no instances of the class nasal, but the *anusvāra* is used in all cases; thus, *-śaṁkha*-, l. 9; *-saṁghaṭṭa*-, l. 11; *-saṁghē*, l. 39; *lāṁchana*, i.e. *lāṅchhana*, l. 10. In all other nasal compounds, the class nasal is used.

The consonants *k*, *n*, *t*, *dh*, *m*, *y*, and *v* are doubled in all the instances where they occur after an *r*; thus, *-ārka*-, l. 56; *-karṇa*-, l. 8; *-kīrttēh*-, l. 36; *sārdḍha*-, l. 53; *dharmma*-, l. 64; *sūryya*-, l. 40; *sarvva*-, ll. 18, 54. A *g* after *r* sometimes remains single and is sometimes doubled; thus, *mārgēna*, l. 42; *-vinirgata*-, l. 58; but *nṛipatir*=*Ggaṅg*-, l. 26; *-varg[ga]*-, l. 42. The other consonants which are used after *r* in these plates, viz. *j*, *th* and *bh*, are never doubled.

<sup>1</sup> Above, Vol. IV. p. 183 ff.

<sup>2</sup> Above, Vol. IX. p. 94 ff.



Compare -*nirjit-*, l. 33; -*varjitaḥ*, l. 55; =*arthibhyaḥ*, l. 24; *pārthivaiḥ*, l. 27; *manēr=bhagavatō*, l. 8; -*tir=bhuvām*, l. 30; *krimir=bhūtā*, l. 71. Between *m* and *r* a *v*, i.e. a *b*, is inserted in *tāmra-*, l. 61. There are besides, several other mistakes which may be due either to the writer or to the engraver. Thus we find a for ā in -*prakṣhyalita-*, l. 4; *Gaṅg-*, ll. 13, 26, 44; *saṃriddhiman-*, l. 30; -*gīyaman-*, l. 36; -*chaṭṭa-*, l. 55; a for i in -*kṛita*, l. 39; a for u in =*ācharitaṃ*, l. 41; ā for a in *ānu-*, l. 48; *gaurāvāta*, l. 64 f.; ā for o in -*kul-attamasya*, l. 44; i for ī or ai in *isānyē*, l. 69; ī for i in *sāsanika-*, l. 71 f.; ū for u in -*sūdūrāya*, l. 61; ū for o in =*ākūna-*, l. 34; j for jj in -*ujvala-*, ll. 10, 30; -*vā[j\*]=jātō*, l. 22; ṭ for ṭ in -*chaṭṭa-bhaṭṭa-*, l. 55; t for tt in -*chchhatra-*, l. 10; -*ōtūṅga-*, l. 12; t for d in -*samutbhavāyāś-*, l. 37; d for t in *praśchyōdan-*, l. 23; y for yy in *nyāyēna*, l. 41; ś for s in *āsīnē*, l. 48; -*śim-*, l. 54; *śūnu*, l. 59; *śimānō*, l. 65; s for ś in -*vimsatiṃ*, l. 34; -*māhēsvara-*, l. 49; -*pravēsō*, l. 55; -*yasō-*, l. 57; *kāsyapa-*, l. 57; *sāsanī-*, l. 61; *vaṃsa-*, l. 68; -*silā*, ll. 68, 70; *isānyē*, l. 69; *sāsanika-*, instead of *śāsanika-*, l. 71 f.; s for sh in -*visayasya*, l. 65, and so forth. Mistakes such as *sē* for *tsa* in *prasādāsēm* (-*dāt=sam-*), ll. 8 f., the numerous instances where an *anusvāra* (cf. ll. 27, 39, 42, 53, 56, 72, 74) or a *visarga* (cf. ll. 21, 28, 51, 54) has been omitted; the omission of *jō* in *tasy=ānu[jō\*]*, l. 21; of *r* in -*karishṇō[r\*]*, l. 14; *sūnu[r\*]*, l. 58; of *s* in *samā[s\*]*, l. 21; of *sa* in *sā[sā\*]nam=*, l. 73, and the many mistakes in l. 62, are probably due to the engraver, while the long omissions in ll. 34 and 65 just as well can be due to the writer of the draft.

There are several instances of wrong or irregular *saṃdhi*: compare -*dattām=vā*, l. 70; -*nivahān śrī-*, l. 17; =*gajānn=arthibhyaḥ*, l. 24; *saḥ śrī-*, l. 25; *prasiddhaḥ chatuḥ-*, l. 54; -*ādityāta Rūpadēvyāḥ jātaḥ*, l. 58; -*pūrvvan=tā-*, l. 61 f.

In l. 51 several dots indicate a correction. The engraver probably had to copy a corrected draft, and has reproduced it as he found it. The original reading of the passage was probably *samastāmātyapramukhajānapadān=* as in the Naḍagām and Madras Museum plates, or perhaps, *sāmantāmātyapramukhajānapadān=*; see the footnote to the passage.

The language is Sanskrit, but the construction in ll. 58 ff. is very loose and shows that the composer of the grant was not very well versed in the sacred tongue. With the exception of one imprecatory stanza, the body of the grant is written in prose. The introduction contains the same twelve verses as the Naḍagām and Madras Museum plates, with only one slight variation in verse 2, where our grant has *mahīpatiḥ* while the other two read =*vanīpatiḥ*. In the grant itself we find the curious expression *bhūmichhidrapidhānanyāyēn=*<sup>1</sup> instead of the common *bhūmichchhidrananyāyēna*, l. 55. The epithet *paranārisū(su)dūrāya* used of one of the donees in l. 60 f., is also curious.

The grant was issued from Dantipura by the devout worshipper of Mahēśvara, the *Paramabhaṭṭāraka Mahārājādhirāja Vajrahasta (III)*, the overlord of the three Kāliṅgas, and bestows some land on Irugana [*alias*] śrī-Mānāditya Chotta and Vira-Bhūriśrava. The name of the former was perhaps not Mānāditya Chotta but Āditya Chotta, though this reading would imply a serious grammatical slip in l. 60. He was the son of Mānāditya or Āditya Chotta, the son of Chotta Vādayarājā and Rūpadēvi of the Vaidumba family, to which Vajrahasta's mother Vinayamahādēvi likewise belonged. The donee Irugana Mānāditya Chotta was consequently a relative of the king.

The land granted comprised the Gōrasatta district with, i.e. including thirty-five villages outside Tāmpavā. Its boundaries are given in ll. 65 ff.: to the east Vistirṇasīlā, to the south-east a banyan tree sacred to Gaṇēśa (*Vināyaka-vaṭa*); to the south a hill with the temple of Ṭaṅku-Bhaṭṭārikā, probably some form of Durgā; to the south-west the Andhārāvēṇī hill; to the west Kāñchaśīlā on the Vāṃśadhārā; to the north-west Amrāpāthara; to the north

<sup>1</sup> *Bhūmichhidr-āpivāna-* and *bhūmichchhitr-āpidhāna-* occur in the two grants of Daṇḍimahādēvi published by the late Prof. Kielhorn (above, Vol. VI., p. 139, text line 81 and p. 142, text line 29), who has corrected them into *bhūmichchhidr-ābhidhāna-*.

**Madhupapālī**; to the north-east **Tālañjarasilā**. I cannot localise any of these names with the exception of the river **Vamśadhārā**, which flows through the Ganjam and Vizagapatam districts. On it is a village which in the Indian Atlas is called **Varanasy**, situated in 18° 51' N. and 83° 56' E., and which I would identify with the **Vārānasi-kāṭaka** mentioned in the Puri plates of **Narasimhadēva IV.**<sup>1</sup> Another locality mentioned in **Gāṅga** plates, the **Varāhavartanī**,<sup>2</sup> I would look for in the course (*vartanī*) of the **Varāhanadi**, which rises in the Golkonda hills to the north of **Narasapatam** and flows into the Bay of Bengal at **Vātāda**.

The date of our grant is the **Śaka year 967**, on the ninth day of the (solar) month **Mīna**, on a **Monday**. It is consequently the oldest known grant of **Vajrahasta III.**

The writers of the grant, the *sandhivigrahin* **Dhavalā**, who is described as the grant writer (*śāsanika kāyastha*) of **Tāmpavā**, and the *kārakī* **Mēṇṭōju**, are not elsewhere known.

### TEXT.

#### First Plate.

- 1 Ōm<sup>3</sup> svasti [||\*] Srimatām=akhila-bhuvana-vinuta-naya-vi-
- 2 naya-dayā-dāna-dākshīnya-satya-śaucha-śaurya-dhairya-ā-
- 3 di-gu[ṇa]-ratna-pavitrāṇām=Ātrēya-gōtrāṇām
- 4 vimala-vichār-ā[ch]ā[ra]-punya-salila-pra[kshyali]ta-<sup>4</sup>
- 5 Kali-kāla-kalmasha-mashīṇām mahā-Mahēndr-ācha-
- 6 la-śikhara-pratishṭhitasya sa[cha]ra[cha]ra-gurōḥ sakala-
- 7 bhuvana-[nirmāṇ-aika]-su(sū)tradhārasya śaśāṅka-chu(chū)ḍā-<sup>5</sup>

#### Second Plate; First Side.

- 8 maṇēr=bhagavatō Gōkarṇṇasvāmināḥ prasādā-
- 9 <sup>6</sup>semāsādīt-aikaśaṅkha-bhēri-pañcha-mahāśa-
- 10 vda(bda)-dhavalachchhatra<sup>7</sup>-hēmachāmara-varavṛishabhalāmchana<sup>8</sup>-samujva-
- 11 la-samasta<sup>9</sup>-sāmrajya-mahimnām=anēka-samara-saṅgha-
- 12 ṭṭa-saṇupalavdha(bdha)-vijaya-lakshmi-samālīṅgit-ōtūṅga-<sup>10</sup>
- 13 bhuja-danda-maṇḍitānām Trikaliṅga-mahibhujām <sup>11</sup>Gāṅgānām=anva-
- 14 yam=alamkarishṇō[ri\*] Viṣṇōr=iva<sup>12</sup> vikram-ākṛānta-[dha]rā-maṇḍalasya Guṇa-
- 15 mahārṇṇava-mahārājasya putraḥ || <sup>13</sup>P[ū]rvvaṁ bhūpatibhir=vvibhajya va-

#### Second Plate; Second Side.

- 16 sudhā yā pañchabhīḥ pañchadhā bhuktā bh[ū]riparākramō bhuja-
- va(ba)lāt=tā-
- 17 m=ēka ēva svayam | ēkikṛitya vijitya śatru-nivahān<sup>14</sup> śrī-Vaj[ra]ha-
- 18 [sta]ś=chatuscha[tvā]rimśatam=atyudāra-charitaḥ sarvvām=arakshīt=sa-
- 19 māḥ || [1\*] Tasya tanayō Guṇḍama-rājā<sup>15</sup> varsha-trayam=apā-
- 20 layata mahim || tadanujāḥ Kāmārṇṇavadēvaḥ<sup>16</sup> pañchatrī-

<sup>1</sup> *Journ. Beng. As. Soc.*, Vol. LXIV, Part I, pp. 136 ff.; 151 ff.

<sup>2</sup> Above, Vol. III, p. 127, note 5; Vol. IV, p. 185, note 5; Vol. IX, p. 95. <sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read *-prakshālita-*.

<sup>5</sup> This line, with the exception of the syllables *rmā. nai*, and *śaśāṅka*, is written in Telugu characters.

<sup>6</sup> Read *prasādāt=sam-*.

<sup>7</sup> Read *-chchhatra-*.

<sup>8</sup> Read *-lāmchhana-samujjala-*.

<sup>9</sup> The *ta* of *-samasta-* has been engraved over the *pa* of *-samupalavdha-*, l. 12.

<sup>10</sup> Read *-ōtūṅga-*.

<sup>11</sup> Read *Gāṅgānām=-*.

<sup>12</sup> [There is a superfluous *anustāra* over the akshara *ri* of *ōriva*.—Ed.] <sup>13</sup> Metre: Śārdūlavikrīḍita.

<sup>14</sup> Read *-nivahān-*.

<sup>15</sup> Read *-rājō-*.

<sup>16</sup> Close to the upper circle of the *risarga* there is another circle whose significance is not clear.

- 21 *māsatam*=*avdāna*<sup>1</sup> | *Tasy*=*ānu*<sup>2</sup> *Vinayāditya*[h\*] *samā*[s\*]=*tisrah*  
 22 || <sup>3</sup>*Tatah* *Kāmārṇava* *jātō jagati-kalpabhūruhaḥ* [i\*] *yō-rājad=rājita-*  
 23 *qchhāyō Vajrahastō mahipatiḥ*<sup>4</sup> || [2\*] <sup>5</sup>*Praschyōdan-mada-gandha-*  
*luvdha(bdha)-madhu-*  
 24 *pa-vyālīdha-gaṇḍān=gajānn*<sup>6</sup>= *arthibhyaḥ*

*Third Plate ; First Side.*

- 25 *samadāt=sahasram=atulō yas=tyāginām=agraṇiḥ* [i\*] *sah*<sup>6a</sup> *śrī-*  
 26 *mān=Aniyanābhīma-nṛpatir=*<sup>7</sup>*Ggaṅg-ānvay-ōttamśakah pa-*  
 27 *ñchatri[m\*]śatam=avda(bda)kān=samabhunak prithivim*<sup>8</sup> *stutaḥ pārthi-*  
 28 *vaiḥ* || [3\*] <sup>9</sup>*Tad-agrasūnu[h\*] Surarāja-sūnnā samah sama-*  
 29 *stām śamit-āri-maṇḍalaḥ* [i\*] *sma pāti Kāmārṇava-bhūpa-*  
 30 *t[i]r=[bhu]vam sampriddh[i]man*<sup>10</sup>-*ar[ddha]samām* <sup>11</sup>*samujvalaḥ* || [4\*] <sup>12</sup>*Tad-ann*  
*tad-ann-*  
 31 *janmā chittajanm-ōpamānō guṇanidhir=anavadyō Guṇḍam-ā-*  
 32 *khyō mahīśaḥ | sakalam=idam=ara-*

*Third Plate ; Second Side.*

- 33 *kshat=tri[ni] varshā[ni] dhātrīm(tri)-valayam=alaghu-tējō-nirjit-ārāti-*  
 34 *chakraḥ* || [5\*] <sup>13</sup>*Tatō [dvai]mātura[s=tasya\*] Madhukāmārṇavō nṛpa[h |*  
*avati sm=āvanīm=ōtām=avdān\*] ekūnavimsatiḥ*<sup>14</sup> || [6\*] <sup>15</sup>*Atha Va-*  
 35 *jahasta-nṛpatēr=ag[r]a-sutād=akhila-guṇi-jaṇ-āgranyaḥ* [i\*] *Kāmārṇavāt=kav-i-*  
 36 *ndra-p[r]agiyaman*<sup>16</sup>-*āvadāta-śubha-kirttēḥ* [(||) [7\*] <sup>17</sup>*Śriya iva Vaidumv-*  
*(mb)-ānva-*  
 37 *ya-payah-payonidhi-*<sup>18</sup>*samutbhavāyās=cha* [i\*] *yaḥ samajani Vina-*  
 38 *ya-mahādēvyah śrī-Vajrahasta iti tanayah* || [8\*] <sup>19</sup>*Viyad-ṛitu-nidhi-*  
 39 *sa[m\*]khyām yāti Śāk-āvda(bda)-samghē Dinakṛita*<sup>20</sup> *Vṛishabha-sthē*  
*Rohiṇi-bhē su-*  
 40 *lagnē* [i\*] *Dhanushi cha sita-pakshē Sūryyavārē tritiyā-yuḥ sakala-dhari-*  
 41 *trīm rakshitum yō=bhishiktaḥ* || [9\*] <sup>21</sup>*Nyāyēna yatra samam=*<sup>22</sup>*ācharitām*  
*tri-va-*

*Fourth Plate ; First Side.*

- 42 *rg[ga][m\*] mārgēṇa rakshati ma[him] mahita-pratāpē | nirvyādhayaś=cha*  
 43 *niraghās=cha nirāpadaś=cha śāśvat=prajā bhuvi bhavanti vibhūti-*  
 44 *matyah* || [10\*] <sup>23</sup>*Vyāptē Gaṅga-kul-āttamasya yaśasā dik-chakravāl[ē] śāśi-pra-*  
 45 *dyōt-āmalinēna ya[sya bhu]vana-prahlāda-sampādinaḥ* [i\*] *saindū-*  
 46 *[rair=a]tisāndra-paṅka-pāṭalāḥ kumbhasthali-paṭṭakēshv-ālīmpa-*

<sup>1</sup> Read =*avdān*.

<sup>2</sup> Read, with the Nagagām and Madras Museum plates, *tasy=ānujō*.

<sup>3</sup> Metre: Śloka; read =*vāj=jātō*.

<sup>4</sup> The Nagagām and Madras Museum plates read =*vanīpatiḥ*.

<sup>5</sup> Metre: Śārdūlavikṛīṭa; read *prachyōtan-*.

<sup>6</sup> Read =*gajān*.

<sup>6a</sup> Cancel the *visarga*.

<sup>7</sup> Read =*Ggaṅg-*.

<sup>8</sup> Read *prithivīm*, to suit the metre.

<sup>9</sup> Metre: Vāmśastha.

<sup>10</sup> Read *sampriddhimān-*.

<sup>11</sup> Read *samujjvalaḥ*.

<sup>12</sup> Metre: Mālinī.

<sup>13</sup> Metre: Śloka.

<sup>14</sup> Metre: Giti; read *Vajra*<sup>o</sup>.

<sup>15</sup> Read =*pragiyamān-*.

<sup>16</sup> Read *ekōna-vimsatiḥ*.

<sup>18</sup> Read =*samudbha-*.

<sup>19</sup> Metre: Mālinī.

<sup>17</sup> Metre: Giti.

<sup>21</sup> Metre: Vasantatilaka; read *nyāyēna*.

<sup>20</sup> Read =*krīti*.

<sup>22</sup> Metre: Śārdūlavikṛīṭa; read *Gāṅga-kul-ōtta-*.

<sup>23</sup> Read =*ācharitām*.

11 17

11 b

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26 मा बलि यङ्गं नीलसु वनिं ध्यात्वा सुखं उ० सं कः य  
 28 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 30 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 32 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि

34 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 36 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 38 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 40 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि

42 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 44 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 46 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 48 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि  
 50 त्रिंशत्तुल्यं कृत्वा सुखं सुखं कृत्वा सुखं सुखं यानि

- 47 [nti] punaḥ punaś=cha [ha]ritām=ā[dhōra]nā vāraṇān || [11\*] <sup>1</sup>Anurāgē-  
 48 na guṇiṇo ya[sya va]kshō-mukh-āvja(bja)yōḥ | <sup>2</sup>āśinē Śrī-Sarasvatyāv=  
 ānukū-  
 49 lē vi[r]ājataḥ || [12\*] Sa dēvaḥ || Dantipurāt=parama-<sup>4</sup>māhēsvara-  
 paramabha-  
 50 <sup>5</sup>ttarakō mahārājādhirāja-Trikaliṅg-ādhipati-śrīmad-Vajrahasta-

## Fourth Plate; Second Side.

- 51 dēva[h\*] kuśali ma[h-a]mātya-purassarāna(n) sāmanta-pramukha-janapadāna(n)  
 52 rāja-pād-ōpajivināḥ<sup>6</sup> samāhūya samājñāpayati viditam=astu bhavatā[m] | Tan-  
 53 pavā-grāma-vāhira-(l)pañchatrimśata<sup>7</sup> grāmōṇa sārddha[m\*] Gōrasatta-  
 visha-  
 54 yō=yam <sup>8</sup>prasiddhaḥ chatuḥ-sīm-āvachchhinna[h\*] sajala-sthalaḥ sarvva-  
 pa(pi)-  
 55 dā-vivarjitaḥ (l) <sup>9</sup>achātṭa-bhaṭṭā-prav[ē]sō bhūmi-chhidra-pidhāna-nyā-  
 56 yēn=āchandr-ārka-kshiti-sama-kāla<sup>10</sup> yāvata mātā-pitrōr=ā[tma]naḥ pu-  
 57 nya-yasō<sup>11</sup>-vṛiddhayē (l) Minamāsa-(l)navam[ē]<sup>12</sup> Sōmavārē <sup>13</sup>Kāsyapa-gōtrāya  
 58 Pettakallu-vinirgata-Chotta-Vādayarājā tasya sūnu<sup>14</sup> Vaidumvādityāta  
 59 Rūpadēvyāḥ<sup>14a</sup> jātaḥ <sup>15</sup>śrī-Mānāditya-Chottaḥ | asya sūnu<sup>16</sup>

## Fifth Plate; First Side.

- 60 Irugana-śrī-Mānāditya-Chottāya Vira-Bhūriśravāya cha | para-  
 61 nārīsūdūrāya<sup>17</sup> (l) saty-ādhishtita-chētase || udaka-pūrvvan=tānvrasāsa-<sup>18</sup>  
 62 nī-kṛitya paṭṭaka-p[r]adatto=smābhir=atōsābhidhēyibhūyastūra-<sup>19</sup>  
 63 vaṇakaraiḥ kshētrakarais=cha samuchita-bhāga-bhōgādikaṁ samupanē-  
 64 tavyam yathākāla-bhāvibhiḥ<sup>20</sup> svapati dānam=idam Manuṇō dharmma-gau-  
 65 rāvata<sup>21</sup> || Gōrasatta-visayasya<sup>22</sup> śimānō likhyantē || pūrvvataḥ  
 66 Vistīrṇasīlā || āgnēyē parvvata-samipē Vināyaka-vataḥ ||  
 67 dakshinē Tan̄ku-Bhaṭṭārikā-[si]ma-parvvataḥ | nairityē<sup>23</sup> Andhārāvēṇī-  
 68 parvvataḥ || paśchi[m]ē <sup>24</sup>Vamsadhārā-tatē Kāñchas[a]lā<sup>25</sup> || vāyavyē A-

<sup>1</sup> Metre: Ślōka.<sup>2</sup> Read āśinē.<sup>3</sup> Read =anukūlē or =anukūlyē.<sup>4</sup> Read -māhēsvara-.<sup>5</sup> The aksharas ttarakō mahārājā are in Telugu characters.

<sup>6</sup> It looks as if the engraver has placed two dots under hā in mahā, three under ssa in purassarāna, one before and one after sā in sāmanta and three under i in -jivinaḥ. The ma of mahā seems to have been cancelled. I take the three dots under purassarāna and rāpādōpajivinaḥ to signify that these words should be cancelled. The two dots under hā perhaps correspond with the two dots, before and after sā, and indicate that -hā- should be replaced by sāmanta. We would then arrive at the reading sāmanta-mātya-pramukha-janapadān=samāhūya. The Nādagām and Madras Museum Plates read samastāmātya-pramukha-janapadān=samāhūya, which may also be the reading intended.

<sup>7</sup> Read -bāhira-pañcha-trimśatā.<sup>8</sup> Read prasiddhaḥ=chatuḥ-sīm-.<sup>9</sup> Read achātṭa-bhaṭṭa-pravēśō.<sup>10</sup> Read -kālam yāvan-.<sup>11</sup> Read -yasō-.

<sup>12</sup> The ē of mē, the ē of pravēśō in line 55 and the ē of chakravālē in line 44 look like i; also the ē of Mēñōya in line 73 f.

<sup>13</sup> Read Kāsyapa-.<sup>14</sup> Read sūnur=Vaidumbādityād-.<sup>14a</sup> Cancel the cisarga.

<sup>15</sup> In spite of śrī-Mānādityachottāya, (l. 60) which begins a verse in the ślōka metre, we should perhaps read śrīmān=āditya-Chottaḥ.

<sup>16</sup> Read sūnava.<sup>17</sup> Read -sudūrāya.<sup>18</sup> Read tānvrasāsa-.

<sup>19</sup> Read =atō=sya vidhēyī-bhūya samasta-pravanikaraiḥ. [It is not impossible that -bhūy-ājñā-fratapaṇkaraiḥ was meant; see above, Vol. IX. p. 173, text l. 10 f.—H. K. S.]

<sup>20</sup> Read -bhāvibhir=bhūpatibhir-.<sup>21</sup> Read -gaurarāt=paripālaniyam-itī.<sup>22</sup> Read -vishayasya śimānō.<sup>23</sup> Read nairityē.<sup>24</sup> Read Vamsa°.<sup>25</sup> Read -silā.

*Fifth Plate; Second Side.*

- 69 m[r]āpātharaḥ | uttarē Madhupapāliḥ || (1) isānyē<sup>1</sup> Tālañjara-  
 70 silā<sup>2</sup> || Svadattām paradattām=vā<sup>3</sup> harēt=kaśchid=vasundharām [I\*]  
     sa vi-  
 71 śhṭhāyām kṛimīr=bhūtvā pitṛibhūḥ saha pachyatē || Tāmpavā-  
     grāma-sāśa-<sup>4</sup>  
 72 nika-kāyastha-śrī-sandhivigrahi-Dhavalēna likhita[m\*]  
 73 śā[sa\*]nam=idam || Śakāvda(bda) 967 || iti kāraki-Mē-  
 74 ṇṭōjun=āpi likhita[m]

## TRANSLATION.

(Line 1.) Ōm ! Hail. The son of the *Mahārāja* Guṇamahārṇava, who by his prowess conquered the circle of the earth, as (*the god*) Viṣṇu by his strides, wishing to adorn the lineage of the glorious G[ā]ṅgas, the lords of the three Kāliṅgas, who were purified by gems (*in the shape*) of virtues praised over the whole earth, such as prudence, good breeding, generosity, charity, courtesy, truthfulness, purity, valour and firmness; who were of the Ātrēya gōtra; who washed off the stains of the impurities of the Kali age by the holy water of (*their*) taintless thoughts and deeds; the grandeur of whose universal sovereignty was resplendent by the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden chowrie, and the excellent bull crest which they had obtained by the favour of the blessed Gokarnasvāmin, who resides on the summit of the lofty Mahēndra mountain, the lord of what moves and what cannot move, the sole architect in the creation of all the worlds, whose crest jewel is the moon; who were adorned by lofty staff-like arms which were embraced by the goddess of victory won in the scuffles of many battles,—

(Verse 1.) The glorious Vajrahasta [I.], of exalted conduct, protected the entire (*earth*) for forty-four years, after he, the very valiant one, had, himself single-handed by the prowess of his arm, conquered the hosts of his foes and united the earth, which had formerly been divided and enjoyed in five parts by five kings.

(L. 19.) His son king Guṇḍama [I.] protected the earth for three years; his younger brother Kāmārṇavadēva [I.] for thirty-five years; his younger brother Vinayāditya for three years.

(V. 2.) Thereafter king Vajrahasta [II.] who was born of Kāmārṇava [I.], and who shone like a wishing tree on earth, with radiant lustre,

(V. 3.) the incomparable head of liberal men, who gave to mendicants a thousand elephants, whose temples were sucked by bees attracted by the smell of the rut flowing (from them), he who was praised by kings, the glorious king Aniyaṅkabhima, the ornament of the family of the G[ā]ṅgas, enjoyed the earth for thirty-five years.

(V. 4.) His eldest son, who was like the son of the king of gods, king Kāmārṇava [II.] protected the whole earth for half a year, prosperous and resplendent, after he had conquered the circle of (*his*) foes.

(V. 5.) After him his younger brother who was comparable to the mind-born (Cupid), a blameless treasure of virtues, the king named Guṇḍama [II.], protected this whole circle of the earth for three years, after he had vanquished the host of (*his*) enemies with (*his*) mighty splendour.

(V. 6.) Then his brother from a different mother, king Madhu-Kāmārṇava, [protected this earth for nineteen years].

<sup>1</sup> Read *aisānyē*.<sup>2</sup> Read *-dattām vā*.<sup>3</sup> Read *-silā*.<sup>4</sup> Read *-śāsanika*.

*iv b.*

52  
 54  
 56  
 58

7. a.

[illegible]

70  
 72  
 74





(V. 7-8.) Then the son, named the glorious Vajrahasta [III.], born from Kāmārṇava [II.], the foremost of all virtuous men, the eldest son of king Vajrahasta [II.], whose pure and shining fame was praised by the chiefs of poets, and from Vinayamahādēvi, who had sprung from the family of the Vaidumbas, as Śrī from the milk-ocean,

(V. 9.) he who was anointed to protect the whole earth when the aggregate of Śaka years reached the number of the sky (0), the seasons (6) and the treasures (9), while the sun was standing in Taurus, under the Rōhiṇī *nakṣatra*, in the auspicious *lagna* of Dhanus, in the bright fortnight, on a Sunday, combined with the third (*tithi*) ;

(V. 10.) whose subjects are always enjoying wealth without ailments, sins and misfortunes, while (*he*), whose prowess is praised, protects the earth on the right path in order to get the three objects of life accomplished simultaneously ;

(V. 11.) while the circle of the (eight) quarters is being filled with the fame, spotless as the light of the moon and procuring joy to the earth, of him (*who was*) the best of the G[ā]ṅga family, the mahouts of the quarters over and over again anoint (their) elephants on the surface of (their) frontal globes with masses of thick red-lead paste ;

(V. 12.) through love of which virtuous man Śrī and Sarasvatī, sitting in (*his*) bosom and lotus-like mouth (respectively), shine in concord,

(L. 49.) he, the king, the devout worshipper of Mahēśvara, the *Paramabhaṭṭāraka Mahārājādhirāja*, the lord of the three Kalingas, the glorious king Vajrahasta, being in good health, issues the (following) order from Dantipura, having called together the people headed by the feudatories, preceded by the high ministers, who live at the king's feet,—

(L. 52.) Be it known to you (that), for the increase of the religious merit and fame of (Our) mother and father and of Ourselves, the well known Gōrasatta district (*vishaya*) with (its) thirty-five villages outside (*bāhira*) Tāmpavā village, circumscribed by the four boundaries, including water and land, free from all molestation, not to be entered by district officers (*chātas*) and *bhaṭas*, has been granted by Us, with libations of water, by means of a charter, after having made (*it*) into a copper-plate grant, according to the maxim of the covering of a hole in the ground (*bhūmi-chhēdrapīḍhāna-nyāya*) to last as long as the moon, the sun, and the earth, on the ninth day of the month Mīna, on a Monday, to Irugana śrī-Mānāditya Chotta, of the Kāśyapa *gōtra*, the son of śrī-Mānāditya Chotta, the son of Chotta Vādayarājā, who came from Petta-kallu, born of Rūpadēvi, the sun of the Vaidumba family,<sup>1</sup> and to Vira-Bhūriśrava (Bhūriśravas), who keeps far off from the wives of others, whose mind is set on truthfulness. Therefore, being obedient to him, the proper *bhāgabdhōga* and other (*income*) should be brought to him, together with the *pravaṇikara* and the *kshētrakara*. Future kings [should preserve] this : : : gift, from reverence for the law of Manu, from time to time.

(L. 65.) The boundaries of the Gōrasatta district (*vishaya*) are (here) written : to the east Vistirṇasīlā ; to the south-east the Vināyaka-vaṭa (tree) near the hills ; to the south the border hill of Taṅku-Bhaṭṭārikā ; to the south-west the Andhārāvēṇī hill ; to the west Kañchaśīlā, on the bank of the Vamśadhārā ; to the north-west Amrāpāthara ; to the north Madhupapālī ; to the north-east Tālañjaraśīlā. [Here follows one of the customary verses].

(L. 72.) This charter was written by the illustrious *sandhivigrahin* Dhavala, the grant-writer (*śāsanika-kāyastha*) of Tāmpavā village. The Śaka year 967. Thus also written by the *kāraki* Mēṇṭōju.

<sup>1</sup> [It is difficult to reconcile the fact that Rūpadēvi, a lady, is called the 'Sun' of the Vaidumbas family. Perhaps Vaidumbāditya is to be taken as a proper name.—H. K. S.]

## No. 15.—TIRUVELLARAI INSCRIPTION OF DANTIVARMAN.

BY K. V. SUDRAHMANYA AITAR, B.A., OOTACAMUND.\*

The subjoined inscription<sup>1</sup> is engraved on some of the stones forming the margin of the well on the southern side of the **Puṇḍarikāksha-Perumāḷ** temple at **Tiruvellārai**. This village is at a distance of 12 miles to the north of Trichinopoly and has several interesting ancient monuments. Among them may be mentioned (1) the rock-cut Śiva temple of **Jambunātha**<sup>2</sup> called in its inscriptions the **Tiruvāṇaikkal-Perumāṇadigaḷ**, with an inscribed boulder in front;<sup>3</sup> (2) the Viṣṇu temple of **Puṇḍarikāksha-Perumāḷ** with another rock-cut cave<sup>4</sup> on the southern side of its first *prākāra*; and (3) the well on which the subjoined inscription is engraved.<sup>5</sup> Besides the above, there are the ruins of another Śiva temple in that part of the village where the Pallava well is situated. A big *linga* and a large sized Nandi are still to be seen in a field not far from the well.

The stones bearing the record under notice are not in proper order, but as none of them is missing, it has been possible to piece them together and make out the inscription completely. It is in an excellent state of preservation, having been engraved after the stones had been dressed for the purpose. The engraver seems to have taken great care as the record is almost free from any mistakes. The letters are cut deeply and the inscription is written in two sections of two lines each. The language of the record is **Tamiḷ prose and verse** with an admixture of Sanskrit words and phrases written in Grantha characters.

The following peculiarities of the alphabet deserve notice. The vertical line to the right of *va* in *sra* reaches the full height of the top letter *sa*. The secondary *i* is written from the right to the left and touches the consonant on the right side only. The secondary *ā* is denoted by a short vertical stroke added to the right of the letter so as to touch it by a small horizontal line at the top. The length of the vowel *ā* and the *ū* of the combined consonant *vū* are as distinctly marked as in the modern characters. *Va* presents an early type. The bottom portion of *du* is drawn out into a flourish as sometimes to completely cover the letter that precedes it. All the *ya*'s occurring in this inscription have a big loop at the beginning. The *ē* symbol

\* No. 541 of the Madras Epigraphical collection for 1905.


<sup>2</sup> The inscriptions on the outer walls of this temple which may be considered not so old as the cave itself, belong to the time of **Rājākṣarivarman**, **Parāntaka I.** and **Rājendra-Chōla I.** (Nos. 512 to 514 of 1905). The cave consists of a cell cut into the rock with two niches on either side. Of the two to the right, the first contains an image of Viṣṇu, while the second enshrines the god Gaṇeśa. In the two niches on the left side are put in stone images of a later date. The front part of the cave may be described as a verandah with four pillars cut out of the same rock.

<sup>3</sup> As many as 16 inscriptions have been copied from this boulder (Nos. 515 to 530 of 1905). They range in date from the time of a Pallava king whose inscription is partially built in by a modern platform raised in front of the shrine of the goddess, to those of the early Chōla sovereigns **Rājākṣarivarman**, **Parākṣarivarman**, **Parāntaka I.** and **Vikrama-Chōla**. The texts of 13 of these records have been printed by the late Pandit Natesa Sastri (*Ind. Ant.* Vol. XXXIV, pp. 265 ff.).

<sup>4</sup> Ten inscriptions of the Epigraphical collection for 1905 (Nos. 531 to 540) are from this cave, the kings represented being **Nandivarman**, **Rājākṣarivarman**, **Parākṣarivarman**, **Rājārāja I.**, and **Parākṣarivarman** 'who took the head of the Pāṇḍya.' One of the inscriptions (No. 534 of 1905) dated in the 8th year of a **Parākṣarivarman** is interesting as it refers to gifts made by the queen of **Uḍaiyār-Āṇaimēṇṇūjinār** (i.e. the king who died on an elephant's back) to the god Śrī-Kṛṣṇa and his consort Rukmiṇī of the big temple at **Tiruvellārai**. At present there is no shrine in the **Puṇḍarikāksha-Perumāḷ** temple dedicated to Śrī-Kṛṣṇa but there is an image of that god found on the outer *gōpura*, right of entrance. We cannot be certain if this is the image referred to.

<sup>5</sup> Nos. 541 and 542 of the Madras Epigraphical collection for 1905 are engraved on stones forming the margin of this well.

touches the consonant that follows it. One graphic peculiarity of the record is that the loops of *ṇ* and *ṇ* are fully developed and the consonant *rai* resembles to a great extent the letter *ṇa*. The *pulli* (or *virāma*) is invariably marked by a slightly curved line cut on the top of the letters. It is wrongly marked on *pe* in *peruṇṇiṇaṇu* (l. 2, section 1) and on *ṇ* in *vaimmiṇṇēy* (end of l. 2, section 2). The Sanskrit words and letters that occur in the inscription are: *svasti* and *śrī* at the beginning of the record, *Bhāradvāja-gātra*, *Dantivarman* and *Pallavatilata* in line 1; *ratshī* of *ratshippār* in line 2 and *śrī* at the commencement of the Tamil verse in section 2, line 1.

The object of the inscription is to record the construction of the well called *Mārppidugu-peruṇṇiṇaṇu* by one *Kambaṇ-Araiyaṇ*, the younger brother of a certain *Viṣaiyanallūḷāṇ* of *Ālambākkam*. The work was commenced in the 4th year of *Dantivarman*, who belonged to the *Pallavatilata* (<sup>c</sup>tilaka) family which is said to have sprung from the *Bhāradvāja-gātra*, and completed in his 5th year. The capacity of the well accounts for the time taken in its construction. There are four entrances leading into the well and they are so constructed as to give it the shape of the *svastika* symbol  <sup>1</sup>. The Tamil verse in section 2 is written in the *Āṣiriyaviruttam* metre, each line containing six feet (*śīr*). It declares that no object in this world is permanent, that life is sure to decay, and that, therefore, if one commands wealth, he must, after taking what is required for his maintenance, utilise the remainder in doing works of charity.

An inscription dated in the 8th year (=A.D. 1262-3) of the Hoysala king *Vīra-Rāmanāthadēva* found on the margin of the same well records that a merchant (*vīṇiṇu*) repaired it as it had suffered considerable damage from floods and other causes.<sup>2</sup> The same record refers to the well as having been built by a merchant. In the 13th century A.D. the builder of the well was believed to have been a private individual and not a chief, as the title *Araiyaṇ* appended to his name would lead one to believe.<sup>3</sup> It is also interesting to learn that repairs were executed to it in A.D. 1262. It was perhaps then that the inscribed stones got out of order.

The proper names that occur in this record are of special interest. *Ālambākkam* may be identified with the village of the same name situated at a distance of 12 miles from *Lāḷgudi* on the road to *Ariyalūr*. *Dantivarmamaṅgalam* and *Madhurāntaka-chaturvēdimāṅgalam* were its other names in ancient times, and it was situated in *Peygai-nāḍu* which was a subdivision of *Rājendraśiṅgavalanāḍu*.<sup>4</sup> *Tiruvellarai* is said to have been a village in *Vaḍavaḷi-nāḍu*, a district of *Rājāśraya-vaḷanāḍu*.<sup>5</sup> The members of the village assembly of *Tiruvellarai* are referred to in two records of the Chōla king *Rājārāja I.* found in the *Rājārājesvara*

<sup>1</sup> From each of the entrances, a flight of steps leads to the interior of the well. Midway between the entrance and the bottom of the well, on what may be described as the portal, is a piece of sculpture which was, in all probability, carved at the time when the well was constructed and hence synchronous with it. There are thus four groups of sculptures in all, on the four sides. The principal figures on the northern side are *Śiva* and *Pārvaṭi* seated on a pedestal with attendant deities, flanked on either side by a *nandi*. A number of female figures, probably the *saptamātris*, are found on the southern side. With an attendant deity on the right side, the god *Yōga-Narasimha* is figured on the eastern side in a sitting posture with legs folded and crossed and with something like a cloth passing round them. This group is flanked on the left by a lion while to the right is a *gaṇi*. I am not able to identify the images on the western side. Here are the figures of a warrior armed with a sword, a horse and a few other images.

<sup>2</sup> No. 542 of the Epigraphical collection for 1905 and *Annual Report on Epigraphy* for 1905-06, p. 63, paragraph 4.

<sup>3</sup> In spite of this belief it is not impossible that the builder *Kambaṇ-Araiyaṇ* was a chief who belonged to the *Muttaraiyan* family.

<sup>4</sup> *Annual Report on Epigraphy* for 1909-10, Part II., paragraphs 14 and 25.

<sup>5</sup> *South-Ind. Insers.* Vol. II. Part III. p. 338.

temple at Tanjore and were required to supply two *brahmachārins* as temple-servants and two other persons as watchmen to that temple.<sup>1</sup>

The well Mārppidugu-peruṅgiṇaṟu should have been named either after the reigning king or a local chief under him. That it was not called after the builder is evident from the fact that he bore a different name. Nor do we know that Dantivarman had the surname Mārppidugu. It may be pointed out here that there was in ancient times a family of kings called Muttaraiyaṇ ruling over a portion of the Tanjore and Trichinopoly districts and a part at least of the Pudukkōṭṭai State.<sup>2</sup> Some of the members of this family had for their surnames Perumbidugu, Viḍēlviḍugu, etc. Śēndalai, one of the places where their inscriptions have been found, is not far off from Ālambākkam whence the builder of the Tiruvellaṟai well hails. It may further be noticed that at Ālambākkam, there was, according to its inscriptions a big tank called Mārppidug-ēri. It is just possible that both the Mārppidug-ēri of Ālambākkam and the Mārppidugu-peruṅgiṇaṟu of Tiruvellaṟai came into existence at the same time and were named after the same person who, to judge from the similarity of the name, might have been a member of the Muttaraiyaṇ family and a feudatory of the Pallava king Dantivarman of our record.

From the Tamil work *Nīlīyiruprabanṭham*, it appears that the Viṣṇu temple at Tiruvellaṟai was in existence from an early period,<sup>3</sup> as the Vaiṣṇava saints Periyālvār and Tirumaṅgai-Ālvār composed hymns in its praise. The latter saint mentions the village not less than four times in his compositions and there is not much doubt that one of these references, viz. *Vellaraigul-kallaraimēl* has to be taken to denote the rock-cut cave in the Paṇḍarikāksha-Perumāḷ temple. From the fact that Tirumaṅgai-Ālvār mentions in his hymn on Paramēśvara-viṇṇagar some of the battles where the Pallava king Nandivarman Pallavamalla gained victories over the Pāṇḍya sovereign and refers to another Pallava king Vayiramēgaṇ, it has been surmised that the Ālvār was a contemporary of the latter and lived in the period immediately following the reign of the former whose achievements were fresh in the saint's mind.<sup>4</sup> Tirumaṅgai-Ālvār<sup>5</sup> has thus been assigned to the 3rd quarter of the 8th century A.D. Accordingly, the cave in the Paṇḍarikāksha-Perumāḷ temple probably came into existence before that time. One of the earliest inscriptions in the cave belongs to the time of a Pallava tilaka king Nandivarman. This record mentions a certain Viśaiyanallūḷaṇ, who is perhaps the same as that Viśaiyanallūḷaṇ whose younger brother was Kantaṇ-Araiyaṇ, the builder of the well at Tiruvellaṟai. If this be the case, it may be concluded that Nandivarman was perhaps the predecessor of Dantivarman. At any rate he could not be far removed in point of time from the other.

<sup>1</sup> *Ibid* pp. 320 and 333.

<sup>2</sup> Inscriptions of this family have been found at Śēndalai and Tiruchchatturai in the Tanjore District where there was a village called Viḍēlviḍugu-chaturvēdimangalam. Tirumaiyam and Malaikkōyil in the Pudukkōṭṭai State also contain their records. The cave at Nārttāmalai was excavated by the son of Viḍēlviḍugu-Muttaraiyaṇ. A weight called *Viḍēlviḍugu-kal* was in use at Uyyakkōṇḍān-Tirumalai near Trichinopoly.

<sup>3</sup> From some of these stanzas, it appears that the god in the Viṣṇu temple was in a standing posture in ancient times also.

<sup>4</sup> *Minnaiy-iru-ṭudarai Vellaraigul-kallaraimēl* occurs in the *Periyatirumoli* of Tirumaṅgai-Ālvār.

<sup>5</sup> Above, Vol. VIII, pp. 293-4.

<sup>6</sup> One other king referred to by this saint is the ancient Chōḷa Kō-Chcheṅgaṇṇān who is mentioned both in the large Leyden and the Tiruālangādu plates. Tamil literature speaks of this sovereign as having fought with the Chēra Kanaikkil-Irumborai whom he eventually took prisoner and confined in a place called Kuḍavāyil-ṣōṭṭam (*Puram* 74). The poet Poṇṇaṟvār celebrates the valour of this king in his *Kaḷavali-nārpādu*. *Puram* 48 and 49 contain stanzas composed by the same author in honour of another Chēra king Kō-Kkōdai-mārbaṇ who, if not identical with Kanaikkil-Irumborai, must have been a near relation of his and a contemporary of the Chōḷa Kō-Chcheṅgaṇṇān. It is worthy of note that the *Periyaṇṇāṟvāṇam* refers to the extensive building operations of this ancient Chōḷa king. The Śaiva saint Tiruāṇṇāśambandar alludes to the construction of the temple at Tiruvaigaṇmāḍakkōyil and other places by the same king.

First Section.

புதுவட்டி அருங்குடி கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

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கல்வெட்டு கல்வெட்டு கல்வெட்டு

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

Second Section

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு

கல்வெட்டு கல்வெட்டு கல்வெட்டு  
கல்வெட்டு கல்வெட்டு கல்வெட்டு





King Dantivarman of the subjoined record is stated to have been born in the Pallavatilaka family which had sprung from the Bhāradvāja-gotra. In editing the Triplicane inscription of Dantivarman-Mahārāja, Mr. Venkayya remarked that he was perhaps the immediate successor of Nandivarman Pallavamalla and added in a note that his successors probably spoke of themselves as belonging to the "family of the Pallavatilaka." And *Pallavatilaka* is a shortened form of *Pallavakulatilaka* which was actually borne as a title by Dantivarman-Mahārāja of the Triplicane inscription.<sup>1</sup> Nandivarman Pallavamalla was a usurper as we know from the Kāśa-kuṭi plates. Subsequent kings (there are at least two known so far) claiming descent in the Pallava line, trace their ancestry apparently to Dantivarman of the Triplicane inscription as evidenced by the epithet *Pallavatilaka-kn<sup>2</sup>-bhava* prefixed to their names. The application of this epithet to the king of the present record necessitates our distinguishing him from Dantivarman-Mahārāja, "the ornament of the Pallava race." That such a distinction has to be made is also evident from the fact that this is not the only inscription which introduces this family. Not less than five records have, so far, been found where members belonging to the Pallavatilaka family are mentioned,<sup>3</sup> and it is therefore difficult to suppose that all the writers did not intend any difference between the terms *Pallavakula* and *Pallavatilakakula*.

From the Tiruvāṅgādu grant of Rājendra-Chōla I. we know that Āditya I, father of Parāntaka I. (A.D. 907—947) fought with the Ganga-Pallava Aparājita. This king may be supposed to be the son of Nripatuṅgavikramavarman and his successor. In two records of the 18th and 22nd years of Nripatuṅga, Adigaḷ-Kambaṅ-Māraṁbāvai, queen of Nandivarman of the Pallavatilaka family makes grants and there is a much damaged inscription in the Airāvātēśvara temple at Niyamam apparently dated during the reign of a Chōla king also registering a grant made by the same queen.<sup>4</sup> From these facts it may be concluded that, of the two kings of the Pallavatilaka family hitherto known, Nandivarman was either a contemporary of the Ganga-Pallava Nripatuṅgavikramavarman or lived prior to his time by a few years. As Dantivarman of the subjoined inscription has been shown to be closer in point of time to this Nandivarman, he may be assigned roughly to the beginning of the 9th century A.D.

### TEXT.

#### First Section.

- 1 Svasti śrī [||\*] Bhāradvāja-gōtrattiṇ valittōṇṇiya Pallava-tīlata<sup>1</sup>-kulōrbhavaṇ  
Dantivarmmarku yāṇḍu naṅgāvad=eḍuttukkoṇḍu [aiṇ]dāvadu muṇṇuvittāṇ  
Ālamb[ā]kka-Viśaiyanallūḷāṇ
- 2 tambi Kambaṅ Araiyaṅ Tiruvellarai=Tteppur=pperun-gaṇḍa [\*] Idan piyar  
Mārppiḍugu=[pe]ruṅgiṇar=eṇḇadu |— Idu ratshippar<sup>2</sup> ivv-ār-Mūvāiratt.<sup>3</sup>  
eḷunūṇṇavarum |—

#### Second Section.

- 1 Śrī [||\*] Kaṇḍār kāṇāv=ulagattir=kādalseydu mikkāḍey<sup>4</sup> paṇḍey<sup>5</sup> Paraman  
paḍaitta nāl pārttu niṇṇu naiyyāḍey<sup>6</sup>
- 2 taṇḍār<sup>7</sup> mūppu vand-unṇai-ttalarā=chcheyḍu nllāmaṇṇu=unṇai<sup>8</sup> idu mikkāḍu  
ulagamm=aiya [v]aimminēy<sup>9</sup>

<sup>1</sup> Above, Vol. VIII, p. 292.

<sup>2</sup> Nos. 16 of 1899, 300 and 303 of 1901 and 537 and 541 of 1905 of the Madras Epigraphical collection.

<sup>3</sup> *Annual Report on Epigraphy for 1905-06*, p. 66, paragraph 10. <sup>4</sup> *Ibid.* for 1898-9, p. 7, paragraph 18.

<sup>5</sup> *Tilata* is a *tadbhava* of the Sanskrit *tilaka*.

<sup>6</sup> Read *rakṣā*.

<sup>7</sup> Read *Mūvāyir*.

<sup>8</sup> In these four instances the final *y* seems to have been inserted to represent the full sound produced in pronouncing the words.

<sup>9</sup> *Taṇḍu* is a variant of the Sanskrit *danda*.

<sup>10</sup> The doubling of the consonant *l* is a mistake. The first of them has to be deleted.



## TRANSLATION.

*First Section.*

Hail ' Prosperity ! In the fourth year (of the reign) of Dantivarman who was born in the Pallavatilaka family which had sprung from the Bhāradvāja-gotra, Kamban Araiyan, the younger brother of Viśaiyanallūṇ of Ālambākkam, commenced (to build) the big well at Tenṇūr<sup>1</sup> in Tiruveḷḷarai and completed (it) in the fifth (year of the same reign). Mārppidiḡu-peruṅṅinaru is the name of this (well). The three-thousand and seven hundred<sup>2</sup> of this village shall protect this (charity).

*Second Section.*

Prosperity ! Without being (passionately) attached to this world where men seen (today) are not seen (tomorrow) ; without giving (yourself) up to despair looking for the (final) day appointed by the Creator ; and before your (limbs) become weak at the appearance of old age with its (appendage of a) stick ; if you have (wealth) maintain (yourself) and devote (what remains to charity) so that (all) the world may know (it).

## No. 16.—NEW SPECIAL TABLES FOR THE COMPUTATION OF HINDU DATES.

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The new Special Tables which I publish now are intended to supplement the General Tables in the same way as the old Special Tables do, which were published in Vol. I. above, p. 450 ff., i.e. they are intended to test, according to one of the principal *siddhāntas* named at the head of the several Tables, the approximate result calculated previously by the General Tables. To these new Tables the remark in § 4, p. 403 *l. c.* applies also. "The General Table is to be used first ; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week day comes out in error by one day only, need the Special Tables for the several *siddhāntas* be tried to see if one of them will furnish the desired result."

The plan on which the new Tables have been constructed is the same as in the General Tables, as far as their object, the highest possible degree of accuracy, will allow. Therefore the new Tables (1) refer throughout to mean sunrise at Laṅkā, not, as the old Special Tables do, to the beginning of the Solar year ; (2) they furnish the quantities on which the *tithi* depends, in decimals of the circle and not in degrees, minutes and seconds as is the case in the old Tables. These innovations render the working of the new Tables very easy and almost mechanical.

The Special Tables differ from the General Tables in two points ; (1) They contain three columns headed *a*, *b*, *c* instead of the two in the General Tables headed '*Tithi*' and '*☾*'s anomaly. *a* denotes mean distance of Sun and Moon, expressed in five decimals of the circle. By Tables XVIII, XIV, XV *a* can be converted into *tithis*, *ghaṭikās*, and *palas* ; *b* denotes the mean anomaly of the moon in four decimals of the circle ; and *c* the mean anomaly of the Sun, also in

<sup>1</sup> The southern part of Tiruveḷḷarai was probably called Tenṇūr in ancient times.

<sup>2</sup> The signatory in one of the inscriptions of Rājārāja I (A.D. 985-1013) found at Māmallapuram in the Chingleput District is a certain Tiruvaḡigal Maṇikaṇṭhan, a native of Tiruveḷḷarai. He calls himself as one of the 3,700 of that village (*South-Ind. Inscrip.* Vol. I., p. 65). This seems to indicate that at an early period there was a body of 3,700 persons at Tiruveḷḷarai to whom later members traced their descent. Reference to another such body of men is found in the expression *Tillai-mūvāḡiravar*.

four decimals. (2) To the sum of  $a$  (mean distance of Sun and Moon) *two* corrections (equations) must be applied, while in the General Tables only one equation is needed. The arguments of these equations are the sums of  $b$  and  $c$ , respectively, and they are to be looked out in the tables of equations under the several *sulbhāntas*. In order to calculate the value of the equation for an argument not entered in the table, but lying between two table values, a column headed  $\Delta 10$  has been inserted in the middle of these tables, which gives the increase or decrease of the equation for a difference of ten in the argument.

I now proceed to illustrate the working of the new Tables by a few examples.

*First example.*—Let it be proposed to verify the date: Kali-Yuga 4198, Chaitra *su. di. 2 ravan*, according to the Sūrya-Siddhānta. We first calculate the date according to the General Tables, and write down the calculation in the proper form (see above, Vol. I. p. 419)

4100 K.Y.	(1)	5.58	111	Ind. ●	=20.43
98 years	(4)	399	59	Ind. su. di. 2	=22.43

4198 K.Y.	(5)	9.57	170		
15th sol. Chaitra	(4)	22.52	593		

(2)	2.09	763			
eq. 763	=0				

2.09

Result: On the Monday (2) in question, the third *tithi* was running; it commenced on the preceding day (Sunday), about  $5\frac{1}{2}$  *ghatikās* before mean sunrise. Now in order to calculate the result according to the Sūrya-Siddhānta, proceed as follows. Look out K. Y. 4100 in table I, 98 years in table II, and 15th Chaitra in table XIII (which is the same for all Siddhāntas) and sum up the quantities in the several columns (rejecting integers) thus—

	$w$	$a$	$b$	$c$
41st century	(1)	18563	6157	7861
98 years	(4)	13299	571	9960
15th sol. Chaitra	(4)	75053	5932	9594

K. Y. 4198, 15 Chaitra	(2)	6915	2660	7353
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Now find the equation for  $b$  2660 from table III, *viz.* 5, and the equation for  $c$  7353 from table IV, *viz.* 3; then add these equations to  $a$ , *viz.*  $6915 + 5 + 3 = 6923$ . Table XVIII gives  $6667 = su. di. 2$ ; the difference from  $a$  just found,  $6923 - 6667 = 256$ ; this is according to tables XIV and XV equal to 4 *ghatikās* ( $a = 226$ ) and 32 *palas* ( $a = 30$ ). Therefore, according to the Sūrya-Siddhānta, the 2nd *tithi* ended 4 *ghatikās* 32 *palas* before mean sunrise. The result is very nearly right, and we may in most cases rest satisfied with it. If, however, a degree of accuracy be required we subtract the increase of  $a$  *h* *h* for 4 *ghatikās* 2 *palas* from tables XIV and XV to the result found before; *viz.* from 6915 22—

4 <i>ghatikās</i>	226	24	2	6915	2660	7353
32 <i>palas</i>	30	3	—	—256	27	2
	256	27	2	6659	2633	7351

Equation for  $b=2633$  is 4; equation  $c$  for 7351 is 3; the sum of both equations=7 added to 6659 makes 6666, which falls short of 6667 by 1. Therefore the end of the *tithi* occurred one *pala* after the moment calculated or 4 *ghaṭikās* 31 *palas* before mean sunrise at Lankā.

*Second example.*—Computing the date K. Y. 4276 Bhādrapada *su. di* 13 *ravau*, our calculation by the General Tables stands thus (*l. c. p.* 411) :—

4200 K. Y.	(1)	2·19	699	Ind. ● =26·54
76 years	(5)	1·27	454	Ind. <i>su. di.</i> 13= 9·54
<hr/>				
	(6)	3·46	153	
3rd Āśvina	(2)	8·83	661	
<hr/>				
	(1)	12·29	814	
eq. 814	=	0·03		
<hr/>				
	(1)	12·32	=Sunday, <i>su. di.</i> 13.	

Let it now be required to calculate the end of the 13th *tithi* according to the Arya-Siddhānta. By the General Tables we find that this moment occurred about 40 *ghaṭikās* (=0·68 *tithi*, table IV) after mean sunrise at Lankā. The Tables for Ārya-Siddhānta furnish the following data :—

4200 K. Y.	(1)	7236	1988	7848
76 years	(5)	4208	4555	9
3 Āśvina	(2)	28266	6615	4271
<hr/>				
	(1)	39710	3158	2128
40 <i>ghaṭikās</i>		2257	242	18
<hr/>				
		41967	3400	2146

equation  $b$  for 3400 is 215, equation  $c$  for 2146 is 1178; their sum 1393 added to  $a$  41967=43360. The difference from 43333, the value of 13th *tithi*, is  $a$  27=25 *palas*, by which the end of the *tithi* occurred before the moment calculated. The exact time is therefore 39 *ghaṭikās* 35 *palas* after mean sunrise at Lankā.

*Possible error.*—As in the tables fractions are neglected or counted as 1, according as they are less or larger than  $\frac{1}{2}$ , the absolute error in every quantity may amount to  $\pm 0\cdot5$ . Usually the plus and the minus of the different figures will compensate for each other, but in extreme cases the neglected fractions may sum up to  $\pm 2\cdot5$  or  $\pm 3\cdot5$ , according as 5 or 7  $a$ 's are summed up. This error, in time, would be 2, 7 and 3, 7 *palas*, or 1 minute 5 seconds and 1 m. 29 s., respectively.

## SŪRYA-SIDDHĀNTA.

TABLE I.—For centuries (of the Kali-Yuga).

cent.	$w$ %	$a$	$b$	$c$	sol. corr.	
					gh. p.	
30	2	46261	2028	7854	+ 1 10	For Sūrya-Siddhānta with <i>bṛja</i> the last two figures of $b$ must be augmented by: 42 in 4500 K. Y. " 43 „ 4600 „ " 43 „ 4700 „ " 44 „ 4800 „ " 45 „ 4900 „ " 46 „ 5000 „
31	2	34960	7891	7857	— 6 18	
32	2	23659	3754	7861	—13 46	
33	2	12348	9616	7864	—21 13	
34	2	1057	5479	7868	—28 41	
						For mean Distance $\odot$ — $\odot$ add 2006 to $a$ .
35	1	86370	979	7843	+23 52	
36	1	75068	6842	7847	+16 24	For mean Longitude of the Sun add to $c$ : 2145 between 3000 and 3300 2146 „ 3400 „ 4400 2147 „ 4500 „ 5000
37	1	63767	2705	7850	+ 8 56	
38	1	52466	8568	7853	+ 1 29	
39	1	41165	4431	7857	— 5 59	
						For true Longitude of the Sun add 2206 to $c$ , and subtract tenth part of equation $c$ .
40	1	29864	294	7860	—13 27	
41	1	18563	6157	7863	—20 54	
42	1	7262	2020	7867	—28 22	
43	0	92574	7520	7842	+24 10	
44	0	81273	3383	7846	+16 43	
45	0	69972	9246	7849	+ 9 15	
46	0	58671	5109	7853	+ 1 47	
47	0	47370	972	7856	— 5 40	
48	0	36069	6835	7859	—13 8	
49	0	24768	2698	7863	—20 36	
50	6	10080	8198	7838	+31 57	

TABLE II.—*Sūrya-Siddhānta*: Years of the century.

year	w	a	b	c	corr.		year	w	a	b	c	corr.	
0	0	0	0	0	gh.	p.	50	0	44349	7931	2	gh.	p.
1	1	36006	2464	9993	+15	32	51	1	80356	395	9995	+11	47
2	2	72013	4928	9986	+31	3	52	2	16362	2860	9987	+27	12
3	4	11406	7756	6	-13	25	53	4	55755	5687	8	-17	10
4	5	47412	220	9999	+2	6	54	5	91762	8151	1	-1	38
5	6	83419	2684	9992	+17	38	55	6	27768	616	9994	+13	54
6	0	19426	5148	9985	+33	9	56	0	63775	3080	9987	+29	25
7	2	58818	7976	5	-11	19	57	2	3168	5907	7	-15	3
8	3	94825	440	9998	+4	12	58	3	39174	8371	0	-0	28
9	4	30831	2904	9991	+19	44	59	4	75181	836	9993	+16	0
10	5	66838	5368	9984	+35	15	60	5	11187	3300	9986	+31	31
11	0	6231	8196	4	-9	13	61	0	50580	6127	6	-12	57
12	1	42237	660	9997	+6	18	62	1	86587	8591	9999	+2	34
13	2	78244	3124	9990	+21	50	63	2	22593	1056	9992	+18	6
14	4	17637	5951	10	-22	39	64	3	58600	3520	9985	+33	37
15	5	53643	8416	3	-7	7	65	5	97993	6347	5	-10	51
16	6	89650	880	9996	+8	24	66	6	33999	8811	9998	+4	41
17	0	25657	3344	9989	+23	56	67	0	70006	1276	9991	+20	12
18	2	65049	6171	9	-20	32	68	1	6012	3740	9984	+35	44
19	3	1056	8636	2	-5	1	69	3	45405	6567	4	-8	45
20	4	37062	1100	9995	+10	30	70	4	81412	9031	9997	+6	47
21	5	73069	3564	9988	+26	2	71	5	17418	1496	9990	+22	18
22	0	12462	6391	8	-16	26	72	0	56811	4323	10	-22	10
23	1	48468	8856	1	-2	55	73	1	92818	6787	3	-6	39
24	2	84475	1320	9994	+12	37	74	2	28824	9251	9996	+8	53
25	3	20482	3784	9987	+28	8	75	3	64831	1716	9989	+24	24
26	5	59874	6611	7	-16	20	76	5	4224	4543	9	-20	4
27	6	95881	9076	0	-0	49	77	6	40230	7007	2	-4	33
28	0	31887	1540	9993	+14	43	78	0	76237	9471	9995	+10	59
29	1	67894	4004	9986	+30	14	79	1	12243	1936	9988	+26	30
30	3	7287	6831	6	-14	14	80	3	51636	4763	8	-17	58
31	4	43293	9296	9999	+1	17	81	4	87643	7227	1	-2	27
32	5	79300	1760	9992	+16	49	82	5	23649	9691	9994	+13	5
33	6	15307	4224	9985	+32	20	83	6	59656	2156	9987	+28	36
34	1	54699	7051	6	-12	8	84	1	99049	4983	7	-15	52
35	2	90706	9516	9998	+3	13	85	2	35055	7447	0	-0	21
36	3	26712	1980	9991	+18	55	86	3	71062	9911	9993	+15	11
37	4	62719	4444	9984	+34	26	87	4	7068	2376	9986	+30	42
38	6	2112	7271	5	-10	2	88	6	46461	5203	6	-13	46
39	0	38118	9736	9997	+5	29	89	0	82468	7667	9999	+1	45
40	1	74125	2200	9990	+21	1	90	1	18474	131	9992	+17	17
41	2	10132	4664	9983	+36	32	91	2	54481	2596	9985	+32	49
42	4	49524	7491	4	-7	56	92	4	93874	5423	5	-11	40
43	5	85531	9956	9996	+7	35	93	5	29880	7887	9998	+3	52
44	6	21537	2420	9989	+23	7	94	6	65887	351	9991	+19	23
45	1	60930	5247	10	-21	22	95	0	1893	2816	9984	+34	55
46	2	96937	7711	3	-5	50	96	2	41286	5643	4	-9	34
47	3	32943	176	9995	+9	41	97	3	77293	8107	9997	+5	56
48	4	68950	2640	9988	+25	13	98	4	13299	571	9990	+21	29
49	6	8343	5467	9	-19	16	99	5	49306	3036	9983	+37	1

TABLE IV.—*Sārya-Siddhānta*.

Equation c.

argument : c		equation.	$\Delta$ 10.	equation.	argument : c	
0	5000	604	3.84	604	0	5000
104	4896	644	3.84	564	9896	5104
208	4792	684	3.84	524	9792	5208
313	4687	724	3.74	484	9687	5313
417	4583	763	3.65	445	9583	5417
521	4479	801	3.65	407	9479	5521
625	4375	839	3.45	369	9375	5625
729	4271	875	3.36	333	9271	5729
833	4167	910	3.17	298	9167	5833
938	4062	943	3.07	265	9062	5938
1042	3958	975	2.88	233	8958	6042
1146	3854	1006	2.69	202	8854	6146
1250	3750	1034	2.60	174	8750	6250
1354	3646	1061	2.40	147	8646	6354
1458	3542	1086	2.11	122	8542	6458
1562	3438	1108	2.01	100	8438	6562
1667	3333	1129	1.79	79	8333	6667
1771	3229	1147	1.54	61	8229	6771
1875	3125	1163	1.34	45	8125	6875
1979	3021	1174	1.02	31	8021	6979
2083	2917	1188	0.86	20	7917	7083
2187	2813	1197	0.58	11	7813	7187
2292	2708	1203	0.29	5	7708	7292
2396	2604	1206	0.20	2	7604	7396
2500	2500	1208		0	7500	7500

TABLE III.—*Sārya-Siddhānta*.

Equation b.

argument : b		equation.	$\Delta$ 10.	equation.	argument : b	
0	5000	1402	8.92	1402	0	5000
104	4896	1307	8.83	1495	9896	5104
208	4792	1215	8.74	1587	9792	5208
313	4687	1124	8.64	1678	9687	5313
417	4583	1035	8.54	1767	9583	5417
521	4479	947	8.35	1855	9479	5521
625	4375	861	8.06	1941	9375	5625
729	4271	777	7.78	2025	9271	5729
833	4167	696	7.40	2106	9167	5833
938	4062	619	7.20	2183	9062	5938
1042	3958	546	6.81	2258	8958	6042
1146	3854	473	6.53	2329	8854	6146
1250	3750	407	6.04	2393	8750	6250
1354	3646	344	5.57	2458	8646	6354
1458	3542	286	5.09	2516	8542	6458
1562	3438	233	4.60	2569	8438	6562
1667	3333	185	4.13	2617	8333	6667
1771	3229	142	3.64	2660	8229	6771
1875	3125	104	3.07	2698	8125	6875
1979	3021	72	2.60	2730	8021	6979
2083	2917	45	1.81	2757	7917	7083
2187	2813	25	1.44	2777	7813	7188
2292	2708	10	0.77	2792	7708	7292
2396	2604	2	0.38	2800	7604	7396
2500	2500	0		2804	7500	7500

## ĀRYA-SIDDHĀNTA.

TABLE V.—Centuries of Kali-Yuga.

A.—Original Ārya-Siddhānta.

cent.	<i>w</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.	
					gh.	p.
36	1	76166	6718	7826	+15	0
37	1	63891	2589	7830	+ 7	5
38	1	52615	8442	7834	— 0	50
39	1	41340	4304	7837	— 8	45
40	1	30064	166	7841	—16	40
41	1	19789	6028	7845	—24	35
42	1	7511	1890	7848	—32	30

B.—The same with Lalla's corrections.

cent.	<i>w</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.	
					gh.	p.
36	1	76166	6718	7826	+15	0
37	1	63844	2596	7830	+ 7	5
38	1	52523	8475	7834	— 0	50
39	1	41201	4353	7837	— 8	45
40	1	29880	232	7841	—16	40
41	1	18558	6110	7844	—24	35
42	1	7236	1988	7848	—32	30
43	0	92528	7504	7824	+19	35
44	0	81296	3383	7828	+11	40
		70881	3291	7832	+ 3	45
	5	58353	5140	7835	— 4	10
47	0	47241	1013	7840	—12	50
48	0	35919	6896	7843	—20	0
49	0	24597	2775	7847	—27	55
50	6	9890	8291	7823	+24	10

For mean Distance (—☉ add 1987 to *a*.For mean Longitude of the Sun add 2167 to *c*.For true Longitude of the Sun add 2227 to *c* and subtract tenth part of equation *c*.

TABLE VI.—*Ārya-Siddhānta*: Years 1900-1949.

year	<i>n</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.	year	<i>n</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.
					gh. p.						
0	0	0	0	0	0	50	0	41339	7	1	-3
1	1	36006	2464	9993	+15 31	51	1	80345	494	9995	+11 34
2	2	72013	4928	9986	+31 2	52	2	16312	2868	9988	+27 5
3	4	11405	7756	61	-13 26	53	4	55744	5695	8	-17 24
4	5	47412	220	9999	+2 5	54	5	91751	8160	1	-1 53
5	6	83418	2685	9992	+17 36	55	6	27757	624	9994	+13 39
6	0	19424	5149	9985	+33 7	56	0	63763	3589	9987	+29 1
7	2	58817	7977	5	-11 21	57	2	3156	5496	7	-1 1
8	3	94823	441	9998	+4 10	58	3	39162	8389	9	+3 42
9	4	30830	2906	9991	+19 41	59	4	75169	845	9993	+15 44
10	5	66836	5370	9984	+35 12	60	5	11175	3369	9986	+31 15
11	0	6223	8197	4	-9 16	61	0	50568	6136	6	-13 14
12	1	42235	662	9997	+6 15	62	1	86571	8661	9999	-2 17
13	2	78241	3126	9990	+21 46	63	2	22580	1665	9992	+17 49
14	4	17634	5953	10	-22 43	64	3	58587	3530	9985	+30 20
15	5	53640	8418	3	-7 11	65	5	9747	977	9	-11 9
16	6	89646	882	9996	+8 20	66	6	17404	1507	9990	+21 59
17	0	25653	3347	9989	+23 51	67	0	56796	4331	10	-22 30
18	2	65915	6174	9	-29 37	68	2	92803	6793	2	-1 54
19	3	1052	8639	2	-5 6	69	3	288	28	3	-1 54
20	4	37058	1103	9995	+10 25	70	4	81397	9042	9997	+6 27
21	5	73064	3567	9988	+25 56	71	5	17404	1507	9990	+21 59
22	0	12457	6395	8	-18 33	72	0	56796	4331	10	-22 30
23	1	48464	8859	1	-3 1	73	1	92803	6793	2	-1 54
24	2	84470	1324	9994	+12 30	74	2	288	28	3	-1 54
25	3	20476	3788	9987	+28 1	75	3	68	68	7	-1 54
26	5	59869	6615	7	-16 28	76	5	17404	1507	9990	+21 59
27	6	95875	9080	0	-9 56	77	6	288	28	3	-1 54
28	0	31882	1544	9993	+14 35	78	0	70227	394	9995	+13 39
29	1	67888	4009	9986	+30 6	79	1	12227	394	9995	+13 39
30	3	7281	6836	7	-14 23	80	3	5162	1577	9992	+17 49
31	4	43287	9301	9999	+1 9	81	4	86571	8661	9999	-2 17
32	5	79293	1765	9992	+16 40	82	5	288	28	3	-1 54
33	6	15300	4229	9985	+32 11	83	6	288	28	3	-1 54
34	1	54692	7057	6	-12 18	84	1	92803	6793	2	-1 54
35	2	90699	9521	9999	+3 13	85	2	288	28	3	-1 54
36	3	26705	1986	9991	+18 45	86	3	70227	394	9995	+13 39
37	4	62711	4450	9984	+34 16	87	4	70227	394	9995	+13 39
38	6	2104	7277	5	-10 13	88	6	16443	5217	9	+3 42
39	0	38110	9742	9998	+5 19	89	0	8245	7022	9993	+15 44
40	1	74117	2206	9990	+20 50	90	1	92803	6793	2	-1 54
41	2	10123	4671	9983	+36 21	91	2	288	28	3	-1 54
42	4	49516	7498	4	-8 8	92	4	86571	8661	9999	-2 17
43	5	85522	9962	9997	-7 94	93	5	288	28	3	-1 54
44	6	21528	2427	9990	-22 53	94	6	288	28	3	-1 54
45	1	60921	5254	10	-21 17	95	1	92803	6793	2	-1 54
46	2	96927	7719	3	-1 5	96	2	288	28	3	-1 54
47	3	32934	133	9996	+3 25	97	3	70227	394	9995	+13 39
48	4	68940	2647	9989	+25 6	98	4	70227	394	9995	+13 39
49	6	8333	5475	9	-19 29	99	6	288	28	3	-1 54



TABLE VIII.—*Ārya-Siddhānta* :

Equation c.

argument : c.		equation	$\Delta$ 10	equation	argument : c	
0	5000	597	3.74	597	0	5000
104	4896	636	3.74	558	9896	5104
208	4792	675	3.64	519	9792	5208
313	4687	713	3.64	481	9687	5313
417	4583	752	3.55	442	9583	5417
521	4479	789	3.46	405	9479	5521
625	4375	825	3.46	369	9375	5625
729	4271	861	3.26	333	9271	5729
833	4167	895	3.26	299	9167	5833
938	4062	929	2.98	265	9062	5938
1042	3958	960	2.88	234	8958	6042
1146	3854	990	2.78	204	8854	6146
1250	3750	1019	2.59	175	8750	6250
1354	3646	1046	2.40	148	8646	6354
1458	3542	1071	2.11	123	8542	6458
1562	3438	1093	2.02	101	8438	6562
1667	3333	1114	1.73	80	8333	6667
1771	3229	1132	1.63	62	8229	6771
1875	3125	1149	1.25	45	8125	6875
1979	3021	1162	0.96	32	8021	6979
2083	2917	1174	0.77	20	7917	7083
2187	2813	1182	0.66	12	7813	7187
2292	2708	1189	0.38	5	7708	7292
2396	2604	1193	0.10	1	7604	7396
2500	2500	1194		0	7500	7500

TABLE VII.—*Ārya-Siddhānta* :

Equation b.

argument : b.		equation	$\Delta$ 10	equation	argument : b	
0	5000	1390	8.74	1390	0	5000
104	4896	1299	8.74	1481	9896	5104
208	4792	1208	8.64	1572	9792	5208
313	4687	1118	8.54	1662	9687	5313
417	4583	1029	8.35	1751	9583	5417
521	4479	942	8.16	1838	9479	5521
625	4375	857	7.97	1923	9375	5625
729	4271	774	7.68	2006	9271	5729
833	4167	694	7.59	2086	9167	5833
938	4062	626	7.10	2164	9062	5938
1042	3958	542	6.72	2238	8958	6042
1146	3854	472	6.43	2308	8854	6146
1250	3750	405	5.95	2375	8750	6250
1354	3646	343	5.57	2437	8646	6354
1458	3542	285	5.09	2495	8542	6458
1562	3438	232	4.61	2548	8438	6562
1667	3333	184	4.03	2596	8333	6667
1771	3229	152	3.64	2638	8229	6771
1875	3125	104	3.07	2676	8125	6875
1979	3021	72	2.69	2708	8021	6979
2083	2917	46	2.02	2734	7917	7083
2187	2813	25	1.44	2755	7813	7187
2292	2708	10	0.77	2770	7708	7292
2396	2604	2	0.19	2778	7604	7396
2500	2500	0		2780	7500	7500

BRAHMA-SIDDHĀNTA AND SIDDHĀNTA-ŚIRŌMAṆI.

TABLE IX.—*Centuries of Kali-Yuga.*

A.—BRAHMA-SIDDHĀNTA.

cent.	<i>w</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.	
37	1	63840	2551	7857	gh. +13	p. 7
38	1	52564	8469	7861	+ 3	45
39	1	41287	4358	7866	— 5	37
40	1	30010	247	7870	—14	59
41	1	18734	6135	7874	—24	22
42	1	7458	2034	7878	—33	44
43	0	92795	7550	7855	+16	53

B.—SIDDHĀNTA-ŚIRŌMAṆI.

cent.	<i>w</i>	<i>a</i>	<i>b</i>	<i>c</i>	sol. corr.	
42	1	7263	1995	7849	gh. —33	p. 44
43	0	92595	7520	7825	+16	53
44	0	81114	3408	7828	+ 7	31
45	0	70033	9296	7832	— 1	52
46	0	58752	5184	7836	—11	14
47	0	47471	1072	7839	—20	37
48	0	36190	6960	7841	—29	59
49	0	24909	2348	7846	—39	22
50	6	10241	8373	7822	+11	16

For mean Distance (—☉ add 1999 to *a*.

For mean Longitude of the Sun add to *c*: 2164 before 4100 K. Y. and 2165 after 4100 K. Y.

For true Longitude of the Sun add 2224 to *c* and subtract tenth part of equation *c*.

NOTE.—The beginning of the Solar month according to the Brahma-Siddhānta and the Siddhānta-Śirōmaṇi is earlier by one day than according to the other Siddhāntas.



TABLE XI.—*Brahma-Siddhānta and Siddhānta-Sirōmanī.*

EQUATION *b*.

argument : <i>b</i> .		equation.	Δ 10	equation	argument : <i>b</i>
0	5000	1395	8.74	1395	5000
104	4896	1304	8.73	1486	9896
208	4792	1212	8.64	1578	9792
313	4687	1122	8.54	1668	9687
417	4583	1033		1757	9583
			8.35		5417
521	4479	946		1843	
625	4375	861	8.25	1929	9479
729	4271	772	7.97	2012	9375
833	4167	697	7.78	2093	9271
938	4062	619	7.59	2171	9167
			7.01		9062
1042	3958	546		2244	8958
1146	3854	474	6.91	2316	8854
1250	3750	407	6.43	2383	8750
1354	3646	345	5.95	2445	8646
1458	3542	287	5.57	2503	8542
			5.09		8438
1562	3438	234	4.61	2556	8333
1667	3333	186	4.13	2604	8229
1771	3229	143	3.64	2647	8125
1875	3125	105	3.07	2690	8021
1979	3021	73		2717	6979
			2.49		
2083	2917	47		2743	7917
2187	2813	26	2.02	2764	7813
2292	2708	11	1.44	2779	7708
2396	2604	2	0.86	2788	7604
2500	2500	0	0.19	2790	7500

TABLE XII.—*Brahma-Siddhānta and Siddhānta-Sirōmanī.*

EQUATION *c*.

argument : <i>c</i> .		equation.	Δ 10	equation.	argument : <i>c</i> .
0	5000	604	3.75	604	0
104	4896	643	3.85	565	9896
208	4792	683	3.85	525	9792
313	4687	722	3.75	486	9687
417	4583	760	3.65	448	9583
			3.65		5417
521	4479	798		410	
625	4375	835	3.56	373	9479
729	4271	871	3.46	335	9375
833	4167	905	3.36	297	9271
938	4062	940	3.26	260	9167
			3.07		9062
1042	3958	972		236	
1146	3854	1002	2.88	206	8958
1250	3750	1031	2.78	177	8854
1354	3646	1058	2.59	150	8750
1458	3542	1083	2.40	125	8646
			2.21		8542
1562	3438	1108		102	
1667	3333	1127	2.02	81	8438
1771	3229	1146	1.83	62	8333
1875	3125	1162	1.53	46	8229
1979	3021	1176	1.34	32	8125
			1.15		8021
2083	2917	1188		20	
2187	2813	1197	0.86	11	7917
2292	2708	1203	0.58	5	7813
2396	2604	1207	0.38	1	7708
2500	2500	1208	0.10	0	7604
					7500



TABLE XIII.

For the months and days.

7 ĀSHVINA.				8 KRITTIKA.				9 MĀRGASHĪRA.				10 PĀUṢA.				11 MĀGHĀ.				12 PHALGUNA.					
day	w	a	b	c	day	w	a	b	c	day	w	a	b	c	day	w	a	b	c	day	w	a	b	c	
0	6	18168	5526	4189	0	2	23083	6776	5038	0	4	24672	7664	5859	0	5	22876	8188	6653	0	6	21079	8713	7447	8208
1	0	21493	5889	4216	1	3	26469	7189	5065	1	5	28039	8027	5886	1	6	23282	8551	6850	1	1	24165	9076	7474	8295
2	1	24879	6252	4244	2	4	29855	7502	5092	2	6	31445	8390	5914	2	0	29048	8914	6708	2	2	27851	9139	7502	8323
3	2	28266	6615	4271	3	5	33242	7865	5120	3	0	31831	8753	5941	3	1	33035	9277	6735	3	2	31238	9862	7529	8350
4	3	31652	6978	4298	4	6	36028	8228	5147	4	1	38218	9116	5968	4	3	36424	9640	6762	4	3	34624	1052	7556	8376
5	4	35038	7341	4326	5	2	40014	8591	5174	5	2	41604	9479	5996	5	3	39807	3	6790	5	6	38010	528	7684	8405
6	5	38425	7704	4353	6	3	43401	8954	5202	6	3	44990	9842	6023	6	4	43193	366	6817	6	5	41397	891	7611	8432
7	6	41811	8066	4380	7	4	46787	9317	5229	7	4	48377	204	6051	7	5	46580	729	6844	7	6	44783	1253	7638	8460
8	0	45197	8429	4408	8	5	50173	9680	5257	8	5	51763	567	6079	8	6	49966	1092	6872	8	8	48169	1016	7666	8487
9	1	48584	8792	4435	9	6	53560	43	5284	9	6	55149	930	6105	9	0	53352	1455	6899	9	9	51556	1979	7693	8515
10	2	51970	9155	4463	10	5	56946	406	5311	10	7	58535	1293	6133	10	1	56739	1818	6927	10	2	54942	2343	7720	8542
11	3	55356	9518	4490	11	6	60332	769	5339	11	1	61922	1656	6160	11	2	60125	2181	6954	11	3	58328	2705	7718	8569
12	4	58743	9881	4517	12	0	63719	1131	5366	12	2	65308	2019	6187	12	3	63511	2543	6981	12	4	61715	3068	7775	8597
13	5	62129	244	4545	13	1	67105	1494	5393	13	3	68694	2382	6215	13	4	66898	2916	7009	13	5	65101	3491	7803	8624
14	6	65515	697	4572	14	2	70491	1857	5421	14	4	72081	2745	6242	14	5	70284	3269	7036	14	6	68487	3794	7830	8651
15	0	68902	970	4599	15	3	73878	2220	5448	15	5	75467	3108	6270	15	8	73670	3632	7063	15	9	71874	4157	7857	8679
16	1	72288	1333	4627	16	4	77254	2583	5476	16	6	78843	3471	6297	16	1	77057	3995	7091	16	1	75260	4520	7884	8706
17	2	75674	1696	4654	17	5	80650	2946	5503	17	7	82240	3884	6324	17	2	80443	4358	7118	17	2	78646	4883	7912	8734
18	3	79061	2059	4682	18	6	84036	3309	5530	18	8	85626	4196	6352	18	3	83829	4721	7146	18	3	82033	5246	7940	8761
19	4	82447	2421	4709	19	0	87423	3672	5558	19	2	89013	4359	6379	19	4	87219	5084	7173	19	4	85419	5608	7967	8788
20	5	85833	2784	4736	20	1	90809	4035	5575	20	3	92399	4922	6406	20	5	90602	5447	7200	20	5	88805	5971	7994	8816
21	6	89220	3147	4764	21	2	94195	4398	5612	21	4	95785	5285	6434	21	6	93988	5810	7228	21	6	92192	6334	8021	8843
22	0	92606	3510	4791	22	3	97582	4761	5640	22	5	99171	5648	6461	22	8	97375	6173	7255	22	8	95578	6637	8049	8870
23	1	95992	3873	4818	23	4	908	5124	5667	23	6	9558	6011	6489	23	0	98964	6536	7283	23	1	98964	7060	8076	8898
24	2	99378	4236	4846	24	5	4354	5486	5695	24	0	5944	6374	6516	24	2	2350	7423	7310	24	2	2350	7423	804	8925
25	3	2765	4599	4873	25	6	7741	5819	5722	25	1	9330	6737	6543	25	3	5757	7786	7326	25	3	5757	7786	8073	8953
26	4	6151	4962	4901	26	0	11127	6212	5749	26	2	12717	7100	6571	26	4	10920	7624	7365	26	4	10920	8149	8139	8980
27	5	9587	5325	4928	27	1	14513	6575	5777	27	3	16103	7463	6598	27	5	14306	7987	7392	27	5	14306	8512	8186	9007
28	6	12924	5688	4955	28	2	17900	6938	5804	28	4	19489	7926	6625	28	6	15896	8350	7419	28	6	15896	8875	8213	9035
29	0	16310	6051	4983	29	3	21286	7301	5831	29	5	17692	8350	6625	29	0	19282	8350	8241	29	0	19282	9238	8341	9062
30	1	19696	6414	5010																					

TABLE XV.—For *Palas*.

pala	a	b	pala	a	b
1	1	0	31	29	3
2	2	0	32	30	3
3	3	0	33	31	3
4	4	0	34	32	3
5	5	0	35	33	3
6	6	1	36	34	4
7	7	1	37	35	4
8	8	1	38	36	4
9	9	1	39	37	4
10	10	1	40	38	4
11	11	1	41	39	4
12	12	1	42	40	4
13	13	1	43	41	4
14	14	1	44	42	4
15	15	2	45	43	5
16	16	2	46	44	5
17	17	2	47	45	5
18	18	2	48	46	5
19	19	2	49	47	5
20	20	2	50	48	5
21	21	2	51	49	5
22	22	2	52	50	5
23	23	2	53	51	5
24	24	2	54	52	5
25	25	2	55	53	6
26	26	3	56	54	6
27	27	3	57	55	6
28	28	3	58	56	6
29	29	3	59		
30	30	3	60		

TABLE XIV.—For *Ghatikas*.

gh	a	b	c	gh	a	b	c
1	56	6	0	31	1750	187	14
2	113	12	0	32	1806	194	15
3	169	18	1	33	1863	200	15
4	226	24	2	34	1919	206	16
5	282	30	2	35	1975	212	16
6	339	36	3	36	2032	218	16
7	395	42	3	37	2088	224	17
8	451	48	4	38	2145	230	17
9	508	54	4	39	2201	236	18
10	564	60	5	40	2257	242	18
11	621	66	5	41	2314	248	19
12	677	73	5	42	2370	254	19
13	734	79	6	43	2427	260	20
14	790	85	6	44	2483	266	20
15	847	91	7	45	2540	272	21
16	903	97	7	46	2596	278	21
17	959	103	8	47	2653	284	21
18	1016	109	8	48	2709	290	22
19	1072	115	9	49	2765	296	22
20	1129	121	9	50	2822	302	23
21	1185	127	9	51	2878	308	23
22	1242	133	10	52	2935	314	24
23	1298	139	10	53	2981	321	24
24	1354	145	11	54	3038	327	25
25	1411	151	11	55	3094	333	25
26	1467	157	12	56	3151	339	26
27	1524	163	12	57	3207	345	26
28	1580	169	13	58	3273	351	27
29	1637	175	13	59	3339	357	27
30	1693	181	14	60	3396	363	27

TABLE XIII  
(Continued from p. 177.)

day	m	a	b	c
0	3	24260	488	9089
1	4	27646	851	9117
2	5	31033	1214	9144
3	6	34419	1577	9172
4	0	37805	1940	9193
5	1	41192	2303	9226
6	2	44578	2665	9254
7	3	47964	3028	9281
8	4	51349	3391	9308
9	5	54735	3754	9336
10	6	58121	4117	9363
11	0	61507	4480	9391
12	1	64894	4843	9418
13	2	68280	5206	9445
14	3	71666	5569	9473
15	4	75053	5932	9500
16	5	78439	6295	9527
17	6	81825	6658	9555
18	0	85212	7020	9582
19	1	88598	7384	9610
20	2	91984	7746	9637
21	3	95371	8109	9664
22	4	98757	8472	9692
23	5	2143	8835	9719
24	6	5530	9198	9747
25	0	8916	9561	9774
26	1	12302	9924	9801
27	2	15689	287	9829
28	3	19075	650	9856
29	4	22461	1013	9883

VĀISAKHA OF  
FOLLOWING YEAR.

0	5	25848	1375	9911
1	6	29234	1738	9938
2	0	32620	2101	9966
3	1	36007	2464	9993
4	2	39393	2827	20

TABLE XVI.—For converting Decimals of the circle into Degrees, Minutes and Seconds.

1st Decimal.		2nd Decimal.		3rd Decimal.		4th Decimal.		5th Decimal.	
0·1	36	0·01	3 36	0·001	0 21 36	0·0001	2 10	0·00001	0 13
0·2	72	0·02	7 12	0·002	0 43 12	0·0002	4 19	0·00002	0 26
0·3	108	0·03	10 48	0·003	1 4 48	0·0003	6 29	0·00003	0 39
0·4	144	0·04	14 24	0·004	1 26 24	0·0004	8 38	0·00004	0 52
0·5	180	0·05	18 ...	0·005	1 48 ...	0·0005	10 48	0·00005	1 5
0·6	216	0·06	21 36	0·006	2 9 36	0·0006	12 58	0·00006	1 18
0·7	252	0·07	25 12	0·007	2 31 12	0·0007	15 7	0·00007	1 31
0·8	288	0·08	28 48	0·008	2 52 48	0·0008	17 17	0·00008	1 44
0·9	324	0·09	32 24	0·009	3 14 24	0·0009	19 26	0·00009	1 57

TABLE XVIII.—Tithi Table.

TABLE XVII.—For converting Degrees, Minutes and Seconds into Decimals of the circle.

(Argument A = a corrected by eq. b and eq. c.)

Degrees.		Minutes.		Seconds.	
1	0·00277·8	1	0·00004·6	1	0·00000·1
2	0·00555·6	2	0·00009·3	2	0·00000·2
3	0·00833·3	3	0·00013·9	3	0·00000·2
4	0·01111·1	4	0·00018·5	4	0·00000·3
5	0·01388·9	5	0·00023·1	5	0·00000·4
6	0·01666·7	6	0·00027·8	6	0·00000·4
7	0·01944·4	7	0·00032·4	7	0·00000·5
8	0·02222·2	8	0·00037·0	8	0·00000·6
9	0·02500·0	9	0·00041·7	9	0·00000·7
10	0·02777·8	10	0·00046·3	10	0·00000·8
20	0·05555·6	20	0·00092·6	20	0·00001·5
30	0·08333·3	30	0·00138·9	30	0·00002·3
40	0·11111·1	40	0·00185·2	40	0·00003·1
50	0·13888·9	50	0·00231·5	50	0·00003·8
60	0·16666·7				
70	0·19444·4				
80	0·22222·2				
90	0·25000·0				
100	0·27777·8				
200	0·55555·6				
300	0·83333·3				

Tithi.	Bright fort- night.	Dark fort- night.
	A	A
0	0	50000
1	3333	53333
2	6667	56667
3	10000	60000
4	13333	63333
5	16667	66667
6	20000	70000
7	23333	73333
8	26667	76667
9	30000	80000
10	33333	83333
11	36667	86667
12	40000	90000
13	43333	93333
14	46667	96667
15	50000	00000



## No. 17.—NAVALAKHI PLATES OF SILADITYA I.—[GUPTA-] SAMVAT 286.

By PROFESSOR H. M. BHADKAMKAR.

I edit the following plates from two impressions kindly sent to me by Mr. D. R. Bhandarkar, M.A., Archaeological Superintendent, Western Circle. The two impressions together leave no doubt as to the correct reading of the original, with the exception of two names at the beginning of the second plate. In the case of these two names, the original itself seems to be damaged.

The plates were first found in 1904-5 at Navalākhi, near Shahāpur, a village about 8 or 10 miles from Junāgaḍh, and are now preserved in the Bahadur Museum, Junāgaḍh. They are two in number, each inscribed on one side only. The edges are fashioned into rims on the four margins. The plates appear to have been held together by thick rings passing through two holes at the bottom of the first plate and at the top of the second. The holes are nearly  $\frac{1}{4}$ " in diameter, and seem to have been bored before the grant itself was inscribed. The usual seal must have been attached to one of these copper rings, but as it is not forthcoming, I presume it has been lost. The plates measure about 10.5" by 9". The first bears 21 lines and the second 16. The average size of the letters is about  $\frac{3}{16}$ ".

The subjoined inscription is comparatively free from mistakes and differs in this respect from other records of the same dynasty, e.g. the Rājkhōṭ Museum plates of the same reign dated in Gupta-Samvat 290, published by Dr. Bühler<sup>1</sup> (referred to in the sequel for the sake of brevity as '*the grant of 290*'). The characters belong to the western variety of the southern alphabets. As regards palæography, it is enough to note that the aksharas *ph* and *qh* are hardly distinguished (e.g. *kāryya-phalah*, l. 7, and *pīthōlūḍha*, l. 14). The language is Sanskrit prose with the exception of three imprecatory verses at the end. The rules of *sandhi* are followed in many places but neglected in others. As regards orthography, the following points may be noted :—

The letter *gh* is used instead of *h* in *saṃghatis* (l. 5), and *saṃghatārāṭi*<sup>2</sup> (l. 11). The guttural *ṣ* is used instead of the *anusvāra* in *chatvārīṣatē* (l. 25) according to the practice of the Yajurvedi Brāhmanas in their Vedic recitations; and the dental *n* takes its place in *°bhāsurataransa* (for *°tarāṃsa*) as is the practice with the Gujarātis of the present day. The final *m* of a word is changed only once into the nasal of the class to which the following letter belongs in *sāmīnyañ=cha* (l. 30), while in other cases it is generally changed into an *anusvāra*. The letters *tri* in *°tridaśaguru*<sup>3</sup> (l. 6), and *tri* in *trinavad*<sup>4</sup> (l. 7) are both wrong and should be corrected by a reciprocal interchange. Consonants conjunct with the *rēpha* are generally doubled (according to *Pāṇini* VIII, 4. 46) except in the case of sibilants, e.g. *darśayitā* (l. 11), and *varsha* (l. 33). When the letter *dh* is conjunct with *ya*, the unaspirated *d* is also prefixed, e.g. *°pādānuddhyātā* (ll. 12-13), in *°sambaddhyamānakān* (l. 18), and in *°svīllyāya*<sup>5</sup> (ll. 19-20). The double *ṇa* is written as *ṇna* in *°chandrārkārṇṇava*<sup>6</sup> (l. 23). The sign of *jīhvāmūlīya*, which, in form, is just the letter *m*, is written conjunct with *kh* in l. 16, and *k* in l. 17, and to the group so formed the vowel signs of *i* in the first case, and of *u* in the second are added in the way usual with other conjunct letters. These are the only two occasions for this sign in the whole of this inscription, but while there are about half a dozen cases where the *upadhmāniya* symbol may be expected, it is written only twice in conjunction with *p* in *mātāpitṛōhpunyāpyāyanāya*, l. 19, and *sīdhuḥpunarādādīta*, l. 33. This sign is like the letter *chh*. Final *t* is denoted by the usual sign for the syllable *ta* with a slight stroke at the top slanting to the right.

<sup>1</sup> *Ind. Ant.*, Vol. IX. p. 237, et seq.

This inscription is one of the *Paramamāhēśvara śrī-Śilāditya I. alias Dharmāditya*, the son of *śrī-Dharasēna*, and grandson of *śrī-Guhasēna* who belonged to the royal family founded by *Bhaṭārka*. It is dated in the year 286 (A.D. 605) on the 8th day of the dark half of *Āshāḍha*. The date furnishes the numerical symbols for 200, 80, 6, and 8. The preamble of this grant, including the description of each one of the kings, is, as is quite natural, exactly the same as that of the grant of 290, referred to above.<sup>1</sup> A comparison of the copper-plate records of the family shows that *Śilāditya I.* was the first king who omitted the names of the kings intervening between *Bhaṭārka*, the founder, and *Gubasēna*, the grandfather of the present donor,—a practice which was subsequently adopted in all the later grants of this family.

The subjoined inscription records the gift of a village called *Bhōṇḍānaka*, situated within the provincial limits of *Vaṭanagara*. I am not certain whether this *Vaṭanagara* is the same as *Vaḍnagar* in the Baroda State, or is the *Vaṭapadra* which Dr. Bühler took to be the modern *Vaḍḍrā* or *Baroda*.<sup>2</sup> In any case the village cannot be identified. The gift was made to forty-four *Brāhmaṇas* who had emigrated from *Samgapurī*, which is believed to be the same as the present *Shahāpūr* near *Junāgaḍh*. The cause of the immigration is not recorded. Probably they were induced to settle in this place by the present gift.

The names of the *Brāhmaṇas* are curious. Some look like surnames or family names, while others are clearly the names of particular individuals. The name *Boppasvāmi* may show that he was very likely a *Tailaṅga Brāhmaṇa*.<sup>3</sup> Some are *Prākṛit* forms of *Sanskṛit* names, e.g. *Khanda*=*Skanda*, *Sīha*=*Sinha*, *Nattaka*=*Nartaka*, *Gōvaśarmā*=*Gōpaśarmā*, as also *Bhaṭṭi* which seems to be derived from *Bharṭṛi*. The last name is familiar as the one borne also by the author of the *Bhaṭṭi-kāvya*. It is probable that the names *Bappaṭaka*, *Nāvuvaka*, *Khokkhaka*, *Gimjaka*, and *Goggaka* are also similar in origin, though I am unable to suggest the precise derivation.<sup>4</sup> Other names are pure *Sanskṛit*. *Vatsa* is a *gōtra* or family name of several *Brāhmaṇas* even at present. The names *Drōṇa*, *Bhaṭṭi*, *Āditya*, *Bhadra*, *Bappaṭaka* and *Gōpa* appear to belong to more persons than one among the donees of the present grant, and hence the individual of the same name subsequently mentioned is distinguished from the first named person, by prefixing *dvi*, *tri* as may be required. The prefixes mean, I believe, the second and the third.<sup>5</sup>

The following officials are mentioned in the grant :—

- (a) *Āyuktaka*.—This word appears to be very old being found in *Pāṇini* II. 3, 40, where it signifies a person appointed to some small work of a special character, and from the nature of the example given in the *Kaumudī* to illustrate the rule, it seems probable that these may be *Brāhmaṇas* employed for religious or charitable purposes, such as the *pūjāris* or the worshippers at temples, etc., or the *āśritas*, i.e. the learned men patronised by the king for holy merit.

<sup>1</sup> [The text follows more closely the *Walā* plates of *Śilāditya I.* dated in *Gupta-Saṁvat* 286.—Ed.]

<sup>2</sup> The fact that the grant of 290 records the names of several villages ending in *ānaka*, gives greater probability to the second alternative. The fame, however, of *Vaḍnagar* as an early residence of *Brāhmaṇas* is yet preserved in the name of the local caste of *Brāhmaṇas*, and hence one feels inclined to the first supposition. I cannot decide the matter for want of more accurate information.

<sup>3</sup> Compare the name of *Bōpadēva*, the grammarian.

<sup>4</sup> It is not unlikely that they are derived from the names of the villages to which their families originally belonged. The name *Guhilābhṭṭi* (l. 20) may be traced to *Gohilwad-prānta* of *Kāthiāwāḍ*.

<sup>5</sup> This leads to the inference that these may be family names. It is worthy of remark that among these names we recognise two of the modern ones of the *Kōkanastha* families, viz. *Bāpaṭ* and *Bhānu*. These are now met with only amongst the so-called *Dakṣiṇī Brāhmaṇas* and I believe are not to be found amongst the original residents of *Gujarāt* or *Kāthiāwāḍ* at present. [In later inscriptions, e.g. the *Māndhātā* plates (above, Vol. IX, p. 1106), the abbreviations *dvi* and *tri* stand for *dviṣṭā* and *triṣṭā*.—H. K. S.]

- (b) *Viniyuktaka*.—This may be the officer in charge of the village as *pāṭīl* (the headman), *kuḷakarnī* (the clerk of the village) or some such village officer.
- (c) *Drāṅgika*.—The word *drāṅga* means 'a town,' and *drāṅgika* may denote a town officer or merely an inhabitant of it.
- (d) *Mahattara*.—This is often used to signify men of special respectability in a place, such as the heads of particular communities. It is also possible that this may form one word with the previous one and the two together may then mean 'the respectable inhabitants of the town.'
- (e) *Chāṭa*.—Monier Williams' Dictionary raises the query whether this should properly be *chāra* (a spy). As, however, the word occurs in this form in almost all the grants of this family, this explanation is not tenable. Dr. Bühler renders it by 'fortune-teller' (*Ind. Ant.* Vol. IV. p. 106, note) though he is not certain of it. Yājñavalkya speaks of *chāṭas* along with thieves, etc., as men who are likely to be injurious to the public. In *Mṛichchhakatikā*, Act V, the friend of the hero remarks in Prākṛit that "even dogs won't go to a place where the *chāṭas*, courtesans, etc. reside" (Bombay Sanskrit series, Vol. I, p. 223, line 63). The similarity in sound with *chāṭu*, 'flattery' which this word presents is so close as to lead one to translate the word by 'flatterer'; and the word may in that case denote the attendants of the king who are very likely to misuse their position by being harmful to others. Or they may be the servants whose duty is to sing the praises of the king and his forefathers. [For other explanations of the term *chāṭa*, see above, Vol. IX, p. 284, note 10, and p. 296.—Ed.]
- (f) *Bhaṭa* means 'a soldier.' Perhaps the word is connected with *Bhāṭa*—the herald attendant on a king, whose duty is to sing his praises.
- (g) *Kumārāmātyas* is rendered by Dr. Bühler as 'the princes and ministers' (*Ind. Ant.*, Vol. IV, p. 175). As, however, the word *rājasthānīya* occurs before the expression under consideration, I believe it should be rendered as one word by 'the princes, the noble lords of *Rājasthāna*.' Dr. Bühler, however, translates the epithet as 'representing royalty.' The princes of the royal blood are even now given the epithet of *kumāra*, and I believe in old times they formed a council of the nobles, and were consulted by the ruling chiefs on points of imperial importance. [For a different explanation of the word *kumārāmātya*, see above, Vol. X, p. 50, note 2.—Ed.]

The requirements of a formal *śāsana* include also an accurate description of the granted land, which should be declared as given free of all dues for ever. The subjoined attributes of the word *grāma*, should accordingly be interpreted as supplying these requirements:—

*sōdrangaḥ*.—The word *ultraṅga* is given in the Petersburg Dictionary as a synonym of *drāṅga* (a town) and hence this adjective of *grāma* may be rendered by 'together with the hamlets.'

*sōparikarāḥ*.—Possibly means 'together with its appurtenances' as timber, trees, etc. standing on the land. Drs. Bühler and Fleet, however, suggest that all these attributes signify different sorts of land and other revenue. In that case, this adjective may mean 'together with municipal taxes levied on tradesmen, etc. for the management of the town' in accordance with Manu VII, 137.<sup>2</sup> It appears to

<sup>1</sup> चाटतस्करदुर्वृत्तमहासाहसिकादिभिः ।

पीडमानाः प्रजा रक्तेकायस्यैव विशेषतः ॥ Yāj. Sm. I. 334-5.

<sup>2</sup> यत्किञ्चिदपि वर्षस्य दापयेत्करसंज्ञितम् ।

व्यवहारेण जीवन् राजा राष्ट्रे पृथग्जनम् ॥

me, however, that all such dues accruing from the village are mentioned by the adjective *sadhānyahiranyādēyaḥ*. Hence it seems preferable to take the first three adjectives as referring to the description of the gift.

*savātabhūtapratyāyaḥ*.—Several grants read *pratyayaḥ* instead of *pratyāyaḥ*. The meaning of both seems to be nearly the same. The compound word may be translated by 'as determined by wind and other marks of the limits of a place.' I am told that this word is actually used in the *Narmadāmāhātmya* to signify the extent of the region on either bank as belonging to the Narmadā, where the distinctive breeze from the river is recognised. The boundary marks are, broadly speaking, described by Nārada,<sup>1</sup> quoted in many other *smṛitis*, as fivefold: viz. (1) huge trees or mountains; (2) rivers or tanks, (3) underground signs, (4) artificial marks made by men, and (5) by the order of the king. It is, I believe, to all these that this adjective refers. See, however, Dr. Bühler's note on the word (*Ind. Ant.* Vol. IV. p. 106). He understands the word as referring to certain dues from the village. Dr. Fleet also, in his *Gupta Inscriptions*, p. 170, note 9, appears to agree with Dr. Bühler.

*sadhānyahiranyādēyaḥ* is clearly 'together with the revenues in grain and gold.'

*sadaśāparādhaḥ*.—'with the right to the fines for the ten offences,' see *Gupta Inscriptions*, p. 189, note 4.

*sōtpadyamānavishṭiḥ*.—*visṭi* yields *vēṭha* in Marāṭhi. The adjective means 'with the right to forced labour as occasion for it occurs' as prescribed by Manu VII. 138.<sup>2</sup>

*ahastaprakshēpanīyaḥ*.—This word is equivalent to the Marāṭhi idiom *hāta ghālanē* (lit. to put one's hand in a matter). The phrase, therefore, should be rendered 'not to be meddled with' by any of the royal officers.

*bhūmichchhūdranyāyēna*.—'according to the principle of a hole in the earth.' This popular maxim is variously explained by Dr. Phandarkar (*Ind. Ant.* Vol. I. p. 46) and by Dr. Bühler (*ibid.* Vol. IV. p. 106, note). In the uncertainty thus caused I may propose a third explanation. The word usually occurs after *pūrvapratta-dēvabrahmadēyavarjitaḥ*, though sometimes without it, and is to be connected grammatically with *niśṛiṣṭaḥ* that follows. It appears from this that both these words signify the reservation from the gift. The previous attribute having reserved the gifts to temples or Brāhmaṇas previously made, this word seems to reserve the right of the grantor to the mineral resources and treasure-trove, etc. The right of the king to these<sup>3</sup> is always urged against a gift unless it is expressly transferred. The word, therefore, may reserve this right in favour of the royal donor in spite of the gift of the land.

The word *dūtaka* (l. 34) is translated by some as 'messenger.' Seeing, however, that in several cases, princes of the royal blood are styled in this manner, I believe this must be a responsible officer who had to attest such *śāśanas* as required by the *Smṛitis*. In Manu VII. 63-5 the *dūta* is spoken of as a chief minister in special confidence with the king. His counsel was always sought on matters of utmost importance like peace and war. The word, therefore, should

<sup>1</sup> अजिनी रक्षिनी चैव नैधानी भयवर्जिता ।

राजशासननीता च सीमापञ्चविधा स्मृता ॥

<sup>2</sup> कारकान् शिष्यिनश्चैव शूद्रांश्चात्मोपजीविनः ।

एकैर्ज्ञं कारयेत्कर्म मासि मासि महीपतिः ॥

<sup>3</sup> See. *Anandarāmāyana*, *Sārakāṇḍa* III, 264.

शङ्क्यां वर्तते वित्तं तद्रूपस्य न संशयः ।

to translated with Dr. Bhandarkar as 'the minister, the executive officer.' In this sense the word may perhaps be derived from द्वितीय, a joint officer.<sup>1</sup>

The word *divirapati*<sup>2</sup> seems to signify the head-clerk or at the most the chief secretary of the king. According to the Smritis, a *śāsana* had to be in the handwriting of the clerk whose business was to draft the important orders of peace and war; so it must be such an officer who is spoken of as *divirapati*.

### TEXT.

#### First Plate.

- 1 श्री<sup>3</sup> स्वस्ति 'वलभीतः प्रसभप्रणतामित्राणां<sup>4</sup> मैत्रकाणामतुलबल<sup>5</sup> संपन्नमण्ड-  
लाभोगसंसक्त'प्रहारशतलब्धप्रतापा[त्र]-
- 2 तापोपनतदानभानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृत[श्रे]णीबलावाप्तराज्यश्रियः प-  
रममाहेश्वरश्री-
- 3 भटार्कादव्यवच्छिन्नराजवंशात्मातापितृचरणारविन्दप्रणतिप्रविधौताशेषकल्पयः शैश-  
वाग्रभृति खड्गद्वितीयबा-
- 4 हुरेव समदपरगजघटास्फोटनप्रकाशितसत्त्व<sup>7</sup>निकषस्तत्रभावप्रणतारातिचूडारत्नप्रभास-  
सक्तपादनखरश्मि-
- 5 'संवत्सिकलसृतिप्रणीतमार्गसम्यक्परिपालनप्रजाहृदयरंजनान्वर्त्यराजशब्दः रूप-  
कान्तिस्थैर्य्यधैर्य्य'गा-
- 6 श्रीर्य्यबुद्धिसंपद्भिः<sup>10</sup>स्मरशशङ्काद्रिराजोदधि<sup>11</sup>तृदशगुरुधनेशनतिशयानशरणागता-  
भयप्रदानं परतया
- 7 <sup>12</sup>त्रिणवदपास्ताशेषस्वकार्य्यफल<sup>13</sup> प्रार्थनाधिकार्य्यप्रदानानन्दितविहङ्गुहप्रणयि<sup>14</sup>हृदयः  
पादचारीव<sup>15</sup> सकलभुवन-

<sup>1</sup> See also Dr. Fleet's *Gupta Inscriptions*, page 100, note 3.

<sup>2</sup> It is interesting to note that this word *divira* presents a close similarity to the word *dabira*, and is possibly a Sanskritised form of the latter. *Dabira*, I learn, is an Arabic word meaning 'manager' or 'secretary.' It was the official name of one of the eight ministers of Shivaji and is equivalent to the title *sumanta* of Sanskrit origin. This officer was very much the same as a "foreign secretary" and had charge of all the records concerning treaties, etc. with foreign powers.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> For the position, etc. of this city, see *Gupta Inscriptions*, p. 165, and note.

<sup>5</sup> For *Moitrakas* see *Ind. Ant.* Vol. XV. p. 361, note.

<sup>6</sup> For 'sāmpanna' here and in later grants; the earlier reading is 'sapatna', on which see Dr. Hultzsch's interesting remarks in Vol. III, p. 319, above.

<sup>7</sup> For 'prahāra' here and in later grants; the earlier ones of the same family read 'samprahāra'.

<sup>8</sup> Read 'सरव'.

<sup>9</sup> Read 'संघति'.

<sup>10</sup> The word *dhairyya* does not occur in this compound in any of the Valabhi grants except the present one, the grant of 290, and that of Dharasēna II. (*Ind. Ant.* Vol. VII. p. 71). In its absence the word *adri-rāja* in the following compound means *Himālaya*, but when the word occurs, the phrase *adri-rāja* has to be split into two to correspond to the two qualities *sthairyya* and *dhairyya*. In that case *adri* may mean any mountain as a type of steadiness (*sthairyya*) and *rāja* may perhaps denote *Dharmarāja* as a type of courage (*dhairyya*), as suggested by his name *Yuddhishthira*.

<sup>11</sup> Read 'शशङ्क'.

<sup>12</sup> Read 'त्रिदशगुरु'.

<sup>13</sup> Read 'तृणवद'.

<sup>14</sup> Read फल. The reading *phala* is also found in other grants.

<sup>15</sup> Read 'रसुहृत्प्रणयि'.

<sup>16</sup> *Pādachār-iva* means 'personified as it were'; cf. प्रहृष्टस्यैव धर्मस्य प्रसादो मूर्तिसंस्मरणः; *Uttararāmācharita*, VI. 10.



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FROM IMPRESSIONS SUPPLIED BY MR. D. R. BHANDARKAR.

- 8 मण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तान-  
विसृतजाङ्ग[वी]जलौघप्र-
- 9 चालिताशेषकल्मषः प्रणयिश्तसहस्रोपजीव्यमानसम्पद्रूपलोभादिवाञ्छितस्सरभसमा-  
भिगामिकैर्गुणैः<sup>1</sup>
- 10 सहजशक्तिश्चाविशेषविस्मापिताखिलबलधनुर्दरः प्रथमनरपतिसममिसृष्टानामनुपाल-  
यिता धर्मदा-
- 11 यानामपाकर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवा-  
सस्य <sup>2</sup>संघतारातिपक्ष-
- 12 लक्ष्मीपतिभोगदत्तविक्रमो विक्रमोपसंभ्राप्तविमलपार्थिवश्चिः<sup>3</sup> परममाहेश्वरः श्रीध-  
रसेनस्तस्य सुतस्तत्पादानु-
- 13 ज्ञातस्सकलजगदानन्दनात्यद्भुतगुणसमुदयस्थगितसमग्रदिङ्मण्डलस्समरशतविजयशो-  
भासनाथमण्डला-
- 14 ग्रद्युतिभासुरतरन्सपिठो<sup>4</sup> दूढगुरुमनो[र]थमहाभारस्सर्वविद्यापरावरविभागाधिगमविम-  
लमतिरपि सर्व-
- 15 तस्सुभाषितलवेनापि सुखोपपादनीयपरितोषस्समग्रलोकागाधगाभीर्यहृदयोपि  
सुचरितातिशयसुव्य-
- 16 क्तपरमकल्याणस्वभाव<sup>5</sup> खिलीभूतकृतयुगनृपतिपथविशोधनाधिगतोदयकीर्तिर्द्विभानुप-  
रोधोज्ज्वल<sup>6</sup> तरीकृता-
- 17 र्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशोलादित्य<sup>7</sup> कु-  
शली सर्वानेवायुक्त-
- 18 कविनियुक्तकदाङ्गिकमहत्तरचाटभटकुमारामात्यादीनन्यांश्च यथाभिसंबन्धमानका-  
न्समाज्ञापयत्यस्तु वः
- 19 संविदितं यथा मया मातापित्रो<sup>8</sup> पुण्याप्यायनाय संगपुरीविनिर्गतनाना-  
गोत्रचरणतपस्व-<sup>9</sup>
- 20 ज्ञायोपेतब्राह्मणद्रोण<sup>10</sup> इन्द्रवसु-वत्स-षष्ठि-गुहिला-भट्टिसूर्य-दिन्नभट्टि-
- 21 लुद्रक-आदित्यवसु-हिद्रोण-त्रिद्रोण-कुमारशर्म-भट्टि-आदित्यरवि-

## Second Plate.

- 22 [गणकः]<sup>1</sup> उ[ञ्ज]<sup>2</sup> क<sup>3</sup> गोपाळक-खन्द-शर्म-भद्र-आदित्य-हिआदित्य-वप्पटक-मत्तुश-<sup>10</sup>
- 23 र्मा-ईश्वर-बोप्पस्वामि-द्विबप्पटक-गोप-दाम-द्विभद्र-खोक्कक-केशव-

<sup>1</sup> *Abhigāmikāḥ guṇāḥ*, 'inviting virtuous qualities'; see *Gupta Inscr.* p. 169, note 2.

<sup>2</sup> Read संघताराति°.

<sup>3</sup> Read पार्थिवश्रीः.

<sup>4</sup> Read भासुरतरांसपीठो°

<sup>5</sup> Read °ज्ज्वल°

<sup>6</sup> Read °स्वाध्यायोपेत°.

<sup>7</sup> Read इन्द्रवसु (?).

<sup>8</sup> I am not able to make out the name. It may be *Gaṇaka*, or *Ganarkka* (a mistake for *Ganārka*). But the letter after *na* is more probably *tna*, in which case it may be *Ganātna* (a mistake for *Ganaratna*).

<sup>9</sup> I am not sure whether I have read the name correctly, nor can I make out anything of it.

<sup>10</sup> Read मातृशर्मा.



- 24 गोवशर्मा-अग्निशर्मा-द्विगोप-नावुव[क]-कुमारभद्र-सीह-नट्टक-गिंजक-गोगक-संगम[-]  
 25 द्विभट्टि-भानु-एवं चतुश्चत्वारिंशते<sup>1</sup> ब्राह्मणेभ्यः बटनगरस्थत्यन्तर्गतभोष्डानक-  
 ग्रामस्सोदङ्ग-  
 26 स्मोपरिकरस्सवातभूतप्रत्यायस्सधान्यहिरण्णादेयस्सदशापराधस्सोत्पद्यम[1]नंविष्टिस-  
 व्वर[1]-  
 27 जकीयानामहस्तप्रक्षेपणीयः पूर्वप्रत्तदेवब्रह्मदेयवर्जितः भूमिच्छिद्रन्यायिनाच-  
 28 न्द्रार्काण्णवच्चितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण  
 धर्मदायो  
 29 निस्सृष्टः यतः ए[षां] भुंजतां [क्व]षतां कर्षयतां प्रदिशतां वा न कैश्चिद्व्या-  
 सेधे वर्त्तितव्यमागामिभद्र-  
 30 नृपतिभिरप्यस्म[द्]शजैरन्यैर्वा अनित्यान्यैश्चर्याण्यस्थिरं मानुषं सामान्यञ्च  
 भूमिदानफलम-  
 31 वगच्छद्भिरयमस्मदायोनुमन्तव्यः परिपालयितव्यश्चेति ॥ 'बहुभिर्व्वसुधा मुक्ता राज-  
 भिस्सग-  
 32 रादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ 'यानीह  
 दारिद्र्यभयान्नरेन्दैर्जनानि ध-  
 33 म्नायतनोक्तानि [1\*] निर्भुक्तमाख्यप्रतिमानि तानि को नाम साधु  
 पुनराददीत ॥ [ष]ष्टिं वर्षस-  
 34 हस्साणि स्वर्गं मोदेत<sup>6</sup> भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्येव  
 नरके वसेत् ॥ दूतकथा-  
 35 च भट्टादित्ययशाः [1\*] लिखितं सन्धिविग्रहाधिकृतदिवोरपतिवचमद्विना<sup>7</sup> ॥<sup>8</sup>  
 36 सं २०० ८० ६ आषाढ व ८ ॥०।  
 37 स्वहस्तो मम ॥

<sup>1</sup> More properly <sup>6</sup> चत्वारिंशते.

<sup>2</sup> Read <sup>0</sup> विष्टिस्सु<sup>0</sup> or <sup>0</sup> विष्टिक्कस्सु, according to several other grants.

<sup>3</sup> Read <sup>0</sup> रणव<sup>0</sup>.

<sup>4</sup> This verse is introduced in the grant of 290 by the words *uktam cha bhagavatā Vēdavyāsēna Vyāsēna*.

<sup>5</sup> The metre is *Upajāti* made up of *Upēndravajrā* and *Indravajrā*.

<sup>6</sup> For *mōdēta* many other grants read *mōdati*, but we have got *vasati* instead in the Smṛiti passages where it occurs.

<sup>7</sup> The original clearly reads the name as *Vatrabhaṭṭinā*, which does not make any sense. The grant of 290 reads *Chandrabhaṭṭinā* instead which perhaps is the proper spelling of the name. It should be noted, however, that Dr. Bhandarkar's plate (*Ind. Ant.* Vol. I. p. 17) also appears to read the name as *Vatrabhaṭṭi* which the Doctor reads as *Vashabhata*, as it does not look quite clear at the place.

<sup>8</sup> [The symbol here corresponds to the symbol at the beginning and may be read *ōm*. — H.K.S.]

## No. 18. —BANSWARA PLATES OF BHOJADEVA; [VIKRAMA-]SAMVAT 1076.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

Although the approximate period of the reign of the **Paramāra king Bhōjadēva of Dhārā** is settled from references in contemporary literature,<sup>1</sup> the only inscription of his time which had been discovered so far was the Ujjain copper-plate grant of **Sunday, 24th December, A.D. 1021.**<sup>2</sup> The copper-plate inscription now published is dated about two years earlier, *viz.* in the [Vikrama] year 1076, on the 5th *tithi* of the bright fortnight of **Māgha** (l. 31). The date of the grant was the anniversary of the conquest of **Koṅkaṇa** (l. 10). It follows from this that Bhōjadēva had undertaken an expedition into the Koṅkaṇ either in Samvat 1075 or in one of the years preceding it.

The subjoined transcript is based on an ink-impression prepared by Pandit Gaurishankar H. Ojha, Superintendent, Rajputana Museum, Ajmer, and transmitted to me by Rai Bahadur V. Venkayya. I have received no description of the original, which was found in the possession of the widow of a *ṭhaṭhērā* (copper-smith) living at **Banswara**.<sup>3</sup> But as the impression shows two ring-holes at the bottom of the first side and at the top of the second side, it may be presumed that the inscription is engraved on two copper-plates which are held together by two rings and measure  $13\frac{1}{4}$  inches in breadth and  $9\frac{1}{2}$  inches in height. The inscribed side of the second plate bears at its bottom in a rectangular border (before lines 23 to 32) a flying figure of **Garuda**, facing the proper left and carrying a snake in his left arm.

The alphabet is **Nāgarī** of the same type as in the Ujjain plates.<sup>4</sup> The *avagraha* is used, improperly, for marking the elision of a short *a* after a long *ā* in ll. 10 and 22. The consonant **ṣ** is expressed by **ṣ** throughout. Once **ṣ** is wrongly replaced by **ṣ**,<sup>5</sup> and **ṣ** by **ṣ** in four cases.<sup>6</sup> The gerund **वृत्ता** is twice spelt **वृत्ता**.<sup>7</sup>

The document is drawn up in **Sanskṛit** prose mixed with verses which are nine in number. Excepting the different date and the particulars of the donee and the object granted, the new grant is practically identical with the Ujjain plates. A short abstract of it will therefore be sufficient for all purposes.

After two verses invoking the god **Śiva** (*Vyōmakēśa*, v. 1, or *Smarārātī*, v. 2), **Bhōjadēva**, successor of **Sindhurājadēva**, successor of **Vākpatirājadēva**, successor of **Siṃyakadēva** informs all royal officers coming to **Vaṭapadraka** included in the **Ghāghradōra** district (*bhōga*) of the **Sthalī** province (*maṇḍala*) and the **Brāhmaṇas** and other inhabitants, that, at the anniversary of the conquest of **Koṅkaṇa**, having bathed and worshipped **Śiva** (*Bhavanīpati*, l. 10), he granted 100 *nivartanas* (in words and figures, l. 16) of land in the above-mentioned village (*viz.* **Vaṭapadraka**) to the **Brāhmaṇa Bhāila**, son of **Vāmana**, of the **Vasishṭha gōtra** and the **Vāji-Mādhyamīna śikhā**, whose ancestors had emigrated from **Chhiñchhā** city (*sthāna*, l. 18).<sup>8</sup>

<sup>1</sup> See Buhler's remarks in Vol. I. pp. 230-233, above.

<sup>2</sup> Published, with English translation, by N. J. Kirtane, *Ind. Ant.* Vol. VI. p. 53 ff. The date was calculated by Kielhorn, *id.* Vol. XIX. p. 361, No. 169.

<sup>3</sup> This fact is very suggestive. If the copper-smith had not died, and if Mr. Ojha had not rescued the copper-plates from his widow, they would have shared the fate of many of their fellows, *viz.* the conversion into copper vessels.

<sup>4</sup> See the lithograph, *Ind. Ant.* Vol. VI. pp. 53 and 54. Instead of °विनिर्गतराधसुर° (l. 2 f. of plate ii) we may have to read विनिर्गत (ii) भूसुर°.

<sup>5</sup> See note 3 on p. 183.

See notes 6 and 11 on p. 183.

<sup>6</sup> See notes 6 and 9 on p. 182, and 2 and 5 on p. 183.

<sup>8</sup> Cf. *Chimcha-kshetra*, above, Vol. IV. p. 207, text line 29.

Line 31 contains the date: **Samvat 1076 Māgha śu di 5.** A facsimile of the royal signature: "this (is) the own hand of śrī-Bhōjadēva" is affixed at the end of either plate (ll. 15 and 32).

The date does not include any details which admit of actual verification. But Dr. Fleet tells me that, with the year 1076 taken as expired, as in the Ujjain record, the details which are given take us to 3rd January, A.D. 1020. The localities named in the grant cannot be identified, because there is no clue as to the exact neighbourhood in which we are to look for them, and because enough of them are not mentioned.

### TEXT.<sup>1</sup>

*First Plate ; Second Side.*

- 1 श्री<sup>2</sup> [॥\*] जयति व्योमकेशौसौ<sup>3</sup> यः मर्गाय विभर्त्ति<sup>4</sup> तां । पेंदवीं  
शिरसा लेखां ज-
- 2 गद्दोजांकुराकृति<sup>5</sup> ॥ [१\*] तन्वतु वः स्मरारातेः कल्याणमनिशं जटाः ॥ क-
- 3 त्यांतसमयोद्दामतडिदलयपिंगलाः ॥ [२\*] परमभट्टारकमहारा-
- 4 जाधिराजपरमेश्वरश्री[भी]यकदेवपादानुध्यातपरमभट्टारकम-
- 5 हाराजाधिराजपरमेश्वरश्रीवाक्कतिराजदेवपादानुध्यातपरमभ-
- 6 ट्टारकमहाराजाधिराजपरमेश्वरश्रीसिंधुराजदेवपादानुध्यात-
- 7 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवः कुशली ॥
- 8 स्थलीमंडलि घाघ्रदोरभोगांतःपातिवटपद्रके <sup>6</sup>शमुपगतान्समस्तराजपु-
- 9 'रूषान्नाङ्गणीत्तरान्प्रतिनिवांसिजनपदादींश्च समादिशत्यसु<sup>7</sup> वः संविदितं ॥
- 10 यथाऽस्माभिः कौक्कणविजयपर्वणि आत्वा<sup>8</sup> चराचरगुरुं भगवन्तं भवानीपतिं
- 11 समभ्यर्च्य सं[स]ारस्या[स]ारतां दृष्ट्वा । वाताभ्रैविभ्रममिदं वसुधाधिपत्यमापातमा-
- 12 नमधुरो विषयोपभोगः । प्राणास्तृणागजलविदुसमा<sup>10</sup> नराणां (i) धर्मैः सखा
- 13 परमहो परलोकयाने ॥ [३\*] भ्रमत्संसारचक्राग्रधाराधारामिमां श्रियं ।  
प्राप्य ये न
- 14 ददुस्तेषां पश्चात्तापः परं फलं ॥ [४\*] इति जगती विनश्वरं स्वरूपमा-  
कलयोपरि-<sup>11</sup>
- 15 स्वहस्तीयं श्रीभोजदेवस्य [॥\*]

*Second Plate ; First Side.*

- 16 लिखितग्रामात<sup>12</sup> भूनिवर्त्तनशतैकं नि १०० स्वसीमातृणगोचरयूतिपर्यंतं  
हिरण्या- (i)

<sup>1</sup> From the ink-impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read °केशौसौ.

<sup>4</sup> Read विभर्त्ति.

<sup>5</sup> Read जगद्वीजां°.

<sup>6</sup> Read समुप°.

<sup>7</sup> Read °रूषान्ना°.

<sup>8</sup> Read °त्यसु.

<sup>9</sup> Read स्मरारा.

<sup>10</sup> Read °णागजलविदु°.

<sup>11</sup> This line is continued on the next plate (l. 16).

<sup>12</sup> Read °ग्रामाद.

i. b.

E. Hultzsch.

Scale two-thirds.

Collotype by Gebr. Plettner, Halle-Saale.



- 17 त्रायसमेतं सभागभोगं सोपरिकरं सर्वादायसमेतं 'ब्राह्मणभाइलाय वामन-  
 18 सुताय 'वशिष्ठसगोत्राय वाजिमाध्यंदिनशाखायैकप्रवराय च्छिच्छास्थानविनिर्ग-  
 तपूर्व-  
 19 जाय मातापित्रोरात्मनश्च पुण्यसोभिद्वये<sup>3</sup> अदृष्टफलमंगीकृत्य चंद्राकार्ण-<sup>4</sup>  
 20 वल्लितिसमकालं यावत्परया भक्त्या 'शाशनेनोदकपूर्वं प्रतिपादितमिति  
 मत्वा त-  
 21 त्रिवासिजनपदैर्यथादीयमानभागभोगकरहिरण्यादिकमाज्ञाश्रवणविधेयै-  
 22 भूत्वा सर्व्वमस्मै समुपनेतव्यमिति ॥ सामान्यं चैतत्पुण्यफलं 'बुध्वाऽस्मदंशजै-  
 रन्यै-  
 23 रपि भाविभोक्तृभिरस्मत्पदत्तधर्मादायोयमनुमंतव्यः<sup>7</sup> पालनीयश्च ॥ उक्तं  
 च । व-  
 24 हुभिर्व्वसुधा भुक्ता राजभिः मगरादिभिः । यस्य यस्य यदा भूमिस्तस्य  
 तस्य तदा फलं ॥ [५\*]  
 25 यानीह दत्तानि पुरा नरेद्रैर्दानानि धर्मार्थयशस्कराणि । निर्मात्यवांतिप्र-  
 तिमानि  
 26 तानि की नाम साधुः पुनराददीत ॥ [६\*] अस्मत्कुलक्रममुदारमुदाहरद्भि-  
 रन्यैश्च दानमि-  
 27 दमभ्यनुमोदनीयं । लक्ष्म्यास्तडित्तलिलबुद्बुदचंचलाया<sup>9</sup> दानं फलं परयशः-  
 परिपाल-  
 28 नं च ॥ [७\*] सर्व्वानितान्माविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥  
 29 सामान्योयं धर्मसेतुर्दृष्टपाणां काले काले पालनीयो भवद्भिः ॥ [८\*]  
 इति कम-  
 30 लदलांबुविंदुलोलां<sup>10</sup> श्रियमनुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदा-  
 31 हृतं च बुध्वा<sup>11</sup> न हि पुरुषैः परकीर्त्तयो विलोप्या इति ॥ [९\*]  
 संवत् १०७६ माघ शु दि ५ [१\*]  
 32 स्वयमाज्ञा । मंगलं महाश्वोः ॥ स्वहस्तोयं श्रीभोजदेवस्य [॥\*]

<sup>1</sup> Read ब्राह्मण°.<sup>4</sup> Read चंद्राकार्ण°.<sup>7</sup> Read 'धर्मदायो°.<sup>10</sup> Read 'दलांबुविंदु°.<sup>2</sup> Read वसिष्ठ°.<sup>5</sup> Read शाशने°.<sup>5</sup> Read व°.<sup>11</sup> Read बुद्धा.<sup>3</sup> Read 'यशो°.<sup>6</sup> Read बुद्धा.<sup>9</sup> Read 'बुद्बुद°.

No. 19.—THE SIRPUR STONE INSCRIPTION OF THE TIME OF MAHASIVA-GUPTA.<sup>1</sup>

By RAI BAHADUR HIRA LAL, B.A., NAGPUR.

Sirpur is a small village on the right bank of the Mahānadi in the Mahāsamunda tahsil of the Raipur District in the Central Provinces. It is 37 miles north-east of Raipur and 15 miles from Ārang. Sirpur was once the capital of **Mahā-Kōsala**<sup>2</sup> and was then known as **Śrīpura**,<sup>3</sup> as given in the stone inscriptions found there, and also in the copper plates found in Rājīm<sup>4</sup> and Baloda.<sup>5</sup> The ruins in and around the village indicate that it was once a great city and there are scores of temple sites, the identification of which is now rendered impossible by the removal of the idols they contained to a place near a brick temple, which is the only one now standing as it was originally built. It is popularly known as the 'Lakshmana temple.' Writing of the bricks with which it is built, Mr. Cousens who visited it in 1904 remarked<sup>6</sup> that they were of a finer make than any he had till then seen, either ancient or modern. They are moulded and carved with considerable artistic skill. About a third of the temple tower was gone, while the *maṇḍapa* had totally collapsed and was a heap of ruins when it was taken under Government conservation. It was while removing the *debris* of this *maṇḍapa* that the subjoined inscription was found and removed to the Raipur Museum where it is at present deposited. Sir A. Cunningham visited Sirpur in 1881-82 and noticed all the inscriptions he found there, remarking that *one of them* must belong to this temple. He was right in supposing that the temple must have had some inscription but it had not come to light then and it was about 2 years<sup>7</sup> ago that it was accidentally discovered.

It is perhaps the biggest inscription yet found in Sirpur. It is engraved on a thick reddish stone, which is not exactly rectangular, the breadth of the upper corner being 3' 8½" and that of the lower 3' 9", while the height at the right side is 2' 3½" and at the left 2' 1½". The writing covers a space 3' 8" by 2' 1". There are altogether 26 lines of writing, but some parts of the stone coming in contact with others have peeled off, and portions of lines 3, 4, 5, 6 at the left hand top corner and the last 4 lines have been partially damaged. The characters are Nāgari, beautifully engraved, their average height being ¾". They belong to the Northern class of alphabets of about the 8th or 9th century A.D. The most noticeable peculiarities are the antiquated forms of the letters *i*, *na*, *sa*, *dha*, *tha*, *bha* and *ja*. The *mātrā* of *ā* is represented by a top stroke, and *ē* by a small stroke prefixed to the letter. The sign of *u* is added in the middle of the letter *ra* as usual, but when made long it is bent upwards as in *gurūpacharaṇē* in line 7 and *-rūpaiḥ* in line 12. In the case of the short *ru* in Purushōttama in line 1, the bend is upwards instead of downwards, but this is probably a mistake as other short *rus* have it in the usual way downwards. The signs for *ñ* and *ṇ* when joined to a class letter appear to be identical: compare *puñja* in line 1 and *maṇḍanam* in line 12. Forms of final *m* occur in ll. 4, 11, 12, 13 and 14 and of *ṭ* and *n* in ll. 6 and 16 respectively.<sup>8</sup> The language is excellent Sanskrit, highly rhetorical, containing 42 verses in various metres.

The record consists of two parts, *viz.* a eulogy in 23 verses and rules for the temple management from line 16 to the end. The inscription begins with an invocation to Purushōttama, which is in prose. The first three verses are devoted to the praise of the Nṛsiṃha or man-lion incarnation of Viṣṇu. King **Mahāśivagupta**, his mother and two ancestors

<sup>1</sup> [This paper was partially prepared for the Press by Dr. Sten Konow when he was Government Epigraphist in 1908 and by Mr. H. Krishna Sastri when he officiated in that post for two months, from 17th July to 17th September 1911.—Ed.]

<sup>2</sup> [On this name and its denotation, see Cunningham's *Reports*, Vol. XVII. p. 68 f. —Ed.]

<sup>3</sup> *Ind. Ant.*, Vol. XVIII. p. 179, and Cunningham's *Reports*, Vol. XVII. p. 25 ff.

<sup>4</sup> Fleet's *Gupta Inscriptions*, p. 291.

<sup>5</sup> Above, Vol. VII. p. 102.

<sup>6</sup> *Progress Report of the Archaeological Survey of Western India for the year 1904*, p. 20.

<sup>7</sup> That is calculating from the date this article was given for publication in 1903.

<sup>8</sup> [Final *n* occurs in line 6 also.—Ed.]

(father and grandfather), are next mentioned. The historical information which is here furnished is that, in the lunar race, there was a hero whose name is illegible (v. 4). His son was **Harshagupta** (v. 9). From him was born **Mahāśivagupta** (v. 12) who was also known as **Bālārjuna** owing to his proficiency in the use of arms (v. 13). He apparently had a younger brother named **Ranakēśarin** (v. 12). We are then informed that his mother, named **Vasatā** (v. 15), was the daughter of **Sūryavarmā**, king of **Magadha** (v. 16). She became a widow (v. 17) and caused to be constructed a temple of **Hari** (v. 20), the same to which this inscription was affixed. She and her acts are praised in seven verses (vv. 17 to 23).

The writer of this eulogy who calls himself *praśastikīraṇa kaviḥ* was **Chintāturaṅka Īśāna** (v. 24)<sup>1</sup>, who in the second part proceeds to lay down the regulations for the management of the temple as follows:—Five villages, viz. **Tōḍaṅkana**, **Madhuvēḍha**, **Nalipadra**, **Kurapadra**, and **Vānapadra**, were given (v. 25) for the maintenance of the temple to which apparently a *sattra* or an almshouse was attached. The villages were divided into four shares, three of which (subdivided into three separate parts) were to be reserved for the maintenance of the almshouse, repairs (to the temple) and for the support of the servants attached to the sanctuary (v. 26). The fourth share was divided into fifteen parts, of which twelve were to be enjoyed by a corresponding number of **Brāhmaṇas** fully conversant with the **Vēdas**, each of the three **Vēdas** (**Rik**, **Yajus** and **Sāman**) having four experts. The remaining three parts were to be enjoyed by a sacrificial priest and two others who were **Bhāgavatas**.<sup>2</sup> The names of these fifteen persons are duly recorded and it is enjoined that their descendants should inherit the gift if properly qualified for it, otherwise the grant should go to some other relatives by their own selection and not by order of the king (vv. 27 to 34). An additional village named **Vargullaka** is stated to have been given separately to the god himself, for meeting the expenses of offerings to him (v. 36). The engraver was a certain **Ārya Gonṇa** (v. 35), the same who wrote the slab built flat into the pavement of the new work outside the court wall of the **Gandhēśvara** temple at **Sirpur**.<sup>3</sup>

Like other inscriptions of **Sirpur** this is also undated, and therefore its age can only be determined from its characters, which, as stated before, belong to the 8th or 9th century A.D. **Mahāśivagupta** who is mentioned in almost all the inscriptions so far found in **Sirpur**, seems to have been a temple-builder, or at least he encouraged others to build them. Apparently he was a **Śaiva**, although his mother was a **Vaiṣṇava** and so was his father who is described in verse 20 as *upāsītāchryutah*, i.e. by whom **Vishṇu** was worshipped. From an inscription<sup>4</sup> in the temple of **Gandhēśvara** (correctly **Gandharvēśvara** as given in an inscription affixed to the parapet there) we know five ancestors of **Mahāśivagupta**, so that our inscription gives no additional information about the family, as it only takes us back to his grandfather. But verse 6 leads us to the important inference that **Mahāśivagupta's** grandfather [**Chandragupta**] had an elder brother who was the king's commander in chief. This elder brother cannot I suppose be any other than the **Tivaradēva** of the **Rājim** and **Balodā** plates. He was the son of **Nannadēva**, **Chandragupta's** father. **Tivaradēva's** inscriptions were issued from **Śrīpura** and he is described as being the 'supreme lord of **Kōsala**'.<sup>5</sup> He had apparently no issue and his brother probably succeeded him. A second historical fact to be gleaned from our inscription is the discovery of one additional name in the line of **Varmā** kings of **Magadha**, viz. **Sūryavarmā** who must have flourished about the 8th century A.D. He apparently belonged to the **Western Magadha** dynasty. He must have been a contemporary of **Chandragupta**, to whose son **Harshagupta** he gave his daughter in marriage.

Attention may be called to the name **Ranakēśarin** (in verse 12) who would appear to have been a younger brother of **Mahāśivagupta**, although the word has been used in a double sense. **Dr. Kielhorn**<sup>6</sup> has drawn attention to this name with a view to show that names

<sup>1</sup> [The name intended seems to be **Īśāna** alias **Chintātura**.—H. K. S.]

<sup>2</sup> [That these three parts were to be so disposed of, is implied. It is not clearly expressed in the text of the inscription.—Ed.]

<sup>3</sup> *Progress Report of the Archaeological Survey of Western India*, 1904, p. 50.

<sup>4</sup> *Ind. Ant.* Vol. XVIII. p. 179.

<sup>5</sup> *Fleet's Gupta Inscriptions*, p. 296.

<sup>6</sup> Above, Vol. IV. p. 257.



ending in Kēsarin were not foreign to this family as a curious coincidence between the Sirpur kings and the Orissa Kēsari family. The second name of Bhavadēva who, Dr. Kielhorn says,<sup>1</sup> was 'a cousin of Indrabala's son Nannadēva, the father of both Tivaradēva and Chandragupta,' was also Rāpakēsarin, but we meet it in the direct line here. In spite of the overwhelming palæographic evidence<sup>2</sup> which tends to disprove any connection between the Sirpur dynasty and that of the Sōmavamśi kings of Kāṭak (or more correctly of Vinitapura or Yayātinagara), in both of which a Śivagupta occurs, it seems possible that General Cunningham may still prove to have been right in linking them together, although the dates assigned to them by him are all wrong.<sup>3</sup> The kings of Sirpur appear to have been ousted by the kings of Śarabhapura,<sup>4</sup> which place has not been identified as yet.<sup>5</sup> The inscriptions of the latter have been found in the country round about and in close vicinity of Sirpur, viz. at Ārang, Raipur, Khariār and Sārangarh which enclose Sirpur from all directions, north, south, east and west. I have already identified several of the villages mentioned in them (see above, Vol. IX. p. 283) and their position shows that a very large portion of the present Chhattisgarh Division came under their sway. Probably they could not conquer the whole of Mahā-Kōsala which extended from the confines of Berār to the boundary of the Kāṭak District. The Sirpur dynasty having been driven further east settled in some place on the bank of the Mahānadi. They still continued to rule at least a part of Kōsala. That seems to be the reason why they continued to call themselves 'Lord of Kōsala' unwilling to show a reduced front. They had probably lost the western portion of Mahā-Kōsala for ever, and that seems to be the reason why most of the villages granted by them are situated in the Sambalpur District and the adjoining feudatory states of Paṭṇā and Sonpur.<sup>6</sup> The Sirpur dynasty probably regained its former power but could not regain the lost kingdom, as although the Śarabhapura kings seem to have fallen as quickly as they rose, they were succeeded by another rising power, the Haihayas of Tummāṇa, who eclipsed the chiefs of the whole of Chhattisgarh and extended their dominions still farther.

Dr. Fleet assigns the characters of the records of the Sōmavamśi kings of Kāṭak to the eleventh century and says that even if a somewhat earlier period than what has been arrived at, should be hereafter established for Śivagupta and his successors of the Kāṭak line, the palæographic changes in so many details appear more than can possibly be covered by the lapse of a single generation.<sup>7</sup> His conclusion is that the kings mentioned in these inscriptions 'are to be placed somewhere between A.D. 1000 and 1100.'<sup>8</sup> Since the characters of the Sirpur inscriptions are believed to belong to about the 9th century, it would appear that Dr. Fleet would place an interval of a little more than 100 years to account for the palæographic difficulties. This is a period which may easily be covered by three generations, and on examining the genealogical table made out from the records of the Sōmavamśi kings as given by Dr. Fleet,<sup>9</sup> it seems to me that a link of two generations is at present missing, which further discoveries might bring to light.

<sup>1</sup> J. R. A. S. 1905, p. 622.

<sup>2</sup> Above, Vol. III. p. 333.

<sup>3</sup> [The date assigned by Prof. Kielhorn to Śivagupta Bālārjuna on the 'amalgamated Sirpur and Kāṭak Gupta dynasty' is about the beginning of the 9th century, while the Kāṭak king Mahābhavagupta II. and his three predecessors belong to about the 11th century (above Vol. IV. p. 257). If these two approximate dates are correct, then we would have two kings, viz. a doubtful Mahābhavagupta and Mahāśivagupta, of whom no records have so far been found, for about two centuries.—Ed.]

<sup>4</sup> [Mahāsudēva of Śarabhapura has been assigned by Mr. Hiralal to about the 8th century (above, Vol. IX. p. 283). And Tivaradēva, Prof. Kielhorn has assigned without hesitation to the middle of the 8th century. If these two approximate dates are correct, the usurpation by the Śarabhapura kings would have taken place at a time when the Sirpur kings must have been powerful.—Ed.]

<sup>5</sup> It may perhaps have been a new name imposed on the conquered city of Śrīpura by the victor from the fabulous animal of that name, who is believed to be a match for a lion, with reference to the claim of the Sirpur dynasty to be Kēsaris (lions).

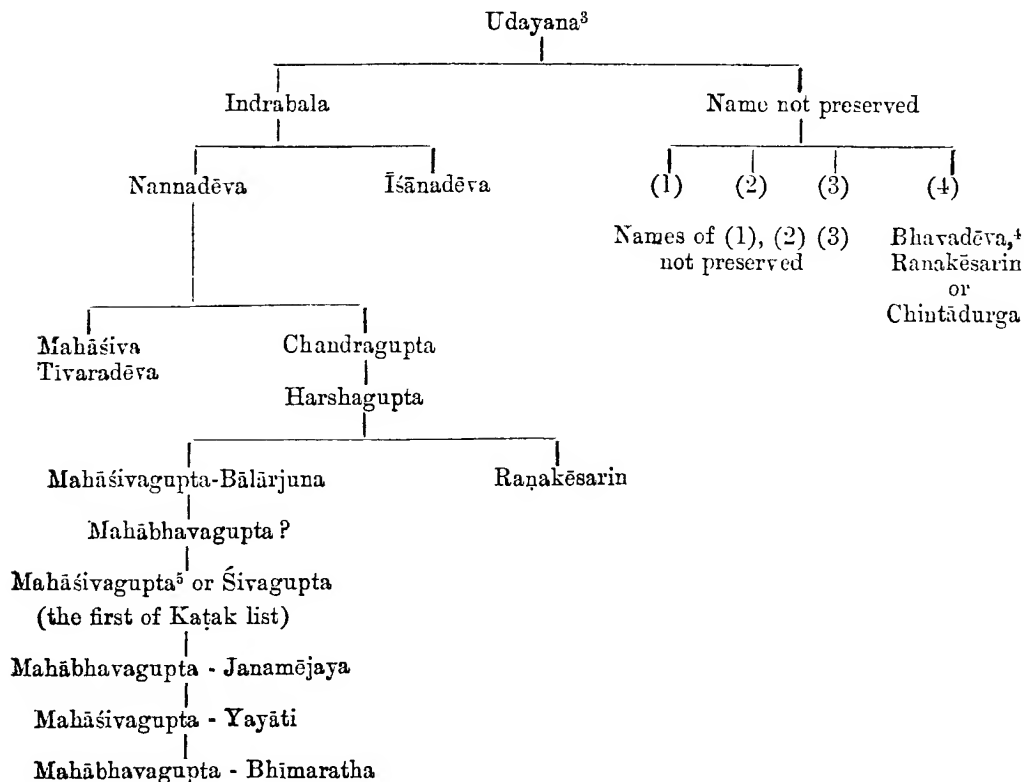
<sup>6</sup> See tabular statement appended at the end giving the geographical information ascertained by local enquiry or otherwise and map showing the situation of places identified.

<sup>7</sup> Above, Vol. III. p. 334.

<sup>8</sup> Ibid. p. 333.

<sup>9</sup> Ibid. p. 323.

There are four kings in this list, but there are only two names, *viz.* Śivagupta and Bhavagupta.<sup>1</sup> Three of them have a second name which may have been their birth-names or titles. The Śivagupta of our inscription had also a second name, *i.e.* Bālārjuna. This Bālārjuna Śivagupta may possibly be the grandfather of the titleless Śivagupta of the Kaṭak inscriptions. By the way it may be noted that his granduncle Tivaradēva who was king was also called Mahāśiva as stated in the Balōdā and Rājim plates.<sup>2</sup> I suppose that the title of Harshagupta must have been Mahābhavagupta, and any further discoveries giving both the names would, I venture to think, confirm this surmise. So we can trace back the official title of Mahāśiva up to Tivarvadēva at least and he was possibly great-great-granduncle of the first Śivagupta of the Sōmavamśi records. According to this view the genealogical tree of the amalgamated Sirpur and Kaṭak Gupta dynasty would be as under:—



<sup>1</sup> These were probably official names, assumed on installation as king, as is still done in some of the states towards Orissa; for instance, the Rāja of Bāmra is either a Sūḍhaladēva or a Tribhuvanadēva. The present chief whose name was Satchidānanda when he was *yuvārāja*, is Tribhuvanadēva, and so was his grandfather, and his grandson will bear the same name.

<sup>2</sup> See above, Vol. VII. p. 103, and *Gupta Inscriptions*, p. 296.

<sup>3</sup> For sources of information for this genealogy, see *Ind. Ant.*, Vol. XVIII. p. 179, *J. R. A. S.* 1905, p. 621, Cousen's *Progress Report of the Archaeological Survey of Western India for 1904*, p. 54, and above, Vol. III. p. 327. Note that Mahāśiva Tivaradēva's regal uncle and his possible predecessor at least in one part of Mahā-Kōśala was a Bhavadēva, Chintādurga or Raṇakēśarin. Whether the name Bhavadēva was merely fortuitous or otherwise, I leave the reader to consider.

<sup>4</sup> [From the extracts given by Prof. Kielhorn (above. Vol. IV. p. 257) it appears that Bhavadēva was the fourth son of Udayana and not the fourth grandson as represented in the genealogical table. But on further examination of the inscription, Prof. Kielhorn has stated that "Bhavadēva Raṇakēśarin was the fourth son of Indrabala's younger brother whose name has not been preserved;" (*J. R. A. S.* for 1907, p. 621 f. —Ed.)

<sup>5</sup> Above, Vol. VIII. p. 140.

The Sirpur inscriptions show that Bālārjuna Mahāśivagupta must have been in a fairly prosperous state and so it was probably his son, a possible Mahābhavagupta, who was ousted from his ancestral capital. If we do not find any of his records, there is nothing to wonder at. A person in calamity driven out of his home would hardly think of bestowing grants or revel in perpetuating his name when his own position was so shaky, and his descendants would hardly be inclined to mention one who was in such a plight, it being better to omit than to record his tale of defeats.<sup>1</sup> For the matter of that, they might also have omitted his son Śivagupta's name as he also does not seem to have been in a much better position, but he was the direct ascendant of his renowned son, and it is possible that he might have prepared the way to the conquest of Trikalīṅga of which all his successors are called *adhipati*, though no such title attaches to his name in any of the inscriptions. It appears that it was Janamējaya Mahābhavagupta (I) who retrieved the good name of his dynasty by conquering the Trikalīṅga country. So far as is known, he was the first in his line to take the title of Trikalīṅgādhipati, though it was disputed by the Haihaya kings of Chēdi, as we find the title used by the Kalachuri Karṇadēva of Tripuri in his Benares plate of 1042 A.D.<sup>2</sup> and by other members of the same family up to 1174 A.D. But they were apparently raiders with superior power, the real rulers of Trikalīṅga being the Sōmavamśis. There is little doubt that these two houses came in contact with each other as in one of the Paṭṇā plates (marked H) the donor claims a victory over Chēdi.

With regard to geographical names, the country of Magadha whence the temple builder was brought in marriage is well known. The other places mentioned are 6 villages given to the temple and its accessories. Of these, I think Karapadra is the same as Kulapadar, 15 miles south-east of Sirpur, and Vargullaka is apparently Gullū, about 10 miles south-west of Sirpur and 5 from Ārang. Toḍaṅkaṇa may be Turēṅgā near Kulapadar. About 4 miles from Turēṅgā there is a village named Madhuban which may be identical with Madhuvēḍha of the inscription. As regards the remaining two, Nālipadra and Vāṇapadra, I could not find any villages answering to their names. Vāṇapadra must have been quite close to Sirpur, as it is stated to be 'on the spot'.

An endeavour has been made in the appended statement to identify places mentioned in other records of these kings, and it may not be out of place here to discuss the unsettled question of the capital of these kings. In the records of the Somavamśis the phrase '*śrīmatō vijaya-Kaṭakāt*' occurs which has been interpreted to mean 'from the victorious Kaṭaka', the capital, in preference to its simple meaning 'from the victorious camp'. That the latter is the real meaning clearly appears from the copper plates<sup>3</sup> of Mahābhavagupta Janamējaya belonging to the 3rd year of his reign (the oldest of all so far found), in which the word *skandhāvārāt* has been used instead of the usual *kaṭakāt*. It will be observed from other inscriptions that whenever *kaṭaka* is used, the name of the camp (a separate place-name) is invariably<sup>4</sup> given, but this is not the case when the charters purport to be issued from Yayātinagara or Vinitapura, which Dr. Fleet considers to be fanciful names of Kaṭaka itself. It has been assumed that Kaṭaka was the capital of these kings, but I am

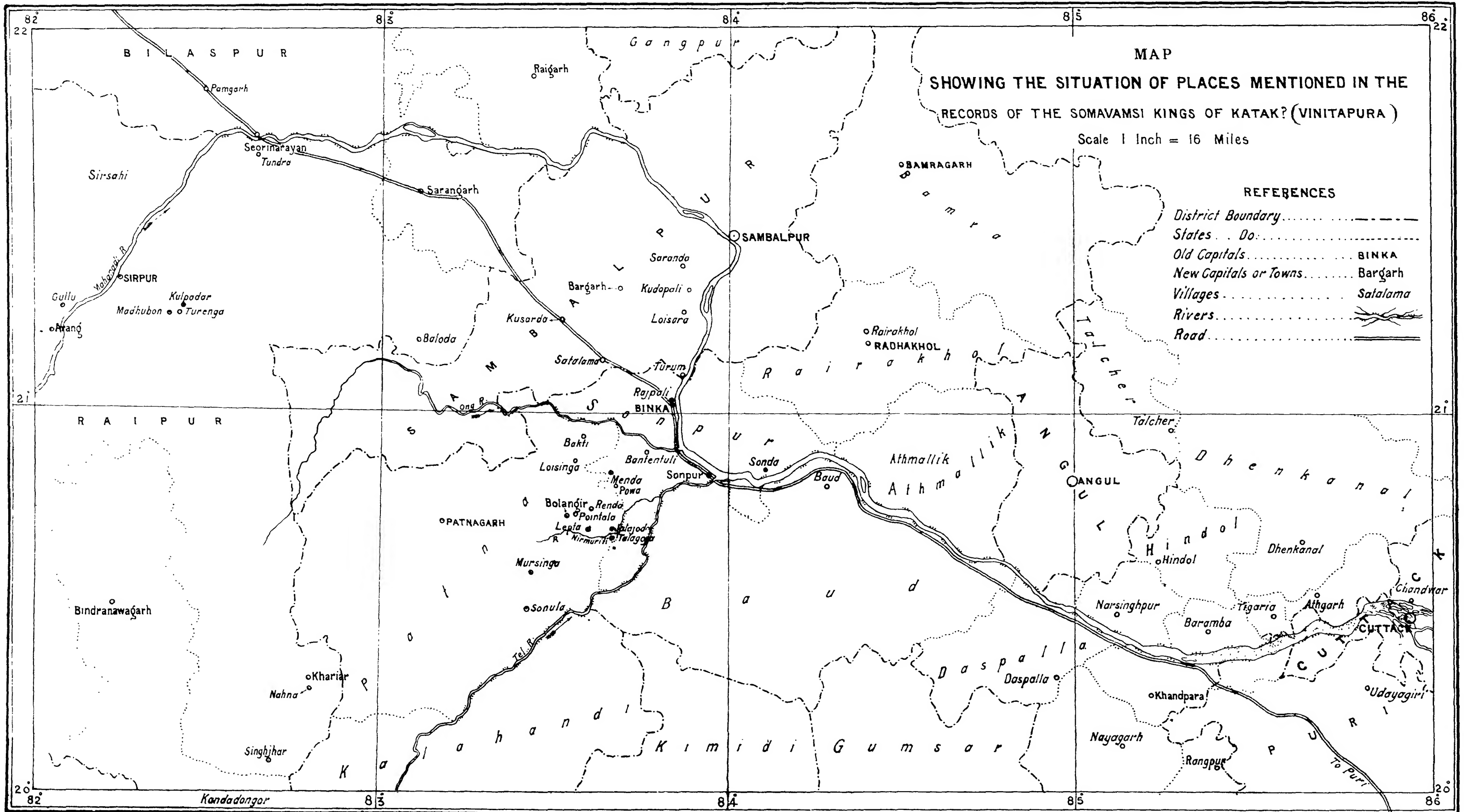
<sup>1</sup> Another reason why his name is omitted may be found in the fact that all the records of this dynasty give only the name of the donor and his father in the ordinary business-like way, and since his son Śivagupta for reasons stated further on in the text probably never made a grant, it seems very doubtful whether we would ever get a direct proof of his existence.

<sup>2</sup> Above, Vol. II. p. 298.

<sup>3</sup> These plates were found some 13 years ago at Sōnpur, the capital of the state of the same name. They were shown to me when I visited that place about 12 years ago (*i.e.* 1896) and I took a copy of the inscription. [They have been published by Mr. Mazumdar (above, pp. 93 ff.).—Ed.]

<sup>4</sup> There is only one exception found in the Paṭṇā plates marked H in which Vinitapura and Kataka are both mentioned; but Mr. Laskar has noted that this record is full of mistakes and gross inaccuracies. See *J. A. S. B.* 1905, Vol. I. p. 6.





unable to share this view. The question has already been discussed by other scholars,<sup>1</sup> and the identification of Yayātinagara with the modern Jāipur has been suggested, but Dr. Fleet<sup>2</sup> has pointed out that this suggestion is untenable as the inscriptions distinctly imply that Yayātinagara was on the Mahānadi, whereas Jāipur is only on the Vaitaraṇī, about 50 miles away from the former river.

The name Yayātinagara was apparently imposed upon Vinitapura during the reign of Yayāti otherwise known as Mahāśivagupta. It is noteworthy that prior to his time the name Yayātinagara does not occur in any inscriptions. In fact he himself used the older name Vinitapura in the records of the 8th and 9th years of his reign, which fact shows that till then the idea of naming the town after himself had not occurred to him. It was probably somewhere between the 15th and 24th year of his reign that the town changed its name. Since then the official name seems to have become Yayātinagara, and we have in all four inscriptions mentioning it, two of which belong to the 24th and 25th years of his own reign, and two to the 3rd and 13th year of his son's. This name apparently continued to be used as long as Vinitapura was the capital, at least in official circles, but as is well known the original name usually sticks so persistently in the popular mind that it is difficult to eradicate it. Many a monarch has endeavoured to change the names of big cities after his own, but the old name has usually asserted the ground, and I suppose the same happened with Vinitapura, which name can now be traced in the corrupted form Binkā. This is a small town in the Sōnpur State, 16 miles north of the present capital of that state. It fulfils all the conditions appertaining to Vinitapura. It is on the bank of the Mahānadi, and the river scenery there is as beautiful as described in the inscriptions. From Sirpur it is about 100 miles as the crow flies and about 180 by river—quite a safe distance to which the ousted family might have removed itself. The two places are so situated that if one fled straight to the east he would meet Binkā as the first place on the Mahānadi, as between these two places the river flows in a curve.<sup>3</sup> Binkā, moreover, is central to all the camps from which the kings issued their charters. Of the 13 so far discovered, 5 were issued from the capital itself, 3 from a pleasure garden, which must have been somewhere in the big groves still to be seen on the outskirts of Binkā, 3 were issued from Mūrasīma or the present Mursingā in the Paṭṇā state, about 11 miles from Binkā, one from Sōnpur, and one from Vāmaṇḍāpāṭī<sup>4</sup> or Bāmrā, 60 miles to the north-east, but this last was issued by a feudatory from his own headquarters, and he has mentioned his overlord's capital as Yayātinagara. The villages granted so far as they have been identified are situated close to and round about Binkā as a glance on the accompanying map will show.<sup>5</sup> The existence of a village named Rājpalī (meaning royal hamlet) within a mile of the present Binkā town is significant. There are also remains of a fort close by and a ghāt embankment on the Mahānadi.

<sup>1</sup> See above, Vol. VIII. p. 139 (where Professor Hultzsch prefers to take *kaṭaka* in the sense of 'a camp') and *J. A. S. B.*, 1905, Vol. I., pp. 2 and 3.

<sup>2</sup> Above, Vol. III. p. 355.

<sup>3</sup> My idea is that when Bālārjuna's successor was driven out from Sirpur he fled straight off to the east and settled at a spot where he first met the sacred Mahānadi whose waters had sanctified generations of his ancestors. To this obscure place he in his dejection gave the appropriate name of Vinitapura or the 'town of the humbled.' I feel this is rather fanciful, as at this distance of time it is difficult to read the motives which actuated the founder to name the town in that way, and all that can be said is, that the explanation is plausible.

<sup>4</sup> It may be noted that Bāmrā is still called Bāmaṇḍā by the Oriyā people of Sambalpur.

<sup>5</sup> It is remarkable that there are amongst the donees Brāhmaṇa immigrants from Madhyadēśa and even distant Śrāvastī in Oudh. Their advent to this remote place may easily be explained by the fact that Binkā lay, as it does now, on the high road to Jagannāth Puri, one of the four *dhāmas* or the most sacred places of India, which Hindus from all corners of the country visited as they still continue to do. Some of these learned Pandits of the celebrated district of Śrāvastī might have been induced to settle there, either by solicitations of the king or by necessity owing to the difficulty of crossing long distances for want of good communications, accentuated by the dangers of the road which was infested by robbers of all description.

TEXT.<sup>1</sup>

- 1 श्री<sup>2</sup> नमः पुरुषोत्तमाय ॥<sup>3</sup> अन्योन्यप्रान्तरान्तर्विचलदुरुमरुत्युञ्जगुञ्जारवोग्रै-  
रङ्गुल्यग्रैरुदञ्चन्नखकिरणशिखास्यष्टदंष्ट्राकरालैः । क्रामन्वः पातु पञ्चानन  
इ[व] चरणश्चक्रिणः खे घनीधान्विध्वस्य ध्व[1]-
- 2 न्तधान्नः करिण इव किरन्मौक्तिकाभानि भानि ॥<sup>4</sup> [१\*] लब्धो निर्भन्तुमेभिर्न रिपु-  
रिति रसादत्तचक्षुर्नखेषु चासात्तत्रोड<sup>5</sup> रन्ध्रोदरकुहरदरीमेव लीनं विलोक्य ।  
हासोल्लासावहेलं तदितरकरजाग्रेण निर्भिय [सद्यः कोशा] <sup>6</sup>चिच्छेप तज्जं  
मलमिव
- 3 दनुजं यः स वीव्यान्नुसिद्धः ॥<sup>7</sup>[२\*] वहदिव [रु]चा शा[ङ्ख्या दंष्ट्रा]  
सजिह्ममिवासिना ज्वलदिव दधच्चक्रेणस्यं गदां मुकुटीमिव । यस्मितुमसुरा-  
न्संभूयेव श्रितान्तकविभ्रमं दुरितमिति [विदोयं<sup>8</sup> विष्णोः] उ — उ उ  
— उ — ॥<sup>9</sup>[३\*] [आमीच्छशी]व भुवनाद्भुतभूतभूति<sup>10</sup>-
- 4 रुद्धतभूतपति[भक्तिमम]प्रभावः । चन्द्रान्वयैकति[ल]कः खलु चन्द्रगुप्तरा]जा-  
ख्यया पृथुगुणः प्रथितः पृथिव्याम् ॥<sup>11</sup>[४\*] गरीयान्भारीयं दुरधिगमिदं  
वर्त्म पुरतो न मे प्रष्टः कश्चिन्न च समधुरः कश्चन सखा । इ —  
— — — — उ उ उ उ उ — — उ गणशः स्वशक्त्या
- 5 निर्व्यूढिं उ उ उ उ उ — — उ उ उ — ॥<sup>12</sup>[५\*] दुर्धर्ष[कौर]-  
वर[दो] रणदारुणेषु<sup>13</sup> सीरायुधः स इव कंसनिषूदनस्य । राजाधिकारधवलः  
सबलो बभूव यस्याग्रजोप्यनुचरश्चरतो रणेषु ॥<sup>14</sup>[६\*] कुम्भैरङ्कितमस्तका-  
नति[गः]<sup>15</sup>दिव्याहारमुग्धात्मनो वक्तव्यस्तृणानधःकृतकरा-
- 6 न्मातङ्गकान्मारयन् । खेव श्वापदराट् न यस्य नृपतेः शौर्यं जगामोपमां  
हन्तुः कोशपराक्रमान्वयनयस्कीतत्विषां विद्विषां ॥<sup>16</sup>[७\*] तस्याभूद्वनिभृता-  
मधीश्वरस्य प्रख्यातो जगति सुतो यथा हिमाद्रेः । रत्नानां वसति-  
रखण्डितोरुप[क्षो] मैनाको गिरिरिव यः [स्व]भावतुङ्गः <sup>17</sup>[८\*]

<sup>1</sup> From the original stone.<sup>2</sup> Expressed by a symbol.<sup>3</sup> This stroke is corrected from a *risarga*.<sup>4</sup> Metre : Sragdharā.<sup>5</sup> Read °चोड or °चोड°. [On the impression the reading seems to be °रकोड. —H. K. S.]<sup>6</sup> Read क्रोधा°.<sup>7</sup> Read °सिंहः. Metre : Sragdharā.<sup>8</sup> [The reading here intended appears to be वैषीयं.—Ed.]<sup>9</sup> Metre : Hariṇī.<sup>10</sup> The *akshara* त of भूत looks as if it had been corrected from ति.<sup>11</sup> Metre : Vasantatilaka.<sup>12</sup> Metre : Śikharīṇī.<sup>13</sup> Mr. Kṛishṇa Śāstri suggests the reading वैरिवरवारणदारुणेषु which gives better sense and is adopted in the translation.<sup>14</sup> Metre : Vasantatilaka.<sup>15</sup> Probably नयच. [On the impression the reading appears to be °नतिसद°. —H. K. S.]<sup>16</sup> Metre : Sārūlavikṛīḍita.<sup>17</sup> Metre : Praharshīṇī.



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- 7 स्थानं चिरादुचितमेतदभून्ममिति लक्ष्मीः प्रसूतिसमये यमुवाह हर्षम् । तेना-  
वृतः सततमेव शुचामगम्यः श्रीहर्षगुप्त इति नाम ततो [य ऊहे] ॥<sup>1</sup>[८\*]  
संस्तुताः सकलोपभोगविषये धर्माध्वनि प्र(प्रा)ध्वराः सन्नोष्टोषु निरन्तराः  
परबलध्वन्ने<sup>2</sup>प्यवन्ध्याः सदा । [अनुष्णाः] सततं [गुरु]पचरणे
- 8 यान्ति स्म विस्मापिनो यस्यानेकसुखक्रियासु युगपत्संभाविनो वासराः ॥<sup>3</sup> [१०\*]  
क्षुण्णा भित्तिरनेकधा विघटिताः सर्वेप्यमी [स]न्धयो वीथ्यङ्गान्यपि विस्त-  
तानि परितः शुष्कोस्थिव(व)न्धक्रमः । चित्रं प्रच्युतमासुखादपि कथं किं  
वोक्षितेनामुना यस्येति द्विषतां कुनाटकमिव द्विष्टं पुरं
- 9 प्रेक्षकैः ॥<sup>4</sup>[११\*] तस्मादजायत महाशिवगुप्तराजो धर्मावतार इति निर्वि-  
तथं प्रतीतः । भीमेन यः सुत इव प्र[थ]मः पृथायाः पृथ्वीं जिगाय  
रणकेसरिणानुजेन ॥<sup>5</sup>[१२\*] भावी हन्त पितामहादपि महाना<sup>6</sup>चर्यमप्यो-  
जसा जेष्यत्येष रणे बलेन भविता तत्कोस्य वैकर्त्तनः । अस्त्रा[भ्य]स्तिष  
यं सम[स्त]-
- 10 जयिनं मत्वेति बालार्जुनं स्वे देहेपि जहुः स्पृहामरिगणाः प्रागैव  
सम्पत्तिषु ॥<sup>7</sup>[१३\*] यः प्रदेषवतां वधाय विक्रतोरास्थाय मा[य]ामयोः  
क्षुण्णो [योव]तरन्नभूदिह स खल्वव्याजलूनद्विषः । नासीदेव समो  
हरिर्धवलतामात्यन्तिकीं बिभ्रतो यस्याकल्कमतेर्न चापि भविता क[ल्की]  
भविष्यन्पुनः ॥<sup>8</sup>[१४\*]
- 11 तस्योरुजन्यजयिनो जननी जनानामीशस्य शैलत[न]येव मयू[रके]तोः ।  
विस्मापनी विबुधलोकधियां बभूव श्रीवासटेति नरसि[ङ्घ]नोः<sup>9</sup> सटेव ॥<sup>10</sup>  
[१५\*] निष्पङ्के मगधाधिपत्यमहतां जातः कुले वर्मणां पुण्याभिः  
कृतिभिः कृतो कृतमनःकम्पः सुधाभो[जि]नाम् ।
- 12 यामासाद्य सुतां हिमाचल इव श्रीसूर्यवर्मा नृपः प्राप प्राक्परमेश्वर-  
श्वशुरतागर्वानिखर्वं पदम् ॥<sup>11</sup>[१६\*] गतेपि पत्यौ दिव[मेक]रूपैः सदो-  
पवासव्रतकर्षितैरपि । न मुक्तमेवावयवैर्यदोयैः रुभावलीलामयमात्ममण्डनम्  
॥<sup>12</sup>[१७\*] या वर्णाश्रमिणां त्रयीव शरणं राज्यस्य नीति[र्य]था
- 13 प्रज्ञेव प्रविवेचनी सदसतोस्तृणावतां श्रीः स्वयम् । उत्खाताखिलकल्मषप्रसरया  
किञ्चिच्चलन्ती स्थितेः सन्धानाय यया सखीव पृथिवी भूयः कृतं स्मारिता ॥<sup>13</sup>

<sup>1</sup> Metre: Vasantatilaka.<sup>2</sup> Read ध्वन्ने°.<sup>3</sup> Metre: Śārdūlavikrīḍita.<sup>4</sup> Metre: Śārdūlavikrīḍita.<sup>5</sup> Metre: Vasantatilaka.<sup>6</sup> Read 'चाय'°.<sup>7</sup> Metre: Śārdūlavikrīḍita.<sup>8</sup> Read नरसिङ्ग तनुमूर्तो लचि स्त्री स्यात् विषये विरलं कश्चि—इति मेदिनी.<sup>9</sup> Metre: Vasantatilaka.<sup>10</sup> Metre: Śārdūlavikrīḍita.<sup>11</sup> Metre: Upajāti.<sup>12</sup> Metre: Śārdūlavikrīḍita.

- [१८\*] दमयन्त्या [ह्यपि] पुरा यः स्थलं प्राप्य गर्वितः । म  
क[लिः] खेपि समये हतमानः कृतो यया ॥<sup>2</sup>[१८\*] तया निजः
- 14 प्रेत्य पतिर्यथाविधे वसत्यसौ नित्यमुपासिताच्युतः । प्रकाशितुं तादृशमेव  
कारितं विभोरिदं धाम हरेः सनातनम् ॥<sup>3</sup>[२०\*] दिव्यादेः सकलस्य  
जन्तुनिवहस्योच्चावचैः कर्मणां वैचित्र्यादयमद्भुतो बहुविधावस्थैर्वपुःपञ्जरैः ॥  
[यः\*] प्रामाद<sup>4</sup>ह[ह]च्छलेन क-
- 15 धितः संसार एव स्फुटं पश्यन्तस्तदिमं मनः कुरुत भो पापेषु मा  
भूमिपाः ॥<sup>5</sup>[२१\*] क्षणमधः क्षणमुत्पतितैर्नभः पवनलोल[त]या [ध्वज]-  
पल्लवैः । (।) हरणपालनयोरुचिते गतो कथयति स्वयमेष महोभुजां  
॥<sup>6</sup>[२२\*] तट एव भवाम्बुधेस्तरीतुं निहि-
- 16 तो धर्ममयः प्लवो महान् । परिपालयितव्य एष भूपैरवदोर्णो हि निमज्ज-  
यत्यधः ॥<sup>7</sup>[२३\*] इति वः प्रशस्तिकारः कविः स चिन्तातुराङ्ग ईशानः  
॥ यत्पालनार्थमर्थयति पार्थिवास्तां स्थितिं शृणुत ॥<sup>8</sup>[२४\*] तोडङ्गण-  
म[धु]-
- 17 [वेढी] नालीपद्रश्च कुरपद्रश्च<sup>9</sup> [१\*] स्थानेन वाणपद्रश्च पञ्च दत्ता इमे ग्रामाः  
॥<sup>10</sup>[२५\*] एषां भागास्त्रयः सत्रे खण्डस्फुटितसंस्कृतौ । पादमूलपरीवा-  
रपोषणे च त्रिधाकृताः ॥<sup>11</sup>[२६\*] यस्तु [च]तुर्यां भागः स पञ्चदश-  
धाकृ-
- 18 तो विभागेन ॥ तत्र द्वादश विप्राः प्रतिवेदं प्रतिचतुष्केन ॥<sup>12</sup>[२७\*]  
ब्रह्मत्रिविक्रमोर्कश्च विष्णुदेवस्तथापरः ॥ तथा महिरदेवश्च चत्वारो  
बह्वृचोत्तमाः ॥<sup>13</sup>[२८\*] एवं कपर्दीपाध्यायो भास्करो मधुसूदनः ॥ वेद-  
गर्भश्च चत्वा-
- 19 रो यजुर्वेदस्य पारगाः ॥<sup>13</sup>[२९\*] तथा भास्करदेवश्च स्थिरोपाध्याय एव  
च ॥ त्रैलोक्यह[न्तो] मोउडृ[श्चत्वारः] सामपारगाः ॥<sup>13</sup>[३०\*] भाव्यं  
तत्पुत्रपौत्रैश्च साग्नि[हो]त्रैः षडङ्गिभिः ॥ द्यूत[वि]श्यादयनासक्तैरपिष्टाकैरसेवकैः  
॥<sup>13</sup>[३१\*] य[स्तु]
- 20 नवविधो<sup>14</sup> स[हि] यश्चापुत्रो विपत्स्यते ॥ तयोरङ्गे प्रवेश्योन्यः पूर्वोक्तगुण-  
वान्निजः ॥<sup>13</sup>[३२\*] स चैषामेव सम्बन्धी सविद्यत्वे वयोधिकः [१\*]

<sup>1</sup> [On the impression the reading seems to be अपि.—H. K. S.]

<sup>2</sup> Metre: Anushtubh.

<sup>3</sup> Metre: Vamśasthāvila.

<sup>4</sup> [On the impression the reading seems to be व instead of ह.—H. K. S.]

<sup>5</sup> Metre: Śārdūlavikrīḍita.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> Metre: Vaitāliya.

<sup>8</sup> Metre: Āryā.

<sup>9</sup> Read °पद्रः.

<sup>10</sup> Metre: Āryā.

<sup>11</sup> Metre: Anushtubh.

<sup>12</sup> Metre: Āryā.

<sup>13</sup> Metre: Anushtubh.

<sup>14</sup> [On the impression the reading appears to be भावो.—H. K. S.]



## TRANSLATION.

(Line 1.) Ōm! Salutation to Parushōttama (Vishṇu).

(Verse 1.) Let the discus-holder's (*Nṛisimha's*<sup>1</sup>) foot protect you—the foot whose sharp claws emitted a sound like that of *guñjā* berries (*shaken*) by the gust of strong winds passing through the long spaces between each other, and (*looked*) terrific (more so) with the jaws shining with the flame of rays (*emanating*) from the nails, when they being lifted up, tore through the mass of dark clouds in the sky and revealed the stars with pearly brilliance, like a lion who, having overcome that storehouse of darkness,—the elephant, jumps about scattering brilliant pearls (*torn from his temples*).

(V. 2.) Let that Nṛisimha protect you, who looking with eagerness at (*his own*) nails, for the enemy (*Hiraṇyakaśipu*) who had not been secured for being torn with these (claws), happened to see him hiding through fear in the cavern-like cavity in the interior of the deep hollow of those (nails). With a laugh (*at his foolishness in taking shelter in the place where he could be easily crushed out*), joy (*at finding him out*) and contempt (*at the miserable creature*) he split the demon at once with the point of the other claw and threw him away with wrath like dirt that had collected there.

(V. 3.)<sup>2</sup> As if bearing the jaws like a beautiful conch and the tongue like a sword, with the face burning like the discus (*and*) with the eye-brows (*as if carrying*) the mace, this form of Vishṇu born for devouring, like sins, the demons, presented the appearance of the god of death

(V. 4.) There was the unequalled crest-jewel of the lunar race, whose wealth was wonderful on earth, just as the origin of the moon was miraculous and whose dignity was commensurate with his devotion to the lord of goblins (Śiva). He was indeed of manifold virtues, (*and*) famous on the earth by the name of [Chandraguptarāja.]

(V. 5.) This task is very difficult, this path before (me) insurmountable. I have no guide nor (*have I*) any friend (*who can*) share the burden (*with me*). I accomplish this single-handed . . . . .

(V. 6.) Even his elder brother shining with regal power,<sup>3</sup> became his follower in battles and (*through him*) mighty, like him whose weapon is the plough (Balarāma), who likewise followed the killer of Kāṁsa (Kṛishṇa) in tearing up the mighty elephants of his unassailable enemy.<sup>4</sup>

(V. 7.) In bravery, a lion killing the elephants with (*swelling*) frontal globes,—rendered dull by the cries (*due to*) excessive rut,—with fodder placed in their mouths, or the trunks hanging down, is like a dog and cannot stand comparison with the king destroying (*his*) enemies blooming with the prosperity of their treasures, prowess, race and statesmanship.<sup>5</sup>

<sup>1</sup> [There seems to be a reference here not to Nṛisimha but to the Trivikrama-avatār of the god Vishṇu.—H. K. S.]

<sup>2</sup> The poet here seems to show that the terrific face of Nṛisimha bore the symbols of Vishṇu as also of Yama. The jaws being white bones were like the conch, the tongue like the sword which is also one of the weapons of Vishṇu, the round face, the discus and eye-brows the mace. Yama's attributes are projecting jaws, long tongue, red hot face and a club.

<sup>3</sup> [Perhaps Adhikārādhavaia was a name or surname of his elder brother.—H. K. S.]

<sup>4</sup> [As the reading in the text is clearly *ḍārṇāṣhu* (not *dārāṇāṣhu* as Mr. Hiralal seems to take it) the compound ending with that word is evidently an attribute of the word *raṇāṣhu*.—Ed.]

<sup>5</sup> [The passage कुम्भैरङ्गितमलकानतिमद्व्याहारमग्धात्मनो वक्त्रव्यसदृशानधःकृतकरान् admits of two meanings, one applicable to the subdued kings and the other to elephants. — H. K. S.]

(V. 8.) Of him, the lord of the rulers of the earth, was born a son famous in the world (*who was*) a very treasure of jewels. (*who had*) a large number of undivided allies and (*who was*) high in character, (*thus*) resembling the high Maināka hill which is the offspring of the lord of mountains, *viz.* the Himādri (mountain), has extensive wings which are unclipped and is a mine of jewels.

(V. 9.) At the time of his birth, the goddess of wealth was transported with joy saying 'It is a long time since I found such a suitable place for myself.' Ever filled with joy (*harsha*) and verily inaccessible to grief he accordingly bore the name **śrī Harshagupta**.

(V. 10.) His precious days passed in enjoying all the sensuous objects, (*they were*) indefatigably applied in the path of virtue, and unceasingly (*spent*) in good assemblies; they never went fruitless (*when employed*) in the destruction of hostile power and were uninterruptedly devoted in the service of the elders. Thus they always caused wonder in (*the performance of*) many pleasing duties simultaneously.

(V. 11.) His enemies' town is hated by the spectators as the walls are crushed to powder, all the joints are separated in various ways, the limbs of the streets are also torn asunder, and on all sides there is an exhibition of dry bones. (*They exclaim*) 'what is to be seen here? How has the variegated appearance even of the entrance (*of the town*) disappeared?' Thus (*saying*) (*the spectators*) hate it like a bad drama destitute of interest even in the prologue, with torn curtains (*bhitti*), disjointed incidents, broken dialogues and dry plot.

(V. 12.) From him was born king **Mahāśivagupta** truly renowned as an incarnation of virtue (*dharma-vatāra*)<sup>1</sup> who conquered the earth with (*his*) younger brother **Raṇakēśarin** as did **Prithā's** first son (**Yudhishṭhira**) with the aid of his younger brother **Bhima** who was like a lion in battle.

(V. 13.) Indeed! greater than even his grandfather (*as he is*) he would beat even his teacher in battle with his prowess and strength; who would therefore be his vanquisher (*karttana*)? The crowd of enemies considering him **Balārjuna**, (to be) an all-conqueror amongst practisers of arms, gave up the hope even for their lives (*as they had done*) already for their wealth [like the foes of **Arjuna** (*i.e.* the sons of **Dhṛitarāshṭra**) who first gave up their hope for wealth when they found that young **Arjuna** promised to excel **Bhishma** and surpass **Drōṇa** in prowess. What was **Karna** before him in the practice of weapons!]

(V. 14.) He who took deceptive forms for destroying the enemies, who was born black (**Kṛishṇa**) on this (*earth*) and who again becomes in the future also sinful (**Kalki**)—that **Hari** (**Vishṇu**) could not really stand comparison with him who kills his enemies without practising any deception, who bears the utmost whiteness<sup>2</sup> and who has no sinful motives.

(V. 15.) Of that lord of men, the conqueror in fierce battles, the illustrious **Vāsata** was the mother, like the very mane (*saṭā*) of the man-lion form (of **Vishṇu**) bewildering the minds (*even*) of wise men (and of the gods), just like the mother of him who rides the peacock (**Kārttikēya**), the daughter of the mountain (*viz.* **Pārvati**).

(V. 16.) Born in the unblemished family of the **Varmans** great on account of (*their*) supremacy over **Magadha**, the illustrious (and) pious king **Sūryavarmā** who had caused trembling in the hearts of the gods by his virtuous acts, having got this daughter, obtained the very proud honour of being the father-in-law of the great lord (*Paramēśvara*) of the East, like **Himāchala** (who obtained before a similar honour by marrying his daughter **Pārvati** to the great god (*paramēśvara*), **Śiva**).

<sup>1</sup> [Dharmāvatāra may have been a *biruda* of the king.—H. K. S.]

<sup>2</sup> [Perhaps the king had the surname *Atyantadhavala*.—H. K. S.]

<sup>3</sup> [It is worthy of note that the Śarabhapura kings **Mahājayarāja** and **Mahāsudēva** granted villages in the Eastern country (*Pūrva-rāshṭra*); Gupta Inscriptions, pp. 192, 195, 197 and 199.—Ed.].

(V. 17.) Even after (*her*) lord went to heaven, in spite of her always observing fasts and austerities, which cause leanness (*of the body*), her unaltered limbs retained their natural charming grace.

(V. 18.) She, like the Vēdas, was the shelter to the people belonging to the four *varṇas* (castes) and *āśramas*<sup>1</sup> (or) like Policy to a kingdom, like Wisdom (*herself*) in deciding between truth and falsehood, (*and*) the goddess of Wealth herself to the greedy. The spread of all sins was checked by her and the earth that was about to abandon her fidelity (*by wooing, so to speak, the Kali age*) was again reminded by her, as a friend, of the *kṛita* (*age*) for the sake of reunion [as a lady's maid reminds her mistress of (*her husband's*) acts to bring about a union (*between them*) when somewhat disturbed.]

(V. 19.) By whom Kali during his own regime (*i.e.* the Kali age) was dishonoured, that Kali who boasted of having access even to Damayanti<sup>2</sup> in olden times.

(V. 20.) By her this eternal abode of the lord Hari was caused to be made, to show exactly (*the abode Vaikuṇṭha*) where her deceased lord lived worshipping daily the imperishable (*Vishṇu in the heavens*).

(V. 21.) Oh kings! do not turn your minds to sins, seeing what has been clearly described of this wonderful world (*saṃsāra*) under the guise of the temple (*i.e.*) the diversity of acts of all creatures high and low— with cage-like bodies (*passing*) through various stages of existence—from the celestial beings (*downwards*).

(V. 22.) This itself tells the kings the appropriate fate of destruction and protection (*of charity*) by (the waving of) its flags (*tossed*) by the unsteady wind, in one moment going down, and in another rising up towards the sky.

(V. 23.) On the very bank of (*this*) ocean of the world, the great boat of *dharma* has been placed to cross it. This must be protected by kings. Neglected (*it*) would sink down.

(V. 24.) O (*future*) kings! (*Now*) listen to the perpetuation which the poet Chintā-turāṅka Īśāna, author of the *praśasti*, submits to you for the protection of it (*i.e.* the charity).

(V. 25.) Tōḍaṅkaṇa, Madhuvēḍha, Nālipadra, Kurapadra and in this place (*sthāna*) Vāṇapadra,— these five villages are given.

(V. 26<sup>3</sup>.) Of these (*villages*) three shares have been divided in three ways for (*the maintenance of*) the almshouse, the repair of breaks and cracks (*in the temple*) and the support of the servants of the sanctuary (*one share being allotted for each of the purposes*).

(V. 27.) The fourth share has been divided into fifteen parts. These are (*for*) twelve Brāhmaṇas, four for each Vēda.

(V. 28.) Brahma-Trivikrama, Arka and another Vishṇudēva, as well as Mahiradēva (*are*) the four best learned in the Ṛigvēda.

<sup>1</sup> The Śūdras cannot study the Vēdas and have no *āśramas*.

<sup>2</sup> Damayanti pretended that she would remarry, thinking that hearing this news, her husband Nala would come forward and disclose himself, and although her intention was most noble, she nevertheless committed a sin by pronouncing an unholy wish, and Kali thus secured a victory over this exemplary chaste lady, who was free from sin by act, thought or speech. The 19th verse alludes to this occurrence, and I am indebted to Pandit Hirananda, M.A., Officiating Principal of the Oriental College, Lahore, for pointing it out to me and for his kindness in going over the manuscript.

<sup>3</sup> I am indebted to Mr. Kṛishṇa Śāstri for pointing out that खंडकुटिन has a technical sense here. पादमूल he thinks means 'the sanctuary', both of which I have adopted in the translation.

(V. 29.) Similarly, **Kapardōpādhyāya**, **Bhāskara**, **Madhusūdāna** and **Vēdagarbha** (*are*) the four fully conversant with the Yajurveda.

(V. 30.) Again, **Bhāskaradēva**, **Sthirōpādhyāya**, **Trailōkyahamsa** and **Mōudḍha** (*are*) the four accomplished in the Sāmaveda.

(V. 31.) Their sons and grandsons (*who succeed them*) should be such as offer sacrifice to fire and know the six supplements of the Vēdas, who are not addicted to gambling, prostitutes and such other (*bad associations*), who have their mouths clean (*apiṭṭaka*) and who are not servants.

(V. 32.) If one does not answer to this description, (*he should be abandoned*); also one who dies sonless—in their places must be appointed other Brāhmaṇas possessing the foregoing qualifications.

(V. 33.) He should be their relative, advanced in age while being learned. He should be appointed by their consent alone and not by order of the king.

(V. 34.) Further, (*there are*) the Brāhmaṇa **Vāsavanandin** who at sacrifices declares holidays<sup>1</sup> and the two Bhāgavatas by name **Vāmana** and **Śrīdhara**.

(V. 35.) These fifteen parts, (*the alienation of which is*) prohibited by gift, sale and mortgage, must all be (*thus*) enjoyed by virtuous men. The writer of this is **Ārya-Goṇṇa**.

(V. 36.) The village which is on a low level<sup>2</sup> and is known as **Vargullaka** is separately given (*as a supplementary contribution*) for the maintenance of the almshouse, for *bali*, *charu* and *nivēdya* to the god.

(V. 37.) All the transactions should be performed unanimously by the principal Brāhmaṇas (resident there), and the worshippers (*pādamūla*) meeting together.

(V. 38.) Oh kings! protect this organization. Let this arrangement of mutual obligation continue (*for ever*). Alas! what indeed, will be the future of your fame!

(V. 39.) The establishment of (*the places of*) *punya* (*i.e. almshouses, etc.*) by those who destroy the (*deeds of*) glory of others is just like an elephant-bath (*throwing dust on one's own head*) or an axe for (*cutting one's*) feet. Therefore, seeing that riches are as fickle as the eyes of an intoxicated woman, it is better to follow the path of virtue and . . . . .<sup>3</sup>

(V. 40.) He who was distinguished for the nobility of his character and family and whose name was **Kēdara**, became the helmsman of the boat of virtue in the ocean of existence for the queen and got this great receptacle of religious merit built completely.

(V. 41.) The illustrious king **Śivagupta** . . . . . the three worlds, gave to **Gōṇārya-Bhaṭṭa** . . . . .

(V. 42.) One part of this (*gift*) which is to be enjoyed by a virtuous Brāhmaṇa is reserved for one who is well read in the *Śāstras* and (*their*) commentaries, as well as the Vēdas and is of excellent character.

<sup>1</sup> [*Puṇyāha-vāchaka* (as Mr. Hiralal has read) is a priest who officiates in all auspicious ceremonies and proclaims by certain *mantras* a happy day to the ceremony and its performer.—H. K. S.]

<sup>2</sup> [*Tala ēva* may be more appropriately translated 'close at hand'.—H. K. S.]

<sup>3</sup> [Following the note 10 on page 193 above, I translate:—'O men! keep therefore (your) virtue, which is lovely as milk, unsullied'.—H. K. S.]



*Geographical names in the records of the Sômaravâsi kings of (Katalak) Vaitâpura, with identifications where ascertained.*

Designation of the record and reference to its publication.	Place of find.	Name of place whence issued.	Villages granted.	Name of country in which the village granted was situated.	Granted's residence and place from which he emigrated.	REMARKS.
1	2	3	4	5	6	7
A.—Patnâ copper-plate grant of the 6th year of Mahâbhavagupta I. Above, Vol. III. p. 341.	Patnâ State	(1) Mûrasima = Mursingâ, in Patnâ State, about 13 miles south-west of Bolangir, the present capital of Patnâ State.	(1) Vakaveddâ = probably Bakti, 15 miles north of Bolangir and 4 miles south of the Ongâ river.	(1) Ongûlata-visaya = District on the bank of the Ongâ river which flows in Patnâ forming the boundary between it and Soupur in the north.	(1) Lôsîngâ = Loisingâ, the head-quarters of a Zamindârî of the same name in Patnâ State, 11 miles north of Bolangir. (2) Khandakahôtra = Khandapara ? in the tributary state of the same name touching the south-western boundary of Cuttack district (3) Lipatungâ = probably Lopea (?), 6 miles south-east of Bolangir. (4) Pampâsursî. (5) Odayasringâ = probably Udayagiri in Cuttack district, 4 miles from the celebrated Bhuvanêśvar (6) Konâledda = probably Kokara in Bora Sambhar Zamindârî of Sambalpur district, 4 miles from Narsinghpur. (7) Kalinga = country on the coast of Bay of Bengal Kalinganagara = Mukhalingam in the Ganjam district.	In all the inscriptions of these kings they are invariably recorded as lords of Trikalîngâ, which is identified with Tehnâgûna and is believed to have included the whole of Orissa.

B.—Katak copper-plate grant of the 31st year of Mahābhavagupta I. Above, Vol. III. p. 345.	Chaudwār opposite site Cuttack on the other side of the Mahānadi.	(2) Ārāma or Pleasure garden.	(2) Raṇḍā = Raṇḍā in Faṭṭa State, 6 miles east of Bolangir.	(2) Pō-i-vishaya = Pow in Sonpur State, 19 miles south of Binkā, 12 miles north-east of Bolangir and 8 miles north-east of Raṇḍā.	(8) Turvunā.  (9) Takārī = possibly the one, 16 miles north-west of Gya.
C.—Katak copper-plate grant of the same year. Above, Vol. III. p. 345.	Chaudwār opposite site Cuttack.	Ārāma or Pleasure garden, same as No. (2).	(3) Alāṇḍālā = Alandh, 3 miles east of Bolangir.  (4) Arkigrāmā =	(3) Kōśala-dēśa = country between Herār and Cuttack afterwards limited to Chhattisgarh.  (4) Tulmura-Khandā = Turm on the Mahānadi, 27 miles south of Sambalpur.  Kōśala-dēśa same as No. (3)	Turvunā, same as No. (8).  Takārī, same as No. (9).
D.—Katak copper-plate grant of the same year. Above, Vol. III. p. 345.	Chaudwār opposite site Cuttack	Ārāma or Pleasure garden, same as No. (2).	(5) Tulḍḍā or Tulḍḍā = Tulḍḍā, 6 miles north of Bolangir in Patna State	(5) Sanḍā-vishaya = probably Sonḍā, 11 miles east of Sonpur  Kōśala-dēśa, same as No. (3)	Turvunā, same as No. (8).  Takārī, same as No. (9).
E.—Katak copper-plate grant of the 5th year of Mahābhavagupta. Above, Vol. III. p. 351.	Found among the official records at Cuttack	(3) Vinītapura = Binkā on the Mahānadi in the Sonpur State, about 16 miles up.	(6) Cāṇḍā =	(8) Madhva-vishaya  (9) Pō-i-vishaya = Pow in Faṭṭa State.	(10) Śālabhāṇḍā-pūrī.  (11) Ōdra-dēśa = Orissa.  (12) Śrīvallabhrīma = probably Balarāma, 20 miles from Ayōdhya.  (13) Madhva-dēśa = The country lying between the Himālaya, the Vindhya, Vindhya in the west and Prayāga in the east. Takārī, probably same as No. (9).

In plates issued from Vinītapura or Vinītapura, the well-known river Mahānadi which rises in the Raipur District and falls into the Bay of Bengal is mentioned.

*Geographical names in the records of the Sōmavamsī kings of (Katak) Vinitapura, with identifications where ascertained—contd.*

Designation of the record and reference to its publication.	Place of find.	Name of place whence issued.	Villages granted.	Name of country in which the village granted was situated.	Grantee's residence and place from which he emigrated.	REMARKS.
I	2	3	4	5	6	7
F.—Katak copper-plate grant of the 3rd year of Mahābhavagupta II. Above, Vol. III. p. 366.	Believed to have been found somewhere close to Cuttack.	(4) Yavātinagara, apparently another name of Vinitapura No. (3).	(7) Gaṇḍasimipillī.	(10) Kōśala-Sākhaṇḍyaṇḍa (Khaḍḍyaṇḍa?)—vishaya.	(14) Singā-grāma = probably Singār in the Khariar Zamindārī in the extreme south of the Raipur district. (15) Devibhoga-vishaya = Deobhog in the Bindrā Nawāgarh Zamindārī in the extreme south of the Raipur District. Kōśala[dēśa] = Chhattiagarh. (16) Kāśālī. (17) Śrāvastī-maṇḍala in Oudh, round about the present Sahet Mahet. Loisinga, same as No. (1). (18) Kommāpīra.	
G.—Paṭṇā copper plates of the 6th year of Mahābhavagupta I. J. A. S. B. 1905, Vol. I. p. 4.	Paṭṇā State	Mūrasīma, same as No. (1).	(8) Pāśāla = Pōintālā, 2 miles east of Bolangir.	(11) Poṭā? probably same as No. (2).		
H.—Paṭṇā copper plates of the 8th year of Mahābhavagupta. J. A. S. B. 1905, Vol. I. p. 6.	Paṭṇā State	Vinitapura, same as No. (3).	(9) Talakajja = Talakaja, 10 miles south-east of Bolangir. (10) Dāsānariy anadī. This is probably now known as Nimuruti river to the north of which is Jalajoda and to its south Talakaja, the distance between the two villages being only 2 miles.	(12) Saṇḍilā—Sōinḍilā in Patnā State, 20 miles south of Bolangir and 22 miles south-west of Talajja. Kōśala-dēśa, same as No. 3.	(19) Jalajadda = Jalajoda near Talajja, 10 miles south-east of Bolangir. (20) Madhvilā.	The plates mention the Chodī country which lay south of the Jumna and extended at least up to the Bilāpur District of the Central Province; probably another name of Dāhala, or of Jubbulpore country.

I.—Patnā copper plates of the 24th year of Mahāśālagupta J. A. S. B. 1905, Vol I. p. 7.	Patnā State	Yayātinagara, same as No. (4)	(11) Hōlahālī or Dēlā-dēli.	(13) Telāta = country on the bank of the river Telā, a tributary of Mahā-nadi rising in Kālā-handi and joining it at Sonpur.	(21) Antaraḍī	
J.—Patnā copper plates of the 28th year of Mahāśālagupta. J. A. S. B. 1905, Vol I. p. 8.	Patnā State	Yayātinagara, same as No. (4).	(12) Luttarumā.	Kōśala, same as No. (3).	Śrāvastī, same as No. (17).	
K.—Kudopali plates of the time of Mahābhavagupta II. Above, Vol IV. p. 256.	Kudopali in Bargur tahsil of Sambalpur district.	(5) Vāmanāpāṭī = Bānā, a feudatory state in Buzal still called by the Oriyas Bānāyādi Bānāgarh (old capital of Bānā) is 60 miles north-east of Binkā.	(13) Lōisarā, a village of the same name in Bargur tahsil of Sambalpur District, 17 miles south-east of Bargur and 16 miles south-west of Sambalpur. It is 9 miles south of Saranda and 3 miles south of Kudopali.	(14) Gidāndā (correctly, Śālandā)-nandā, is the same as Bānā in Bargur tahsil of 17 miles south-west of Sambalpur town.	(22) Kusipada.	Lōmpura is mentioned as the inscription writer's place.
L.—Nāgpur Museum plates of the 8th year of Mahābhavagupta I. Above, Vol. VIII. p. 138.	Satlāmā in Sambalpur district.	M[ū]rāma, same as No. 1.	(14) Satallāmā = Satlāmā, in Bargur tahsil of Sambalpur District, 15 miles south of Bargur and 32 miles south-west of Sambalpur.	(15) Kaśalādā vishaya = Kusarā, 15 miles south-west of Bargur and 31 miles south-west of Sambalpur. It is 10 miles north-west of Satlāmā.	(24) Morojunga.	
M.—Sonpur copper plates of the 3rd year of Mahābhavagupta I. Above, p. 93 ff.	Sonpur	Suvarṇapura = Sonpur on the Mahanadi, the capital of a feudatory state of the same name in Bengal.	(15) Vahratentali = Bantentali in Sonpur State, 10 miles west of Sonpur town.	(16) Lupattarā khanda, probably the same as No. 3 of column 6	(26) Merandā = Mendā, 17 miles west of Sonpur.	(27) Kādāphān, vallikan-dara = Kādhākhōl, a feudatory state contiguous to Sonpur, the village Kādhākhōl being 45 miles from Sonpur.

✓ No. 20.—THE INSCRIPTION ON THE WARDAK VASE.

By F. E. PARGITER, M.A., I.C.S. (RETD.)

The Wardak vase or urn was found by Masson in the topes of Khawat in the district of Wardak in Afghanistan during the years 1834-7. He called the place Kohwāt and gave this description of it:—"These topes are situated on the course of the river, which, having its source in the Hazárajāt, flows through Loghar into the plain east of Kabul, where it unites with the stream passing through the city. They are distant about 30 miles to the west of Kabul" (*Ariana Antiqua*, 117). The map of Kabul and its neighbourhood compiled by the Survey Department of India shows the district as "Khawat or Wardak," and as lying from 34 to 50 miles south-west of Kabul. Khawat therefore and not Kohwāt is the correct name of the spot where the vase was found in the Wardak district. Masson's description of the finding of the vase is this:—"There are five or six topes, strictly so called, with numerous *tumuli* . . . . I found that three or four of these structures had been opened at some unknown period; and before the present Afghan inhabitants had dispossessed the former occupants, Hazáras, about one hundred years since . . . In the principal tope an internal cupola was enclosed, or rather had been . . . . I directed certain operations to be pursued, even with the opened topes, and pointed out a number of *tumuli* which I wished to be examined, as they were very substantially constructed: the results proved successful, in great measure, and comprised seven vases of metal and steatite, with other and various deposits. One of the brass vases was surrounded with a Bactro-Pali inscription, of which I did not take a copy, as to have done so I must have cleansed it. I was averse to take this liberty, being aware that the characters being firmly dotted in could by no chance be obliterated" (*Ariana Antiqua*, 117-8).

The inscription was copied and published in a plate, which is numbered X in E. Thomas's Edition of *Prinsep's Essays*, vol. 1; and E. Thomas there says:—"I have devoted plate X to the exhibition of the inscription on the brass urn discovered in a tope about 30 miles west of Kabul in the district of Wardak. This urn, which in shape and size approximates closely to the ordinary water-vessels in use in India to this day, has originally been thickly gilt, and its surface has in consequence remained so excellently well preserved, that every puncture of the dotted legend may be satisfactorily discriminated" (*ibid.*, 161-2). He tried to decipher the inscription and published his results there. Mr. E. C. Bayley then took the inquiry up but was not satisfied with his endeavours, and the elucidation was then entrusted to Babu Rajendralala Mitra. He published his rendering of the inscription together with the same plate in *J. A. S. B.*, 1861, p. 337, to which Mr. Bayley added a note (*ibid.*, p. 347). Prof. J. Dowson next undertook the decipherment of this and other records in the Kharōshthī character and published his results together with the same plate in *J. R. A. S.*, 1863, vol. XX, pp. 221-68. His scrutiny left many parts of this inscription still undeciphered, and so the matter rested. Other scholars have given some attention to this inscription lately but were unable to complete the investigation.<sup>1</sup> Dr. Fleet then asked me in November 1910 to undertake the work, and supplied me with excellent ink-impressions. I now publish the results that I have been able to obtain.<sup>2</sup>

This vase is now in the British Museum, and I have inspected it and compared the ink-impressions with the inscription. The vase is 6·9 inches high and 6·6 inches broad at its

<sup>1</sup> See for instance M. Senart's rendering of part, *Journal Asiat.*, sér. 8, vol. XV (1890), p. 121; and sér. 9, vol. VII (1896), p. 8; and Prof. Lüders', *J. R. A. S.*, 1909, p. 661.

<sup>2</sup> I have to thank Dr. F. W. Thomas for valuable suggestions and criticisms on my results; and for the convenience of scholars I have mentioned many of them, at his desire, when they differ from my results.

widest part. Dr. Read tells me that it bears no traces of ever having been gilt, but that parts of the brass might have presented a brilliant appearance like gold, if they had been protected by remaining in contact with certain earth while buried in the tumulus.

The inscription is in the **Kharōshthī** script and consists of two portions. The first is written in three lines encircling the shoulder of the vase; and the second consisting of one line is written around the broadest part of the vase below the former and separated from it by three lines, and occupies not quite half the circumference. The first is the main portion and is in letters varying generally from  $\frac{1}{4}$  to  $\frac{3}{8}$  inch in height. In the fourth line or second portion the letters are about  $\frac{1}{2}$  inch longer and correspondingly broad. They are formed of minute dents pricked into the metal, and the dents are so close together that from 5 to 10 are generally contained in  $\frac{1}{4}$  inch in the first three lines, and from 7 to 8 in the last line.

The two plates annexed hereto, giving a facsimile of the record, have been prepared under Dr. Fleet's supervision from the ink-impressions which also were made under his direction. The shape of the part of the vase where lines 1 and 2 lie is such that ink-impressions of them cannot be made without introducing a gap at some point or another; the place selected was naturally that where the record begins, and a supplementary ink-impression was made of that part of the record and has been reproduced below the complete lines. It shows how the lines run right round the vase without any blank space in line 1, and with only a small space at the end of line 2, and gives in their complete forms the final *ti* of line 1 and the initial *i* of line 2, which are not perfect in the circular impression. To have reproduced line 3 in one piece would have entailed a somewhat cumbersome folding plate, hence it has been treated in three parts overlapping each other; thus 3-B repeats the last six syllables of 3 A, and 3 C repeats the last five syllables of 3 B and also shows at its end the *bla* with which 3 A begins. A fourth piece 3 D has been added to show how this line also practically runs quite round the vase, and contains the last seven and the first eight letters of the line.

The style of the script is that of the **Kushana** inscriptions portrayed by Bühler in Table I of his *Indische Palæographie*, cols. x to xii. Further specimens of the script have been published lately, namely, the Taxila plate by Bühler (E. I. iv, 54), the Taxila vase by Prof. Lüders (E. I. viii, 296) and the Mathurā Lion-capital by Dr. F. W. Thomas (E. I. ix, 135). Mr. E. Thomas in discussing this inscription spoke of "the little care that has been taken to mark the nicer shades of diversity of outline which, in many cases, constitute the only essential difference between characters of but little varying form" (*Prinsep's Essays*, vol. I, p. 162). But it seems to me after a careful and detailed comparison of the letters, that the inscription has been carefully made, the letters are generally well-formed, only a few clerical errors occur, and the distinctions between letters which are similar in shape are generally expressed clearly<sup>1</sup> except as regards two particular letters, *y* and *ś*. For instance, *t* and *r* have the same general shape, and are fairly well distinguished, in that the downward stroke of *t* is usually of about the same length as the horizontal stroke, while in *r* it is generally about twice as long; and in only one or two places is the difference neglected. No distinction is made between long and short vowels, and the only special form that need be mentioned is *nē* in *munē* (l. 1).

The exception just referred to occurs in the letters *y* and *ś*, and these are the only letters that cause real uncertainty. Ordinarily *y* has a pointed top and *ś* a flat top, but the distinction is very far from being observed here and is indeed more often ignored; especially since sometimes the top has an intermediate roundish form and sometimes the letters are distorted by

<sup>1</sup> Characters should primarily be read as what they strictly appear to be, and the resultant words accepted and scrutinized. This is essential in dealing with the endless diversities in the different kinds of **Prākṛit**. To read characters so as to agree with the commoner forms of the **Prākṛit** words intended seems to be almost certain to obscure **Prākṛit** modifications that may be important critically and linguistically. See p. 208, note 3.

being tilted over to the right. We may confidently read *y* in *iya Khavalamri* (l. 1), and *ś* in *Śakya* and *śarira* (l. 1), *śava* (l. 3 A) and *śaphatiga* (l. 3 B); but in all other instances it is hardly possible to say positively, solely from the shape of the letter, whether it is *y* or *ś*, and regard must be had to the meaning. This is well illustrated by the word *puyae* which occurs thrice in l. 2 and once in l. 3 B. The *y* has a different shape in each of these places: in the last place it has undoubtedly the form of *ś*, and in all the other places its appearance is far more that of *ś*, than of *y*. In all these instances then what looks like *ś* is really *y*. Hence it is clear we must be prepared for similar confusion in other passages where one or other of these letters is intended, and the decision must rest mainly, if not entirely, on the sense. Thus we can read without doubt *y* in *Artamisiyasa* (l. 1) and in *paḍiyamśam* (ll. 2 and 3 C); and *ś* in the words *kuśala* (l. 2), *mahiśa* (ll. 2 and 3 B) and also in *paḍiyamśam*. There remain some words in which *y* or *ś* is combined with a vowel mark or another consonant, and, since *y* is written sometimes with a flat or rounded top, there would be nothing surprising if its top is made wide in order to find room where the vowel marks *i* and *ō* have to be inserted, so that *yi* and *yō* would then look like *śi* and *śō*. Accordingly *y* and not *ś* appears to be the correct reading in *kadalayigra* (l. 1), *paryata* (l. 3 A), *jalayuga* (l. 3 B), and *yō adra* (l. 3 A); while *ś* is right in *śōcha* (l. 2); while what looks like *asamśrana* (l. 4) is doubtful. These words will be discussed in the Notes *infra*.

The characters for *b* and *v* require some notice. *V* proper approximates to the character for *b*, but they are distinguished in that the top line is flat in *v* and is curved upwards on the left side in *b*. Thus we have *v* initial in *vagra* (thrice, ll. 1, 2) and *vihara* (ll. 1, 4) and medial in *bhavagra* (l. 3 A) and *avashatri* (l. 3 C); while *b* occurs in *bhradaba* (l. 2) and *nabagra* (l. 3 A); and in conformity therewith it is proper to read *b* rather than *v* in *paridhabēti* (l. 1). Another character is found for what is properly *va*, which occurs only as a medial and is evidently distinguished from *va* proper, for it is always small and without the stroke to the left at the bottom. It is used in *bhavatu* always, also in *bhagravada* (l. 1) and *parivāra* (l. 3 C), and apparently in *Khavadamri* (l. 1). This difference in shape may denote a difference in value, and this small form may perhaps have had the sound of *w*.

No distinction appears to be recognized between the letters *n* and *ṇ*. A slight difference may be perceived between the character in *imēna* (l. 1) and *mulēna* (l. 2) and that in *Hashtuna* (l. 2) and *avashatrigana* (l. 3 C); and that constitutes the difference which Bühler has shown in his Table I, cols. x and xi; but his form of *ṇ* occurs here, not only in words where it should properly appear as in *sarvina* and *Rōhana* (l. 3 B), but also in words where it is inadmissible as in *imēna* (l. 1), *mulēna* (l. 2) and *satvana* (l. 3 A). There appears therefore to be no real distinction observed between *n* and *ṇ*, and this is what Prof. Lüders has noticed in his paper on the Taxila vase (E. I. viii, 297).

A letter that presents some difficulty is that which I read as *ḍi* in *gaḍigrēna* (l. 1) and *paḍiyamśam* (twice ll. 2, 3 C). It is one and the same in all three places, for its form in the first and second places is identical, and, though it varies somewhat in the third place, yet it occurs there in precisely the same expression *agra bhaga paḍiyamśam* as in the second, and must be the same in these two places.<sup>1</sup> Hence it must be read the same in all. It is certainly

<sup>1</sup> The letter has a tail or stroke to the right at the bottom; in the first two places the stroke is a straight line and in the third an upward curve. The difference seems to be intentional. In discussing the *r* stroke *infra* (p. 206) I have pointed out the difference made in it in the two portions into which the inscription must be divided, namely, the straight *r* stroke does not denote a real *r* in the first portion but does so in the second. The first two instances of this letter occur in the first portion, and its tail being made straight there like the unreal *r* could not create a misunderstanding; but in the third instance, which occurs in the second portion, that straight stroke might have suggested a real *r* stroke, and misunderstanding has been avoided by turning the tail into a curve, which has no special significance in the second portion (though it does represent a real *r* in the first portion).

not *ri*. M. Senart has taken it as *ti* and Prof. Lüders as *tri*, thus they read the word as *patiaṃśaē* and *patriyaṃśaē* respectively;<sup>1</sup> but I do not think it is *ti* or *tri*, because the right shoulder of the character is carried upwards far higher than in all other instances of the letter *t*,<sup>2</sup> and it differs from the genuine *ti* found in *paridhabētī* (l. 1), *rajaṭibaja. natigra*, *saṃbhātī* (l. 2) and *śaphatiga* (l. 3B), and from the *tri* found in *avashatī* (l. 3C). There is no other letter that it resembles except *ḍ* and *ḍh*, which are figured in Bühler's Table I and in Dr. Thomas's Table IV (E. I. ix, 146). The word is evidently the same as in *agrapatiśaē* on the Mānikyāla stone, in *agrapat'yaśatāyē* (E. I., i, 390, n° XVIII) and in *agrēbhāva-praty'yaśatāy-īstu* (E. I., i, 240) as noticed by M. Senart and Prof. Lüders.<sup>3</sup> Since this letter corresponds to the first *t* in those words, it cannot be *ḍhi* and can only be *ḍi*, which in this Prākṛit represents that *t* as will be explained (p. 203). This then is a modified or new form of *ḍ*.

A character occurs, which must apparently be a final anusvāra, in the word *paḍiyaṃśaṃ* (ll. 2, 3 C). M. Senart and Prof. Lüders have read it as *ē* as noticed above, but *ē* occurs in *bhagraē* and *puyaē* (ll. 2, 3B) and *dachhinuē* (l. 3A) and is wholly different from this letter, so that it cannot be *ē*. Moreover, it is quite different from the *ē* in *agrapatiśaē* on the Mānikyāla stone.<sup>4</sup> All the letters in the Kharōṣṭhī script have been figured by Bühler in his Table I and by Dr. Thomas in his Table IV (E. I. ix, 146) except *ṃ*. This character is like none of those, nor can it be *ṃ* which never occurs as a final in Prākṛit. The only other sound for which no separate character has been met with is *ṃ* standing by itself as a final. Anusvāra is generally denoted by a leftward curve added to the bottom of a consonant, as in *saṃ* (l. 1), *saṃbhātī* (l. 2), *āntara* (l. 3 A) and thrice in l. 4; but, if it should be difficult or inconvenient to add the curve to certain characters, such as *ku*, *bu* or *ho*, final *ṃ* could only be expressed by some independent sign, so that presumably there must have been some character to denote it in such cases; and it appears to be this character. The construction of the sentence supports this inference. It is not necessary to suppose that the dative is intended after *bhavatu* here, for the construction with *bhavatu* is clearly changed afterwards to the nominative, as in *agra bhaga bhavatu* (l. 3 C), and here the construction is evidently similar. *Paḍiyaṃśaṃ* is obviously the nominative to *bhavatu* which follows it in both places; and, as its termination is not masculine nor feminine, it must be a neuter nominative ending in *ṃ* (see p. 209). This character can hardly denote a final *m*, because *m* does not occur as a final in Prākṛit, as far as I know, except in poetry where a short syllable is required or before a vowel,<sup>5</sup> and neither of these conditions exists here; yet it would come practically to the same result if this character be read as final *m*.

A letter occurs which appears to be a new form of *ph*. It is discussed in the note on the word *śaphatiga* (l. 3 B), *infra*, p. 217.

As regards compound letters, we have *ṛḥ* in *Arṭa°* (l. 1), *ry* in *paryata* (l. 3 A), *śr* or *ry* in *asaṃśraṇu* (l. 4), *shk* in *Hōvēśhkasya* (l. 2) and *shṭ* in *Haṣṭuna* (l. 2). *Rv* occurs plainly in *sarva* (l. 3 A) and the first *sarvina* (l. 3 B), and is apparently intended by the similar character without the loop in the second *sarvina* (l. 3 B). *Tv* appears to be meant by the *t* with the upright line added in *satvana* (l. 3 A); and a new letter which I take to be *mbi* in *ṭumbimri* (l. 1) is discussed in the Notes (p. 213).

<sup>1</sup> Journ. Asiat., sér. 9, vol. VII (1896), p. 10: J. R. A. S., 1909, p. 661.

<sup>2</sup> This seems to me a most important feature and constitutes a strong reason why the letter cannot be read as *t*; besides which the arguments mentioned in note 3 on p. 208 militate against its being read as *t*, and this character, if taken as *t*, would add a fourth form to the three noticed there. Dr. Thomas however would read it as *t*.

<sup>3</sup> Journ. Asiat., sér. 9, vol. VII, pp. 8-10: J. R. A. S., 1909, p. 661.

<sup>4</sup> See plate in Journ. Asiat., sér. 9; vol. VII, p. 8.

<sup>5</sup> See Pischel's Prakrit Grammar, §§ 348, 349.



The letter *y* as the second member of a compound letter is well illustrated here, being formed by a rightward hook added to the tail of the first member as in *arupyaṭa* (l. 3 B). Since the tail is often curved to the left, the addition of the hook gives the appearance of a double curve as in *Kamagulya* (l. 1) and *tya* in *Mityagasya* (l. 3 C), or even a triple curve as in *Śakya* (l. 1). This conjoint *y*-mark is added to another letter which resembles *ḍ* or *n*, but the compound can only denote *sy* in the genitive termination *śya* because of its position. It is best formed in *masya* (l. 1), *Hṛṣīkīśya* (l. 2), *Vagra Marēgrasya* (l. 2) and *Mityagasya* (l. 3 C), somewhat variant in *Hashtuna Marēgrasya* (l. 2), and badly shaped in *Marēgrasya* (l. 1).

The mark for *r* as the second member of a compound letter is a stroke to the right attached to the lowest point of the first member. It occurs often and raises some interesting questions. Dr. Thomas found on the Mathurā Lion-capital that conjunct *r* is so represented and also in two other ways, namely, by a similar stroke to the left and by a dot (E. I. ix, 137). The dot is not so used in this inscription. The stroke to the left occurs often, but has no significance; thus (to cite only a few instances) it is added to an initial *a* sometimes as in *Artamisiyasa* (l. 1), *agra* sometimes (ll. 2, 3) and *arupyaṭa* (l. 3 B), to the first *ja* but not the two others in *maharaja rajatiraja* (l. 2) and to *bha* in *bhavatu* sometimes but not always (ll. 2, 3). These illustrations also shew that it cannot denote the doubling of a letter, nor a distinction between the vowels *a* and *ā*, nor the vowel *u* or *i*. It seems to be a mere flourish in finishing the tails of letters written from right to left.

This stroke to the right occurs chiefly with the letter *ga*, which represents the suffix *ka* and is thus a very common termination and a very useful criterion for dividing the words. It occurs with *t* in *avashatri* (l. 3 C), thrice with *d* in *pudra* (l. 1), *midra* (l. 2) and *adra* (l. 3 A),<sup>1</sup> and once with *bh* in *bhradaba* (l. 2). In all these words, except perhaps the first, this *r* stroke represents a real *r*, and it is only in conjunction with *g* that uncertainty arises.

The letter *g* occurs both with and without this *r* stroke. The downward line of *g* ends straight in *jalayuga* (l. 3 B) and *bhaga* (twice in l. 3 C), and has the slight leftward flourish in *arōga* (l. 3 A), *śaphatiga* (l. 3 B), *avashatrigana* and *Mityagasya* (l. 3 C), and *saṅghigana* (l. 4). In all other places the rightward stroke appears, and in discussing it we must divide the inscription into two parts, the first part down to *bhavagra* (l. 3 A) and the second comprising the remainder. In the first part it has two shapes; first, a horizontal stroke more or less straight, as in *gaḍigrēna*, *kadalayigra*, *Marigra* and *bhagravadu*<sup>2</sup> (l. 1), *Marēgrasya* (ll. 1, 2), *bhagra*, *natigra*, *saṁbhatigrana* and *bhagra* (l. 2), *nabagra* and *bhavagra* (l. 3 A); and secondly, an upward curve which appears always in *Vagra* (ll. 1, 2) and *agra* (l. 2 twice). In the first part then the curved form represents a genuine *r* in *agra* and apparently also in *Vagra*, and the straight form is used in all the other cases and always incorrectly, for even in *Marēgra* and *Marigra* the *gra* probably does not contain a real *r*. In the second part, however, the *r* stroke is never added to *g* except where there is a real *r*, as in *agra* (l. 3 C) and *parigraha* (l. 4), and then it is denoted by the straight horizontal stroke which is the correct form.

It appears therefore that it was discovered while the record was being inscribed on the vase, that the straight *r* stroke was being improperly inserted, and that the fault was corrected after the word *bhavagra*; hence the difference between the first and second parts. The horizontal form, which is the correct sign, is used with *g* in the second part, and with all other consonants throughout the inscription, wherever a real conjunct *r* occurs; but in the first part a distinction was made in the case of *g*, the horizontal stroke being improperly employed to represent an unreal *r*, and the curved form being used to denote a real *r*. This peculiarity was discovered and rectified after the word *bhavagra* as mentioned. That word occurs in the middle of what seems to be a poetical quotation (see p. 218). Was it some discussion about the quotation that

<sup>1</sup> See p. 208, note 3

<sup>2</sup> Compare *bhagravadu* (A. II, line 12, in E. I. ix, 141) where Dr. Thomas styles the *r* stroke otiose (p. 142).

raised the question of orthography? Thus it might have been noticed that the addition of the unreal *r* vitiated the metre, as it certainly does in that word. Whatever be the explanation, it is certain that there is a difference in the use of the *r*-stroke with *g* in the two portions.

The persistent and incorrect addition of the horizontal *r* stroke to *g* throughout the first part cannot however be accidental but must have some significance; and suggests that it denoted a modification of *g*. Such a modification could hardly be anything else than to give *g* the sound of *ḡ*. After I came to this conclusion, I found that Dr. Thomas had put forward a similar suggestion with regard to the peculiar *kr* which is employed on the Mathurā Lion-capital (E. I. ix, 137). There is however an important difference between this inscription and those on that capital, namely, that there an original *g* is hardened to *k*, as in *bhagravatō* (= *bhagavatō*) and *nakraruṣa* (= *nāgaruṣa*), while here an original *k*, when not initial and not compounded, is (as will be explained, see below) softened to *g*. It seems probable therefore that *gr* in the first part here had the sound of *ḡ*, and that *kr* on that capital had a sound like *ḡ*. It will be convenient to transliterate this diacritical *r* as an italic.

Similar to the *r* stroke is a straight stroke to the right, attached to the lowest point of the character for *mī*. It obviously denotes something different from plain *mī*, which occurs in *Aṭamisiyasī* (l. 1), *midra* (l. 2) and *Mityagasya* (l. 3 C). All the instances in which it appears are singular locative cases, and as the locative singular in the Prākṛits ends in *mhi* or *mmi*, we may justly take this character *mri* as meaning *mhi*. It can hardly denote *mmi*, because this means a doubled *m*, and letters are never written double in this script. It will however be convenient to transliterate this stroke also as an italic *r*.

It seems therefore from this examination that the straight *r* stroke was used as a diacritical sign to denote a modification of the main consonant in certain cases, certainly with *g* and *m* here and with *k* on the Lion-capital, in the way of giving that consonant a rougher, thicker or doubled sound.

The language is a form of Prākṛit and in discussing its character the phonetic changes may be noticed first, and the inflectional forms afterwards. Vowels remain the same as in Sanskrit except that *au* is reduced to *ō*, and *ri* is replaced by *a* or *i*. There is no clear instance of the elision of consonants (except a final *t* once), not even of the semi-vowels *y* and *v* which are so liable to suffer in Prākṛit, except *y* of the genitive termination sometimes. Speaking generally the only changes that occur among consonants are, first, a uniform softening of all single tennes or hard consonants of the five classes to their corresponding mediæ or soft consonants; and secondly, the assimilation of the more difficult compound consonants. The changes may be conveniently set out in the form of rules.

**Rule 1.**—Sanskrit tennes or hard consonants, when not initial and not compounded, are changed to their corresponding mediæ or soft consonants. This holds good for *k*, *t* and *p* throughout,<sup>1</sup> except *t* in verbal terminations. Thus *d* represents an original *t*—*bhagravada* = *bhagavata* (l. 1), *mada-pidara* = *mītī-pitara* and *bhradaba* = *bhrātāba* (l. 2). *B* represents an original *p*—*paridhābēti* = *paridhāpēti* (l. 1) and *nabagra* = *napagra* (l. 3 A). And *g* represents an original *k*, and thus the common suffix *ka* appears here as *ga*<sup>2</sup> or (with the diacritical *r* stroke discussed above) as *gra*—so *natigra* = *natika* and *saṁbhatigra* = *saṁbhatika* (l. 2), *nabagra* = *nripaka* (l. 3 A), *jalayuga* = *jalāyuka* (l. 3 B), and *saṁghiga* = *saṁghika* (l. 4). Whether this corrective applies to the name *Marēgra* and its variant *Mariḡra* is doubtful; yet it does probably because the stroke in them is that of the unreal *r*. One exception occurs, *rajatiraja* (l. 2), in which the original *t* has been preserved, probably because it is a special royal title.

<sup>1</sup> Pischel's Prakrit Grammar, § 192.

<sup>2</sup> *Ibid.* § 202.

This rule applied also to <sup>1</sup>, thus *padiyamśam*=*vatiyamśam* (ll. 2, 3 C) for which see rule 6. Only one case of medial *ch* occurs, namely, *śocha* (l. 2), and there the rule did not hold good if *śocha*=Skt. *śaucha* (but see rule 4). The rule probably applied to aspirated tenuis<sup>2</sup>, but no instance occurs.

As mentioned above, an original *t* in verbal terminations remains unchanged; thus we find *paridhabēti* (l. 1) and *bharatu* (ll. 2, 3).

**Rule 2.**—Rule 1 applied also where an original medial *t* was compounded with *r*—thus *puḍra*=*putra* (l. 1), and *miḍra*=*mitra* (l. 2). The aksara in these words is clearly *dr* and not *t* or *tr*, for it has exactly the form of *d* (as in *duchhinaē*, l. 3 A) with the *r* stroke, and there is no instance here where an undoubted *t* approximates to *d* in shape as it appears to do at times on the Lion-capital.<sup>3</sup> But *t* combined with any other consonant was not softened, e.g., *am̐tura*=*antara* (l. 3 A), and see note on *arupyata* (p. 217). The *t* in *Arṭamisiyasa* (l. 1) remains unchanged, but this is a Greek word.

**Rule 3.**—Consequently in reading this inscription it must be noted that, where a media or soft consonant occurs as a non-initial, it may represent an original media or (since consonants are never written double here) a doubled media, or the corresponding tenuis; thus *d* can represent original *d* or *dd* or *t*, and similarly *g* and *b*. So *d*=original *d* in *sada* (l. 3 B), and=original *t* in *mada* (l. 2), and *b*=*bb* in *bhradaba* which=*bhrātubba*.

**Rule 4.**—Where a tenuis or hard consonant appears here singly (or combined with *r* or *v*) and as a non-initial (except *t* in verbal terminations), it represents a doubled letter, for otherwise it would have been modified according to rule 1. Thus as regards *t*, *natigra*=*nattigra*=*nattika* (by rule 1), and *sambhatigra*=*sambhattigra*=*sambhattika* (l. 2); *satra*=*sattva* (l. 3 A); and *arupyata*=*arūpyattā* (l. 3 B). *Śocha* would follow this rule if we read *śochcha*=a possible Skt. form *śauchya*, but see rule 1. So also in the case of aspirated tenuis; thus, *duchhinaē*=*dachchhiṇāē* (l. 3 A), and *śaphatiga*=*śapphattiga* (l. 3 B).

**Rule 5.**—Conjunct *y* appears only where respect required the full form of the word, as in the personal names whether in the nominative or in the genitive case, *Kamagulya* (l. 1), *Marēgrasya* (ll. 1, 2), *Hōvēśhkasya* (l. 2), and *Mityagasya* (l. 3 C); and in the special term *arupyata* in a quotation (l. 3 B). Elsewhere it is assimilated, as in *Arṭamisiyas(s)a* (l. 1), and *bhradaba* (l. 2) which=*bhrātubba* (by rule 3)=Skt. *bhrātrivya* (*vy* turning to *lb* as in *kabba* and

<sup>1</sup> Pischel's Prakrit Grammar, § 198.

<sup>2</sup> *Ibid.* §§ 192, 200.

<sup>3</sup> E.I. ix, plate IV at p. 146. Having regard to the forms used there, Dr. Thomas thinks that this letter *dr* is *t*, but there appear to me to be grave objections thereto. First, as handwritings varied, each writing must primarily be scrutinized by itself as urged in p. 203, note 1; here the writing is minute, neat and well-formed, so that the presumption is that the differences between characters were made deliberately and have their special significance. Secondly, *t* proper appears in the words *pariyata*, *am̐tura*, and *arupyata* (ll. 3 A and B), as well as in *paridhabēti* (l. 1), *rajabaja* (l. 2) and *śaphatiga* (l. 3 B); and if this character *dr* is really *t* also, then *t* is made in two ways markedly different, and moreover without any reason, as we see especially in the compound words *natigra-midra-sambhatigrana*, where there was no reason to write the *dr* in *midra* different from the *t* in the two other words, if they are all alike *t*. Thirdly, if this *dr* is *t*, all distinction between *t*, *tr* and *dr* would be obliterated, a conclusion that seems to me highly improbable, considering how important and significant these three letters *t*, *d* and *r* are in the different kinds of Prakrit. Fourthly, Sanskrit *t* medial and uncompounded is certainly changed to *d* in this Prakrit as shown under Rule 1, and the same change would be natural when *t* is compounded with *r* which is only a liquid, so that we should by analogy expect the *t* in Sanskrit *putra* and *mitra* to appear here as *d*. My readings of the three characters as *t* (as in the words cited above), *tr* (as in *avashatri*, l. 3 C) and *dr* (as in *puḍra*, *miḍra* and *adra*) give each character a consistent value throughout, a value which accords fully with definite phonetic changes; whereas, if we read all these characters as *t*, we should have three different forms for *t* (with none apparently for *tr* or *dr*) and this Prakrit would become chaotic in its modifications. The confusion would be still further increased, if the letter which I read as *d* (see p. 204) be treated as a fourth form of *t*.

*bhabba*); or is resolved into *iy* as in *paḍiyamśam* from Skt. *pratyamśa*; but it remains when combined with *r* as in *pariyata* (l. 3 A, see rule 6, and also note on *asamśana* (p. 218).

Rule 6. —Conjunct *r* as the second member of an initial consonant is dropped; thus *paḍiyamśam* = *paṭiyamśam* (by rule 1) = Skt. *pratyamśa*, where the disappearing *r* has cerebralised the following *t* (ll. 2, 3 C) and *sara* = *śara* (l. 3 A), except in *bhralaba* (l. 2) where it has persisted perhaps in consonance with the old Persian *bhratar*, "brother". In a medial akshara *r* is retained, whether as the first member as in *sarva* and *pariyata* (l. 3 A) and *sarvina* (l. 3 B); or as the second member, as in *agra* (ll. 2, 3 C) and *parigraha* (l. 4), and see Rule 2.

The changes in the consonants then, it will be seen, are not random (if one may use the word) as so often seems to happen in Prakṛit, but follow a consistent plan, so that, if any word be re-adjusted according to these rules, it appears at once as actual Sanskrit or but one step removed therefrom.

In considering the inflectional forms, it will be convenient to cite the words as they would appear in their more correct Prakṛit form when re-adjusted according to the foregoing rules, that is, to cite them from the reading in italics (p. 216 f.).

The Prakṛit of this inscription has more affinities with Ardha-Māgadhi than with Śaurasēni, if we compare the grammatical terminations that occur with those given by Pischel.<sup>1</sup> The dative singular ends in *āḥ*, both for the masculine as in *bhūyāḥ* (l. 2), and for the feminine as in *pūyāḥ* (ll. 2, 3 C) and *dachchhināḥ* (l. 3 A); and these are Ardha-Māgadhi forms. The locative singular ends apparently in *mhi* for the masculine and neuter, if we read *mri* = *mhi* in *Khavatamhi* and *vihāramhi* (l. 1); and it is only in Ardha-Māgadhi (as I understand) that the locative sing. ends in *ṃsi*, from which easily comes the form *mhi*, that is found in Pāli but not in any other Prakṛit, I believe. The genitive plural ends in *āna*, as in *saṃbhattikāna* (l. 2), *arashattrikāna* (l. 3 C), etc.; and this termination is found in Ardha-Māgadhi as well as other dialects, but not apparently in Śaurasēni.

There are other peculiarities which mark this Prakṛit. The nomin. singular masculine of nouns ending in *a* appears as *a* and not *ā*, as *putra*, *katīlagika* (l. 1), *bhūya* (l. 3 C) and *parigraha* (l. 4); except in the poetical quotation in l. 3 A, B, where the *ā* form appears in *yā* and *aṃḍajā*. The neuter nomin. ends in *am* as in *paḍiyamśam* (ll. 2, 3 C) and *vihāram* (l. 4) both which words appear to be considered neuter instead of masculine; but *śōcha* (l. 2), which should be neuter, does not support this rule and suggests that the nomin. also ended in *a*: and the accus. ends in *a*, as in *sarira* (l. 1). The genitive masculine has its ordinary ending *sa* as in *Arjāmisīyasa* (l. 1), but when used honorifically has its full form *syā*, as in *Marjīyasya* (ll. 1, 2), *Hōvēshkasya* (l. 2) and *Mityagasya* (l. 3 C). From other noun-bases may be noticed the genitive *bhagavata Śākyamunē* (l. 1), which = Skt. *bhagavataḥ Śākyamunēḥ* without the visarga which disappears in Prakṛit;<sup>2</sup> and a form *ra* of the genitive singular of noun-bases ending in *ā*, that is, Skt. *ri*, as in *mātī-pitara* (l. 2), which is discussed in the Notes (p. 215). Among pronouns we find *ēsha* used as a neuter nomin. (l. 4)<sup>3</sup>; and from *idam*, not only the instrumental singular *imēna*<sup>4</sup> (ll. 1, 2), but also probably a new base *iya*.<sup>5</sup> Among the very few verbs that occur may be noticed *bhūyā* the apocopated form of Skt. *bhūyāt* (l. 2).<sup>6</sup>

The inscription records that in the year 51 and in Huvishka's reign, Kamagulya (or perhaps Kamakulya, by rule 1), son of Vagra Marēga (or perhaps Marēka, by rule 1), interred a relic of

<sup>1</sup> Prakrit Grammar, §§ 363-76.

<sup>2</sup> I do not find *munē* mentioned as a genitive by Pischel; it is given in Dr. E. Muller's Pali Grammar, p. 70, citing Oldenberg, KZ. xxv, 318.

<sup>3</sup> Noticed in Pischel's Prakrit Grammar, § 426.

<sup>4</sup> This is found in other inscriptions.

<sup>5</sup> See note on *iya Khavadamri* (p. 212).

<sup>6</sup> Pischel's Prakrit Grammar, §§ 459, 464.

Buddha at the Vagra-Mariga monastery, and enunciates a series of pious aspirations in favour of the Emperor Huvishka, his own father and relatives, a neighbouring Rāja and other persons and all creatures generally. The last line states that the monastery was bestowed on the Mahā-saṅghika sect among the Buddhists.

The dedicator Kamagulya does not say he has founded the monastery, nor does he imply that he dedicates the relic at the time of the foundation, but he simply declares that he places the relic in this vase inside a small vault within the monastery.<sup>1</sup> The natural inference therefore is that his father Vagra Marēga founded the monastery before and named it after himself, and that Kamagulya afterwards interred the relic within it. The last line does not conflict with this inference, because it seems, both from its purport and also from the larger letters in which it is written, to be a separate declaration, recorded no doubt as a safeguard for the Mahāsaṅghika sect on this sacred vase which would be sure of reverent preservation; and because it may be read in the past tense just as well as in the present, there being no verb.

The father Vagra Marēga is styled a *mahiṣa* or local Rāja. He bears the name or title Marēga and so does his grandson (Kamagulya's nephew) Haṣṭuna, but Kamagulya does not use this name for himself, and only says that he has fixed his residence at Khavata, the very place where the monastery was. One is tempted to infer that Marēga is an appellation derived from some town or district, that Vagra had his home there or was ruling there, and that Haṣṭuna was also living there, perhaps as Vagra's heir-apparent (for Haṣṭuna's father is not mentioned and may have been dead). Kamagulya speaks of his grandchildren (son's sons) but not of his son; hence it would seem that his son was dead.

None of the names mentioned, except Rōhana who was also a *mahiṣa* or neighbouring Rāja, appears definitely to be Indian. Vagra might be read as Vakra (by rule 1), and this name and Kamagulya (or Kamakulya) may have Indian affinities, but Haṣṭuna seems more like an Iranian name.<sup>2</sup> Moreover Marēga (or Marēka) is not Indian, but suggests Marḡ, the old name of Merv, or other places of similar name which exist southward of Khawāt. It seems probable that the dedicator and his family were Persian. The only other name mentioned, Mityaga (or perhaps Mityaka, by rule 1), appears almost certainly to be Greek.<sup>3</sup>

I will now set out the transliteration of the inscription and interlineate with it in italics the more ordinary Prākṛit forms of the words, as they would appear if re-adjusted in the light of the foregoing rules and of the discussion on the diacritical *r* stroke. As I read the inscription, all the different characters are treated as distinct and each has the same value consistently throughout; and the supposition that there are errors in it is reduced to the smallest limits; in fact, only three words appear to have mistakes, namely *rajaṭibaja* (l. 2), *ariya* (l. 3 A) and *asamīrana* (l. 4)—with perhaps *avashatri* also (l. 3 C).<sup>4</sup>

#### TEXT.

1	Sam	20	20	10	1	masya	Arṭamisiyasa	stēhi	10	4	1	Imēna	gaḍigrēna
	Sam	[vatsarē]			51	māsasa	Arṭamisiyasa	stēhi		15		Imēna	gaḍḍikēna
	Kamagulya					pudra	Vagra-Marēgrasya					iya-Khavadamri	kadalayigra
	Kamagulya					putra	Vagra-Marēgasya					iya-Khavatamhi	katalayika

<sup>1</sup> This is clear, whether we read *paridhabēti* or *patitḥabēti* in l. 1. See notes, p. 214.

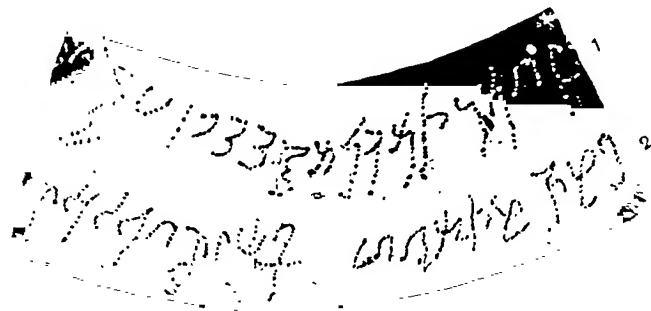
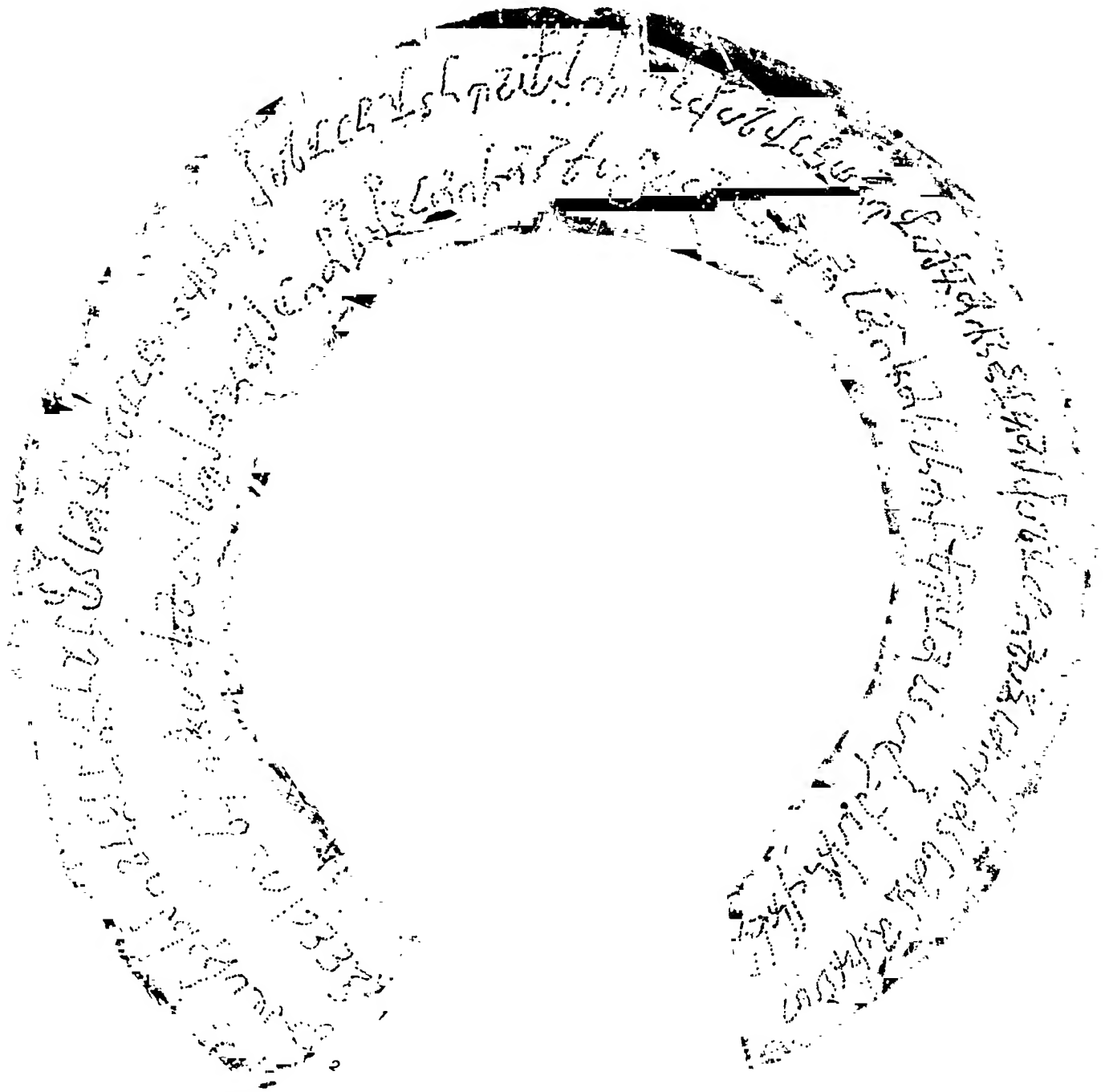
<sup>2</sup> It seems hardly possible to derive Haṣṭuna from *hrishṭa*. Dr. Thomas suggests O. P. *ba-ya* 'god' as the derivation of Baga (or Vagra); and compares Haṣṭuna with *Histanes* and *Bisthanes*, and Marēga with the termination *bara* in *Sanabares*, etc. (J. R. A. S., 1906, p. 214). The *r* in Vagra is real.

<sup>3</sup> See Notes, p. 218.

<sup>4</sup> Dr. Thomas would add to this list the words *bhradaba*, *sōcha*, *nabagra*, *paryata*, *saphatiga* and *arupyata*.

Inscription on the Wardak vase.

Lines 1 and 2









Inscription on the Wardak vase.

Lines 3 and 4.



- Vagra-Marigra-viharamri**      **ṭumbimri**      **bhagravada**      **Śākya-munē**      **śarira**  
*Vagra-Marigra-vihāramhi*      *tumbimhi*      *bhagavata*      *Śākya-munē*      *śurira*  
 paridhabēti  
*paridhīpēti*
- 2 **Imēna kuśala-mulēna maharaja-rajatibaja<sup>1</sup>-Hōvēshkasya agra-bhagraē bhavatu**  
*Imēna kuśala-mulēna mahārāja-raṭṭibaja-Hōvēshkasya agra-bhāgāē bhavatu*  
 Mada-pidara mē puyaē bhavatu Bhadaba mē **Hashtuna-Marēgrasya puyaē**  
*Mātā-pitara mē pūyāē bhavatu Bhadrabba mē Hashṭuna-Marēgrasya pūyāē*  
 bhavatu Śōcha mē bhūya Natigra-midra-sambhatigrana puyaē bhavatu  
*bhavatu Śōcha mē bhūyā Nattika-mitra-sambhattikāna pūyāē bhavatu*  
**Mahiśa cha Vagra-Marēgrasya agra-bhagra-paḍiyamśam**  
*Mahiśa cha Vagra-Marēgrasya agra-bhāga-paḍiyamśam*
- 3 \* **bhavatu Sarva-satvana arōga-dachhinaē bhavatu Aviya<sup>2</sup>-nabagra paryata-śava-**  
*bhavatu Sarva-sattvāna arōga-dachchhināē bhavatu Ariya-napaka paryatta-śava-*  
 bhavagra yō adra-ṭamtara-amḍa-jō\* jalayuga śaphatiga arupyata sarvina  
*bhāvagra yō ādra-antura-aṇḍa-jō jalyuga śapphattika arūpyattā sārvinā*  
 puyaē bhavatu Mahiśa cha Rōhana † sada-sarvinat† avashatrigana  
*pūyāē bhavatu Mahiśa cha Rōhana sada-sārvinā avashattrikāna*  
 sa-parivara cha agra-bhaga-paḍiya(m)śam bhavatu **Miṭyagasya cha agra-bhaga**  
*sa-parivāra cha agra-bhāga-paḍiyamśam bhavatu Miṭyagasya cha agra-bhāga*  
 bhavatu †  
*bhavatu*
- 4 **Ēsha viharām asamśrana Mahasamghigana parigraha**  
*Ēsha vihāram asamśraya or āchāryāna<sup>3</sup> Mahāsamghikāna parigraha*

## TRANSLATION.

In the year 51, on the day 15 [of the first half?] of the month Artemisios. By means of this vase Vagra Marēga's son Kamagulya, who has fixed his residence in this place **Khavata**, inters a relic of the Lord Śākya-muni inside a vault within the **Vagra Mariga** monastery.

By means of this meritorious foundation—may it (the relic) tend to the pre-eminent lot of the great king, the suzerain of kings, Hōvēshka! May it tend to the veneration of my parents! May it tend to the veneration of my brother's son **Hashtuna Marēga**! May there be purity for me! May it tend to the veneration of my grandsons, friends and associates! And may there be a share of a pre-eminent lot for the territorial lord **Vagra Marēga**! May it tend to the bestowal of perfect health on all beings! May it tend to the veneration of all these, namely, the saintly king,<sup>4</sup> him who has obtained the condition of having mastered the doctrine, the creature which is born from moisture, from a womb (?) or from an egg, the creature whose life is in water, the graminivorous animal and the incorporeal soul! And

<sup>1</sup> The *bx* is a mistake for *ra*.

\* to \* including the next letter *ja* is line 3 A.

† to † excluding the first letter *am* and including the letter *a* of *avashatrigana* is line 3 B.

‡ to ‡ excluding the first letter *sa* is line 3 C.

<sup>2</sup> The *vi* is probably a mistake for *ri*, see p. 216.

<sup>3</sup> This word is very difficult; see note on it *infra*.

<sup>4</sup> Or perhaps "the saint, the king" (see p. 216).

may there be a share of a pre-eminent lot for the territorial lord Rōhana, all *his* household and *his* dependants together with *his* retinue! And may there be a supreme lot for Miṭyaga!

This monastery *is* (or *was*) a gift to the Mahāsaṅghikas, who are teachers (or who had no habitation?).

#### NOTES.

##### Line 1.

*Māsyā* may be a clerical error for *māsa* or *māsasya*, unless it should be a genitive formed from the old Persian word *māh*, "month," Prākṛitized. A clerical error at the very beginning certainly seems improbable. Prof. Lüders has suggested that *māsasya* passed into \**māhasya* and then into *māsyā*,<sup>1</sup> but such a modification hardly agrees with the general character of this Prākṛit, which is close to Sanskrit as explained above. His view however lends support to my suggestion that the Persian word may have been Prākṛitized as *mā*, the final *h* being dropped as visarga is dropped in Prākṛit, and the genitive *māsyā* formed from it. The month may have been designated by a regular term *māh* *Artamisiya*, and this term may have been adopted here in its entirety, and then both words put into the genitive; the termination *syā*, and not *sa*, being added to *mā*, in order to distinguish the word from the common noun *māsa* and shew that it is a genitive. The general practice in this inscription is to inflect only the last of two or more words placed in apposition, but in this case both words are certainly in the genitive, unless we suppose *māsyā* is a clerical error for *māsa*, which is improbable. The general rule then may have been varied in this formal and precise statement of the date.

*Artamisiya* = the Greek month *Artemisios* Prākṛitized, the Greek *t* being transliterated by the cerebral *ṭ*. At the present time the English *t* is always so transliterated.

*Stēhi*, and not *stihī*, appears to be the actual reading. I cannot offer any explanation of this puzzling word, and can only throw out a suggestion that, as the Greek month was sometimes divided into two parts called *mēn histamenos* and *mēn phthiñōn*, *stēhi* might, through the old Persian root *stā*, "to stand," possibly and perhaps in abbreviation represent *histamenos*. If this be possible, the date would be the 15th day of the first half of the month.

*Gaḍigrena*.—The difficult letter *ḍi* in this word has been discussed above (p. 204). *Gaḍigra* may = *gaḍika* (by rule 1), or *gaḍḍika* (by rules 1 and 3), or *gaṭika* (by rule 1). It undoubtedly refers to this vase. *Gaḍika*, or better *gaḍḍika*, is probably a dialectical form of Sanskrit *gaḍḍuka*, which means "a kind of jar, especially a golden vase"—a term that would have well suited this vase in its pristine brilliance, for when discovered portions of it were so bright as to resemble gold (see p. 203).

*Pudra* must, it seems to me, agree with *Kamagulya* and govern *Vagra-Marēgrasya*, though this construction varies from the ordinary arrangement by which it should follow the word it governs. The ordinary construction, by which *pudra* would govern *Kamagulya*, seems to me to lead to serious difficulties. The rendering I have adopted, though not common, is not irregular, and makes the whole sentence plain.<sup>2</sup>

*Iya-Kharadamhi*<sup>3</sup> is obviously the locative case of the place to which the following word *kadalayigra* refers, and the place therefore is denoted by the expression *Iya-Khavada* or *Iya-Kharata* (by rule 1). There can be no doubt that we have here the ancient form

<sup>1</sup> J. R. A. S. 1909, p. 666.

<sup>2</sup> Dr. Thomas would prefer to make *Vagra-Marēga* the donor, though there are serious difficulties in doing so.

<sup>3</sup> This might be read as *Iyakkha adamhi*, for the fourth letter has some resemblance to *a*, and the *kh* would be doubled by rule 4; but *Iyakkha* conveys no meaning, and *adamhi* as a locative from the pronominal base *qdas* (see Pischel's Prakrit Grammar, §§ 429, 432) would be out of place.

of the present name of the place, Khawat, where this vase was found. If this expression be taken as one word, it would be *Iyakkharata* (by rule 4), and this is suggestive of the Greek *Iakkhos*, "Bacchus or Dionysos," whose legend was localised in this region as is well known. This view was tempting but appears untenable, because it is highly improbable (as a distinguished Greek scholar has informed me) that the oriental Greeks of this region would have had the name *Iakkhos* in public vogue, as it only had a real base in Attica and was a literary figment outside. Moreover, no Greek derivation can apparently be suggested except perhaps *Iakkho* + *hodos*, which is unsuitable. Again *Iyakkharata* is hardly an Indian word. The only alternative is to divide it into *iya Khavata*, and this division gives forthwith the modern name Khawat, while *iya* appears to be a pronoun meaning "this," or "here." The pronoun *idam* developed, or had as an equivalent, a base *ia* in Prakrit (apart from the feminine nomin. *iyam*), for the masculine or neuter locative *itami* is found<sup>1</sup> and the base *ia* itself did exist.<sup>2</sup> This *ia* might well be written *iya* here, for this inscription has literary qualities, and the neighbouring old Persian word *iyam*, which is its exact equivalent and is both masculine and feminine, might naturally influence the spelling. *Iya Khavatumhi* would then mean "in this very Khavata," where the monastery was situated. Or *iya* might equally well be taken as = Skt. *iha*, "here."<sup>3</sup> Either way the meaning is the same. Khavata, or Khāvata or Khāvāta as it might be read, does not seem to have any meaning, if considered to be of Indian derivation though *avata* was a termination used in the names of places, as *Varanavata*.<sup>4</sup>

*Kadalayigra* = *kritālayika* (by rule 1), which is formed from *kritālaya*, as *hrīdayika* from *hrīdaya*, *kāyika* from *kāya*, etc. The whole is a more precise adjective than *kritālaya*, both meaning "having fixed one's residence." It suggests that Kamagulya did not belong to this place originally, but had come to reside here.

*Tumbimhi*.—The first akshara is clearly *tu* or *thv*, and *thūpa*, *thūba* or *thūva* suggests itself, but is inadmissible because the second akshara is not plain *p*, *b* or *v*. No other word beginning with *thv* seems possible. The letter must be read then as *tv*. The second akshara is a new character. At first sight it seems to be based on the character for *st*; see the previous word *sthi* and the forms of *sti* and *stu* in Bühler's Table I (n<sup>o</sup>. 3, v, vi and vii) and Dr. Thomas' Table IV (E. I. ix, p. 146); but it cannot be *sti* or *stu*, because (1) it has a stroke to the left at the bottom more than *st* has and also the vowel mark *i*; (2) that stroke cannot denote *u*, for *u* is not so made here and *v* would be in addition to *i*; and (3) *st* could not follow the preceding vowel *u*, and *sh* alone would be permissible after *u* in this dialect which clearly distinguishes between the three sibilants. The character however is not *sh*, for *sh* is found in the name *Hashitum* afterwards. Moreover all such renderings are meaningless, and the character cannot denote *st* at all. In shape it is a *b* (or *v*) with a cross-line through its middle and the vowel-mark *i*, hence presumably it represents *bi* (or *vi*) in combination with some other consonant denoted by the cross-line. If it be so, then, since the language is a Prakrit, the cross-line can only mean some secondary consonant such as *m*, *y*, *r* or *v*. It is not *y* nor *r*, for their forms have been discussed above (p. 206); and *v* is hardly possible in

<sup>1</sup> Pischel's Prakrit Grammar, § 429.

<sup>2</sup> See *Prākṛita-Paiṅgala* (Ed. Biblioth. Indica); references in the Index.

<sup>3</sup> See J. R. A. S. 1909, p. 1089.

<sup>4</sup> M. BR. i, 142, 5675. It does not make the matter easier if we read *Isakharata*, which is not impossible since there is very little distinction between *ya* and *sa* in this inscription (see p. 203). This rendering might be resolved as *Isa* + *kharata* or *Isa* + *akkharata* (by rule 4); but these words yield no satisfactory solution (though *akkharata* could = *aksavarata*) and do not account for the present name Khawat. Moreover any such solution would weaken the special significance of *kadalayigra*. Professor Rapson has pointed out to me that *isa* occurs with the meaning "here" in the third line on the reverse of figure N. xvi. 2 in Plate CI of Dr. Stein's "Ancient Khotan." If we read *isa* here, the expression becomes *isa Khavadumhi* with precisely the same meaning as *iya Khavadumhi*; but the latter reading is preferable because the letter resembles *y* rather than *s*.

combination with *b*, and hardly probable in combination with *v*, for *vv* would be a doubled *v* and letters are not written double here. Only *m* therefore seems possible, and the character is presumably *m̐bi* (or *m̐vi*). In support of this it may be observed, that *m* could hardly be expressed by the usual curve for *m̐* (see p. 205) added to *tu*, and could therefore be only indicated by some addition to the letter *b* (or *v*) to form the compound *mb* (or *mv*). The word therefore is *ṭumbim̐hi* (or *ṭumv̐im̐hi*), the locative case of *ṭumbi* (or *ṭumv̐i*). No Indian word seems possible, and the only inference that arises is that *ṭumbi* (or *ṭumv̐i*) is a foreign word adopted and Prākṛitized. Since the cerebral *ṭ* is used to denote the Greek *t*, as in *Arṇamisiya*, *ṭumbi* suggests the Greek word *tumbion*, the diminutive of *tumbos*, "a sepulchral chamber or vault." *Tumbion* would become *ṭumbiya* in Prākṛit and might be shortened to *ṭumbi* in ordinary parlance. Greek influence was strong in this region, and *tumbion* would be an appropriate word to denote the substantially constructed cavity or cupola in the *ṭumulus* in which the vase was found (see p. 201). This rendering is surprising, yet none other seems to me possible from the scrutiny.

*Bhagravada Śakya-munē* has been discussed above (p. 209).

*Paridhābēti*=*paridhāpēti* (by rule 1)=Skt. *paridhāpayati*, causal of *pari-dhā*, and means "encloses." The usual term to express the installation of a relic-shrine is *paṭiṭṭhāvēti*, and this suggests itself as the word intended here. *ṭh* and *dh* are similar and the third akshara might be read either way, but *paṭiṭṭhābēti* (as *paṭiṭṭhāvēti* might appear here by rule 4) does not appear to be intended for three reasons based upon the writing, the grammar and the sense. First, the second akshara is certainly not *t* but *r*, for it agrees exactly with the two *r*'s which immediately precede in the word *śarīra*; secondly, if it were intended, it would presumably appear as *paṭiṭṭhābēti* or perhaps *paṭiṭṭhābēti* (by rules 1 and 4) and *di* or *ḍi* could hardly lead to an erroneous *ri*; and thirdly, this word must be taken with *imēna gaḍḍiṇēna*, in which the relic was enclosed, and *paridhābēti* suits the context better than *paṭiṭṭhābēti*.

#### Line 2.

*Kuśala-mūlēna*.—This expression occurs on the Mānikyāla stone,<sup>1</sup> and is also a technical Buddhist term. As a technical term—"The three Kusalamūlā, "roots of goodness or ground-work of merit" are *alobho*, *adoso*, *amoho*, freedom from covetousness, from anger, and from ignorance";<sup>2</sup> but this interpretation is unsuitable here, and the expression here presumably means something different, as Prof. Lüders also apparently holds when dealing with the Mānikyāla stone.<sup>3</sup> It may mean "well-conceived foundation," "virtuous endowment," if *kuśala* be taken as an adjective; and "root of well-being," "source of meritorious action," if *kuśala* be taken as a noun.<sup>4</sup> Here from its general adaptability it may imply all these meanings with reference to the relic.

*Agra bhāga*.—*Agra* means "foremost, pre-eminent," and *bhāga* "portion, lot, destiny." The word might be read *bhagga* (by rule 3), which would=Skt. *bhāgya*, "fortune, lot, destiny." The meaning is the same either way. M. Senart has pointed out that *agrabhāga* here corresponds to *agrēbhāva* in the inscription of Tōramāna Shāha of Kura (E. I., i, 240), which has *agrēbhāva-pratyam̐sat̐iyāstu*.<sup>5</sup> *Agrēbhāva* denotes a state or condition, and *agrabhāga* here must presumably imply the same, "a pre-eminent lot," and not "a first share." I do not understand

<sup>1</sup> See J. R. A. S. 1909, p. 645.

<sup>2</sup> See Childers' Pali Dictionary, s. v. *kuśalo*; and Āngut. Nik. vol. I, p. 203. Dr. Thomas takes it to mean 'a work of merit,' 'a pious work.'

<sup>3</sup> Prof. Lüders explains it as equivalent to the phrase which is found at Mathurā, *anena* (or *imena*) *deyadharmaparityāgena* (J. R. A. S. 1909, p. 660). Is not that a parallel rather than an equivalent phrase?

<sup>4</sup> See Childers' Pali Dictionary.

<sup>5</sup> Journ. Asiat., sér. 9, vol. VII, p. 10. See note to *paḍiyam̐sat̐am* *infra*.

to what *bhāga* as a "share" could refer,<sup>1</sup> whereas a condition is intelligible and natural. He first translated *agrabhāga* as "prosperity," but afterwards agreed with Buhler to seek in it a direct allusion to the acquisition of *bodhi*.<sup>2</sup> I would rather suggest that, since the expression appears to denote a condition, it refers to Buddhahood. With the word *pratyamśa* added (see note to *paḍiyamśam*, *infra*), "a share of Buddhahood" seems to be as appropriate as "a share of *bodhi*." The expression can hardly refer to any worldly blessing, because in that case it is not rather witless to utter such a wish on behalf of Huvishka, who enjoyed already the highest position on earth?

*Bhavadu* is used here with the dative, as *agra bhāgāḍ* and *pūyāḍ*. Since the dative implies 'purpose, intention, aim,' *bhavadu* with the dative means "may it be for the purpose of," "may it be with an aim towards," that is, "may it tend towards," "may it operate towards"

*Mada-pidara* = *mātā-pitara* (by rule 1). This must be the genitive of *mātī-pitī* treated as a singular noun;<sup>3</sup> and it is so treated in the Taxila plate, where the accus. *mata-pitaram* occurs (E. I iv, 55). The genitive must be employed here after *pūyāḍ* as in all the other similar sentences. This appears to be a new form of Prakṛit genitive, and the nearest approach to it is *piarahā* which is a genitive of *pitrī*.<sup>4</sup> Its real formation appears to be this—*pitara* = *pitaraḥ* (the visarga disappearing in Prakṛit) which would be correctly formed as a genitive from *pitar* (which is the essential base of *pitrī*);<sup>5</sup> just like *giraḥ* from *gir* and *charaḥ* from *char* in Sanskrit.<sup>6</sup> The declension of *pitrī* in Sanskrit shows similar forms from the base *pitar*, as *pitarām*, *pitarau*, *pitarah* and *pitari*.

*Pūyāḍ*.—*Pūjā* means more than "honour" and implies some degree of veneration or reverence; hence *pūyāḍ bhavadu* means "may it tend to the veneration."

*Bhradaba* as the word clearly is and not *bhradara*. *Hashtuna Marēgrasya* is in apposition to this word and not to *mē*, for the declarant is Kamagulya and *mē* refers to him; and the meaning is that Hashtuna Marēga is the *bhradaba* in relation to *mē*, that is, Kamagulya. *Mē* is inserted parenthetically, like *cha* in *mahiśa Vagra Marēgrasya* (l. 2) and in *mahiśa Rōhana* (l. 3 B). *Bhradaba* cannot well be treated as a mistake for *bhradara* on the analogy of the preceding *mātā-pitara* and so taken as the genitive of *bhrādī*, because (1) it is contrary to the general practice to inflect two words in apposition as would happen if we read *bhradara Hashtuna-Marēgrasya*; and (2) it is unnecessary to suspect any mistake. Indeed one should hesitate to suppose there is an error in spelling, unless the mistake is patent (as in *rajabaja*, l. 2) or the word actually written appears impossible (as in *aviya*, l. 3 A, and *asamśrana*, l. 4); and one should presume that what has been written is what was intended, if it has an intelligible

<sup>1</sup> Unless we adopt a valuable suggestion by Dr. Thomas. Taking *agrabhāga* in its literal meaning "chief share," he thinks that it denotes a chief share in the merit resulting from this donation. To my mind the addition of the word *pratyamśa* makes a difficulty in this rendering.

<sup>2</sup> Journ. Asiat., sér. 8, vol. XV, p. 123; and sér. 9, vol. VII, p. 10.

<sup>3</sup> Dr. Thomas is inclined to think it may be a genitive plural in *-rām*.

<sup>4</sup> Pischel's Prakṛit Grammar, § 391.

<sup>5</sup> This explanation is supported by the exactly analogous use of the genitives *bhagavata(h)* *Sākyamunā(h)*; see p. 209.

<sup>6</sup> The word *bhratara* appears in the Taxila plate, and Buhler takes *bhratara sarva* there as = *bhrātṛin sarvān*, but finds the construction irregular, as it occurs in the middle of several genitives. It is really the genitive, exactly analogous to *mātā-pitara* here, and as such accords fully with the other genitives there. That passage would then run thus — *sa-putra-darasa (ayu-bala-vardhie) bhratara sarva-(cha)-natiga-[bām]dhavasa cha*, the first *cha* being inserted parenthetically (like *cha* in this inscription, see note on *bhradaba*) with reference to *sarva-natiga*, and the second *cha* being in its correct place grammatically but referring specially to *(sarva)-[bām]dhava*. These *cha*'s are used more with regard to the sense than strict grammar. *Bhatara* also occurs on the Mānikyāla stone inscription and is treated as a genitive by Prof. Lüders (J. R. A. S., 1909, p. 686). *Natiga* there must = *natigra* here; see note on it.

and appropriate meaning.<sup>1</sup> Nor can the word be read as *bhrada* *ba*, treating *ba* as=Skt. *vā* or *ēva*, because (1) Skt. *v* when single is not changed to *b* here, and (2) neither word would suit the context but only *cha*. *Bhrada*! is therefore one word and=*bhrātabba* (by rules 1 and 3), which=Skt. *bhrātrivya*, "nephew;" and the whole phrase = Skt. *mad-bhrātrivya-Ḥaṣṭuna-Marēgasya*.

*Śōcha* has been discussed above (p. 205).<sup>2</sup>

*Bhuya*=Skt. *bhūyāt*, the final *t* being dropped in Prakṛit.<sup>3</sup> This word is well chosen here to convey a less positive meaning than *bhavatu*. Where the declarant expresses his desire on behalf of other persons he uses the imperative tense, but here in uttering his desire on his own behalf he modestly uses the precative.

*Natigra*=*nattika* (by rules 1 and 4)=Skt. *naptri*+*ka*.

*Sambhatigra*=*sambhattika* (by rules 1 and 4)=Skt. *sambhaktri*+*ka*, "sharer, favourer" here no doubt "partisan, associate."

*Mahiśa*=*mahiśa*, Skt. *mahī*+*śa*. It occurs again in l. 3 B,<sup>4</sup> and, as the persons named are inferior to the Emperor Huvishka, it evidently means a local Rāja. There were apparently two Rājas in this part of the country, Vagra Marēga and Rōhana.

*Paḍiyamśam*.—This word occurs again in l. 3 C. It has been fully discussed above (pp. 204 f., 209, 215), where the similar expressions found elsewhere have been mentioned, *agrēbhāva pratyamśatīyīstu*,<sup>5</sup> *agra-pratyasatāyē bhavatu*,<sup>6</sup> and *bhūtarā Svarabuddhiṃ agra-patīśaue*.<sup>7</sup> It=*paḍiyamśam*, (by rule 1)=Skt. *pratyamśa* "division, share," as M. Senart and Prof. Lüders have pointed out. I would translate *agra-bhāga-paḍiyamśam* as a "share in a pre-eminent lot." It is to be noticed that this phrase is used only with reference to the two local Rājas, Vagra Marēga here and Rōhana in l. 3 B, whereas full *agra-bhāga* is applied to Huvishka and Mityaga.

### Line 3.

*Arōga* may=Skt. *a-rōga*, or stand for *ārōgga* (by rule 3) and=Skt. *ārōgya*. The meaning is the same, and the latter is probably preferable because *ārōgya dukṣiṇīyē* is said to occur on an inscription at Mathurā.<sup>8</sup>

*Aviya-nabagra*.—*Aviya* is no doubt a mistake for *ariya*,<sup>9</sup> for the *v* is as large as the usual size of *r* and only the small stroke at the top of *r* is wanting. These words then=*ariya-*

<sup>1</sup> Dr. Thomas however thinks that there must be a mistake, and that the word intended is *bhradara*, genit. sing. of *bhrada*, that is *bhrātā*, 'brother'; *b* being wrongly written for *r* as in *rajatibaja*.

<sup>2</sup> Dr. Thomas suspects that it is really an error for *sō cha* and = *tat cha*. *Tat* appears as *tam* in Prakṛit (Pischel's Prakrit Grammar, §425).

<sup>3</sup> Pischel's Prakrit Grammar, §§ 459, 464.

<sup>4</sup> This word might also be read as *mahiya*, because *ś* and *y* are often made alike here (see p. 203), and Dr. Thomas would read it so and take it as = *mahyam* or *mama*, referring to the donor; but if so, the two passages seem tautological as regards the donor.

<sup>5</sup> Bühler read this as *satāyās tu*, and translated it "(their) share being a preferential one" (E. I., i, 241); but Prof. Lüders takes it as *satāya astu*, and I agree with him. I would translate it thus, "may it tend to the condition of (their obtaining) a share of a pre-eminent existence."

<sup>6</sup> Which Bühler translated as, "may (the merit of this gift) be by preference for their parents" (E. I., i, 390) but I would suggest that *agra* is short for and = the full phrase *agrēbhāva* or *agrabhāga*, for *agra* is a noun and means the "foremost or topmost point"; and that the translation should be, "may it tend to their parents' having the condition of (obtaining) a share in a pre-eminent position."

<sup>7</sup> Which Prof. Lüders translates "for the principal share of (my) brother Svarabuddhi"; but I would suggest it means, "(let it tend) to my brother Svarabuddhi's (having a) share in a pre-eminent position."

<sup>8</sup> Referred to in I. A., vol. 33 (1904), p. 155.

<sup>9</sup> I have to thank Dr. Thomas for this suggestion. He thinks further that *nabagra* may be a mistake for *naragra* and = *nāraka*, "beings in hell;" *b* being wrongly written for *r* as in *rajatibaja*.

*napaka* (by rule 1)=Skt. *ārya-nṛpa+ka*, "the saintly king." They might be taken separately as "the saint, the king," if it is probable that the dedicator would have invoked a blessing not only on the saintly king, but also on kings generally. If so, the *ariya* must be distinguished from the *śrāvaka* who is mentioned next.

*Paryata-śava-bharagra*=*paryatta śīva-bhāvaka* (by rules 1 and 4)=Skt. *paryīpta-śrīva-bhāva+ka*.<sup>1</sup> *Śīva* which means "hearing" appears to signify "learning, instruction" here and the whole phrase to be a circumlocution for *śrāvaka*.

*Yō adra aṁtara aṁḍa-jō*.—The first letter might be read as *śō*, but that could only represent Skt. *śvas*, "tomorrow," and is meaningless here. The *jō* at the end clearly answers to *yō* at the beginning, so that the whole is one long phrase; and, as no sandhi blends the intervening words as in the following words *jalāyuga*, *śaphatiga* and *arupyata*, the intervening words are obviously distinct and must each be read with *jō*; otherwise they would have had the same termination *ō* instead of ending in *a*. The whole phrase therefore becomes *yō adra-jō aṁtara-jō aṁḍa-jō*, and as *aṁḍa-jō* clearly means an "egg-born creature" and the following word *jalāyuga* means "a creature that has its life in water," *adra-jō* and *aṁtara-jō* must denote other great groups of living creatures. *Adra* (as the word appears to be, though the second letter is not clear even in the original)=*īddra* (by rule 3)=Skt. *ārdra*, "moist"; and this adjective is evidently used substantively here,<sup>2</sup> so that *adra-jō* means "a creature born from moisture," and=Pāli *sāmsēda-jō*. *Aṁtara*=Skt. *antara*, "the interior," and *antara-jō* may mean "born from the interior," and=*garbha-ja*, that is, "mammalian."

*Jalayuga*=*jalāyuka* (by rule 1)=Skt. *jala + āyu + ka*, "a creature which has its life in water." The word might be read as *jalāyukā* or *jala-śūka*, which mean "a leech," but such a narrow and unsatisfactory allusion is out of the question.

*Śaphatiga*.—The word looks like *śaśētiga* or *śaśvētiga*, or we might read *y* instead of *ś* in either or both places, since these two letters are not well distinguished (see p. 203); but no such reading gives any sense, because the latter part whether read as *ētiga* or *ettika* (as it should be by rules 1 and 4) is an impossible ending, however we attempt to restore the word in Sanskrit. The first letter certainly seems to be *ś*. The second letter however differs markedly from the first and diverges from *ś* or *y*, in that its left limb is prolonged unusually downward as in *p* and *ph*. I am led therefore to think that it is not *ś* or *y* but is a badly formed *p* or *ph*, and that the stroke which resembles the vowel mark *ē* is really the top part of *p* or *ph* shifted slightly to the right.<sup>3</sup> Of these two letters *ph* is preferable, because the right limb has an upward curve which *p* does not possess and which is not the mark of *r* in *pr*. As *ph* it is a new form, yet *ph* has two different shapes in Bühler's Table I, so that its character was not rigidly settled. Taking the second letter then as *ph*, we obtain a reading which is appropriate. *Śaphatiga*=*śaphattika* (by rules 1 and 4)=Skt. *śaṣpātri + ka* "an animal feeding on grass." This is no doubt a pretentious word,<sup>4</sup> but it accords with the contiguous words and occurs as will be seen in a poetical quotation.

*Arupyata*=*arūpyattā* (by rule 4), "incorporeal soul."<sup>5</sup> This may represent Skt. *arūpin + ātmā*, but not *arūpya + ātmā*, because *arūpya* does not have the meaning "incorporeal." Pāli

<sup>1</sup> Dr. Thomas would read *paryata* as = *paryānta*.

<sup>2</sup> *Adra* might = a possible noun *ārdra*, "moisture"; but the general character of this Prākṛit seems against it. Dr. Thomas would read *adra aṁtara* as *atra aṁtara* and as = *atrāntara*; but as regards the character *dr*, see p. 208, note 3.

<sup>3</sup> Dr. Thomas however would read the word as *śa(ṣ)śētiga*, that is *sāmsvēdika*, equivalent to Pāli *sāmsēda-ja*, from Skt. *saṁ* and *svēda*; but there is no instance here where an original *s* is turned to Prākṛit *ś*, or an original *d* to Prākṛit *t* (see rules 1 and 3, pp. 207, 208).

<sup>4</sup> *Śaṣpa-bhuj* is in the dictionary.

<sup>5</sup> Dr. Thomas would take this word as = *arūpyānta*.



has *arūpī* and *ārūppa* (=Skt. *ārūpya*, formed directly from *a-rūpa*), both meaning "incorporeal." *Arūpyatu* might represent the latter word, if read as *ārūpyattā*, but *arūpyattā* seems preferable, because the first syllable is probably short since we have here presumably a śloka quoted.

All these words from *ariya* to *arūpyata*<sup>1</sup> have a particularly literary style and rhythm, and here alone occurs the nomin. termination *ō*. These features suggest that we have a poetical quotation here, in which all the words were in the nomin. singular as shown by the *ō* form and the word *arūpyattā*. If then these words be adjusted according to the rules set out above, and the nomin. form *ō* be restored, and *jō* be added to the two words from which it has been omitted, the passage falls into the śloka metre :—

.. .. ariya-napakō paryatta-sāva-bhāvako  
Yō āddra-jō antara-jō aṇḍa-jō [cha] jalāyukō  
Śapphattikō arūpyattā.<sup>2</sup>

*Sarvina*=Skt. *sārvīṇīm*, genitive plural of *sārvī*,<sup>3</sup> a feminine collective noun formed from *sarva*, precisely like *sāmagrī* from *samagra*, and with the same meaning. It is used in the plural, because it applies to each of the preceding terms.

*Suda*=Skt. *sadas*, "residence, dwelling"; *sada-sīrvī* means "household." It is used in the plural, probably honorifically, with reference to all the houses that composed the residence of the Rāja Rōhana.

*Avashatriga*=*avashattrika* (by rules 1 and 4)=Skt. fem. form *avasaktrī* + *kā*. But perhaps the *ri* is a mistake for or a reminiscence of the vowel *ri* of the masc. form, and the word intended would be *avasaktrī*+*ka*. *Avasaktrī* is not actually found in Sanskrit, but would be a legitimate formation from the root *ava-saṇj* (which does occur) and would mean "an adherent." The preposition *ava* sometimes changes a following *s* to *sh* as in *avashṭambh* and *avashvan*, and, though it does not so modify the root *saṇj* in Sanskrit, yet it might do so in Prākṛit, especially when there is a closely allied root *svaṇj*, "to embrace," which would I imagine be modified after *ava*.<sup>4</sup> Both roots would be alike in Prākṛit.

*Paḍiyamśam* is discussed above (p. 216). The medial *m* is not so clear here as in that earlier place.

*Mityaga* (or perhaps *Mityaka* by rule 1) seems to be Greek both from its appearance and also from the use of the cerebral *t*, see *Arāmisiya* (p. 212); but the only Greek words I can suggest after enquiry are *mētoikos*, which means "a foreign settler" but is hardly a name, and *mētiókhos*, in which the *kh* could hardly be represented by *k*. It is noteworthy that the dedicator expresses the same wish for full *agra-bhāga* for *Mityaga* as for *Huvishka*.

#### Line 4.

*Esha viharām*.—*Vihāra* appears to be treated as a neuter noun, because *viharām* is clearly the nomin. case. *Esha* is used as a neuter in Prākṛit.<sup>5</sup>

*Asamśrana* is a difficult word. The second akshara is like *saṁ* at the beginning of the inscription, and the third appears to be *ś* or *y* compounded with *r*<sup>6</sup>; and if the former is *saṁ*,

<sup>1</sup> Dr. Thomas would put a different meaning on the text, thus—"I propose (tentatively) to understand all creatures to be referred to, 'from āryas to the beings in hell, and all the aṇḍajas, etc. in between (*atrdntare*) including the invisible (*arūpa*).'"

<sup>2</sup> Can any Pāli scholar identify these verses?

<sup>3</sup> *Sārciyām* occurs in a Skt. quotation in Pischel's Prakrit Grammar, § 16.

<sup>4</sup> See Pāṇini viii, 3, 68-9.

<sup>5</sup> Pischel's Prakrit Grammar, § 426.

<sup>6</sup> It differs from the usual forms of *ś* and *y*, in that the left limb is extended unusually downward.

the only tenable reading for the latter is *śra*, and the whole word would be *asamśrana*; but this seems impossible, if taken as one word, and if it is divided into *asam śrana*, we only obtain two difficult words, and initial *śr* is inadmissible since it drops its *r* as shewn in *śīva* (see p. 217). There seems to be a clerical error in the word. Two emendations may be offered. First, it may be a mistake for *a-samśraya*, "having no asylum or habitation;" the gift of a vihāra to Mahāsaṅghikas who had no sanctuary would have been a natural act of piety. Or secondly, as Dr. Thomas suggests, the *sam* may be a mistake for the somewhat similar letter *ch*, and then the next letter may be read as *rya*,<sup>1</sup> so that the word would be *āchāryāna*, genitive plural of *āchārya*, "teacher." On the whole this seems preferable,<sup>2</sup> and I have adopted it in the translation.

#### No. 21.—SURAT PLATES OF VYAGHRASENA; THE YEAR 241.

By PROFESSOR E. HULTZ-SCH, PH.D.; HALLE (SAALE).

In my article on the Pārḍi plates of the Traikūṭaka king Dahrasēna<sup>3</sup> it was stated that the late lamented Mr. A. M. T. Jackson, I.C.S., had in his hands an unpublished copper-plate grant of Dahrasēna's son and successor Vyāghrasēna.<sup>4</sup> At my request Rai Bahadur Venkayya obtained the original plates on loan through the Government of Bombay, who were good enough to permit them to be sent to me for inspection.

As stated by Mr. Jackson, the copper-plates come from Surat. They are two in number, each measuring between  $9\frac{1}{4}$  and  $9\frac{1}{2}$  inches in breadth, and about  $3\frac{1}{2}$  inches in height, and bear writing only on their inner sides. They are comparatively thin and have no raised rims, but the writing on them is in a state of fairly good preservation. A number of letters are filled with verdigris and therefore have not come out on the impressions, though their outlines are quite visible on the original plates. As in the case of the Pārḍi plates, there are two ring-holes at the bottom of the inscribed side of the first plate, and two corresponding ones at the top of the second plate. A long copper wire is passed through the two holes on the right, and its ends are twisted round, but not soldered. A second copper wire may have held the plates together on the left, but is now missing. The total weight of the plates and wire is 50 tolas.

The alphabet is of an early southern type. The Jihvāmūliya occurs once (l. 1) and the Upadhmanīya five times (ll. 4, 5, 6 (twice), and 14). In three instances (*mā*, l. 9, and *lā*, ll. 13 and 18) the secondary form of *ā* is expressed by a hook at the bottom of the preceding consonant. The date at the end of the inscription contains the abbreviation *sam* (for *saṃvat*) and the numerical symbols 1, 5, 10, 40, and 200.

The language is Sanskrit prose; but two verses of Vyāsa are quoted near the end. The rules of grammar and of *śandhi* are carefully observed; only ll. 10-14 contain a few blunders, and l. 8 two clerical mistakes. *Anusvāra* is replaced by *ṇ* in *vaṇṣa* (l. 5) and *vaṇṣya* (l. 12).

The inscription records a grant of land to a Brāhmaṇa by the Mahārāja Vyāghrasēna (l. 7 f.) of the Traikūṭaka family (l. 1), who issued his order from "the victorious Aniruddhapurā" (l. 1). This city, which appears to have been the capital of the Traikūṭaka kings, is mentioned also in the slightly different form "the victorious Aniruddhapurī" as the place of residence of the donee in the Bagumrā plates of [Kalachuri-]Saṃvat 406.<sup>5</sup> Vyāghrasēna

<sup>1</sup> This *ry* is different from the *ry* in *paryata* (l. 3 A) in that the left limb extends downwards here much further than in *paryata*. Whether this difference is accidental or implies a distinction is doubtful.

<sup>2</sup> Though, on this interpretation, one would have expected Mahāsaṅghika āchāryāna.

<sup>3</sup> Above, Vol. X. p. 52 f.

<sup>4</sup> Journ. Bombay Br. R. As. Soc. Vol. XXIII. p. 6 f.

<sup>5</sup> Ind. Ant. Vol. XVIII. p. 270.

claims to have ruled the *Aparānta* country<sup>1</sup> (l. 2). This statement furnishes an interesting confirmation of two verses of Kālidāsa's *Raghuvamśa* (iv. 58 f.), where the mountain *Trikūṭa*, from which the designation of the *Traikūṭaka* family must be derived, is placed in the territory of the king of *Aparānta*.<sup>2</sup> According to the *Vaiṣṇavānti* (ed. Oppert, p. 37, verse 35), which is quoted by Mallinātha on *Raghuvamśa*, iv. 53, the chief place of *Aparānta* seems to have been *Śūrpāraka*, the modern *Sōpārā*, with which I feel tempted to identify *Aniruddhapura*, the capital of the *Traikūṭakas*. The object of Vyāghrasēna's grant was the hamlet *Purōhitapallikā* in the *Iksharakī* district (*āhāra*, l. 8), which I am unable to identify. From the name given to the hamlet we may perhaps infer that the donee, Nāgaśarman (l. 10), was the king's family priest (*purōhita*).

The date of the grant was the 15th tithi of the bright fortnight of *Kārttika* in the year 241 of an unspecified era (l. 18). As we know from coins that Vyāghrasēna was the son of Dahrasēna,<sup>3</sup> whose Pārḍī plates are dated in [Kalachuri-]Sāṃvat 207, the date of the new inscription must be also referred to the *Kalachuri* era of A.D. 249, and the specified month places the record in A.D. 490 or 491.

The following short pedigree comprises all that we know from coins and inscriptions regarding the *Traikūṭaka* kings of *Aparānta*, residing at *Aniruddhapura*:—

*Mahārāja* Indradatta.

*Mahārāja* Dahrasēna

(A.D. 456 or 457).

*Mahārāja* Vyāghrasēna

(A.D. 490 or 491).

#### TEXT.<sup>4</sup>

*First Plate; Second Side.*

- 1 स्वस्ति विजयानिरुद्धपुराचैकूटकान[i] मातापितृपादानुद्ध्यातो भगवत्पादकर्मकरङ्कर-  
गतक्रमागत-
- 2 स्मृतापरान्तादिदेशपतिरपरिमितनृपतिनतचरणकमलस्वभुजपरिपालनप्रता-
- 3 पाधिगतप्रचुरद्रविणविश्राणनावामसर्वदिग्ब्यापिशुक्लयशाश्वारदरजनिकरचिरवपु-
- 4 रनद्यकालीनपुरुषविशेषसदृशोदारचरितस्सुचरितनिदर्शनार्थमिव निर्मितप्रति-
- 5 हृतसामन्तारातिरन्यनरपतिप्रतिविशिष्टस्ववङ्गालङ्कारभूतप्रभूतप्रवीरसाधना-<sup>5</sup>
- 6 धिष्ठितदुर्गनगरसागरस्सागरगम्भीरगिरिगुरुस्थिरप्रकृतिप्रकृतिजनमनोहरप्राज्ञ-

<sup>1</sup> See *Ind. Ant.* Vol. XXII. p. 173, and Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. xxxii.

<sup>2</sup> *Op. cit.* p. clix and note 3.

<sup>4</sup> From the original copper-plates.

<sup>5</sup> See above, Vol. X. p. 52 and note 6.

<sup>6</sup> Read °वशा°.



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ii. a.

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- 7 संश्रितगुरुस्वजनसाधुसाधारणधनोभिजनसदृश्यन्त्रणोपगृहीतस्मृहणीयश्रीश्रीमहा-  
 8 राजव्याघ्रसेनः<sup>१</sup> सर्वानवेक्षरक्याहारान्तर्गतपुरोहितपत्निकाप्रतिवासिनो-<sup>२</sup>  
 9 स्ममात्रापयति [१\*] विदितमस्तु वो यथास्माभिर्मातापित्रोरात्मनश्च स्वपुण्याभि-  
 वृद्धये

*Second Plate; First Side.*

- 10 भारद्वाजसगोत्रब्राह्मणनागशर्म्णे<sup>३</sup> इयं पत्निका चोरराजापत्यकारिवर्ज<sup>४</sup> अचाटभट-  
 11 प्रावेश्या सर्वदित्यविष्टिपरिहीणोग्राहारस्थित्यान्वयभोज्या<sup>५</sup> आचन्द्रार्काणव-  
 12 क्षितिस्थितिसमकालीनोतिस्मृष्टा<sup>६</sup> [१\*] तदस्मद्विश्यराजभिरन्यैश्च<sup>७</sup> विभवानभावानुब-  
 द्धानायुर्वि-  
 13 योगानुगतङ्गुणांश्च दीर्घकालानुगुणान्विगणय्य दानञ्च गुणवतामवदातमपदान-  
 14 मिति प्रमाणोक्त्य शशिकरशुचि रुचिरश्चिराय यशश्चिचोषुभिरियं<sup>८</sup> पत्निकादा-  
 योनुमन्तव्यपा-  
 15 लयितव्यश्च [१\*] यस्मादुक्तभगवता वेदव्यासेन व्यासेन [१\*] पूर्वदत्तान्दिजा-  
 तिभ्यो यन्नाद्रक्ष युधि-  
 16 ष्ठिर [१\*] महोन्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं [॥ १ ॥\*] षष्टिवर्षसहस्राणि  
 स्वर्गे मोदति  
 17 भूमिदः [१\*] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदिति [॥ २ ॥\*]  
 प्रतिपृच्छ लिखितं मया महासांभिविय-  
 18 द्विककर्केण हालाहलदूतकं सं २०० ४० १ कार्तिक शु १० ५ [॥\*]

#### TRANSLATION.

(Line 1.) Hail! From the victorious Aniruddhapura, the glorious Mahārāja Vyāghrasēna,— (who belongs to the family) of the Traikūtakas; who meditates on the feet of (his) mother and father; who is a servant of the feet of Bhagavat (Vishnu); who is the lord of Aparānta and other rich countries, annexed or inherited (by him); to whose lotus-feet innumerable kings are bowing; who has obtained bright fame, pervading all directions, by distributing the vast treasures acquired with his own arm by ruling (his kingdom) and by conquest; whose body is as brilliant as the autumnal moon; whose conduct is as noble as that of excellent men of former times; who has been created, as it were, as an example of good conduct; who has repelled neighbouring enemies; who is more distinguished than other kings; who has become the ornament of his family; who has occupied forts, cities, and oceans by armies of many great heroes; whose nature is as deep as the ocean and as firm as the chief of mountains (Himālaya); who ravishes the hearts of men by nature: whose wealth is shared

<sup>१</sup> Read सव्यंनिवे°.

<sup>२</sup> Read °वर्जम्.

Read °कालीनाति°.

<sup>३</sup> Read °वासिन°.

<sup>४</sup> Read °परिहीणायहार° and °भोज्याचन्द्रा°.

<sup>५</sup> Read °हंश°.

<sup>६</sup> Read °शशंश.

<sup>७</sup> Read °भिरयं.

by scholars, refugees, elders, relatives, and devotees; (and) who has acquired desirable glory by practising self-restraint in a manner worthy of (his) descent,— commands all residents of Purōhitapallikā included in the Iksharaki district (*āhāra*):—

(L. 9.) “Be it known to you, that, in order to increase the merit of (*Our*) mother and father and of Ourselves, we have granted to the Brāhmaṇa Nāgaśarma of the Bhāradvāja *gōtra* this hamlet (*pullikī*), not to be entered by irregular or regular soldiers, unless (*in order to arrest*) robbers or persons guilty of high-treason, exempt from all taxes and from forced labour, to be enjoyed, under the rules of an *agrahāra*, by (*the donor's*) descendants, (and) to last as long as the moon, the sun, the ocean, and the earth shall exist.

(L. 12.) “Therefore kings belonging to Our lineage and others, considering that sovereignty is liable to cessation, that life is followed by separation, and that (*only*) virtues are lasting a long time, admitting the principle that gifts to virtuous men are noble achievements, and desirous of accumulating for a long time brilliant fame, as bright as the rays of the moon, must approve and protect this grant of a hamlet.

(L. 15.) “For the holy Vyāsa, the arranger of the Vēdas, has spoken:—

[Here follow two of the customary verses.]

(L. 17.) Having enquired (*regarding the necessary details of the grant?*), (*this edict*) was written by me, the great minister for peace and war (*mahāsāndhivijrahika*) Karka, Hālāhala being the messenger (*dūtaka*), in the year 241, on the 15th (*tithi*) of the bright (*fortnight*) of Kārttika.

#### No. 22.— FIVE BANA INSCRIPTIONS FROM GUDIMALLAM.<sup>1</sup>

By V. VENKAYYA, M.A., RAI BAHADUR.

Gudimallam is a village in the Kālahasti Zamindāri of the modern Chittoor District, about 8 miles from Rēnigunṭa Junction, and 13 miles south-west of Kālahasti town. On a hurried visit to the village which I paid in August 1903, I found important inscriptions; and subsequently a member of the Madras epigraphical establishment was deputed to examine the place more leisurely. In all, 26 inscriptions were copied in the Paraśurāmēśvara temple at the village.<sup>2</sup> They belong to the Pallava king Nandippōttaraiyar (No. 229 of 1903); the Gaṅga-Pallava kings Vijaya-Dantivikramavarman (No. 226 of 1903) and Nripatuṅga (No. 228 of 1903); the Bāṇa prince Vijayāditya (Nos. 223 and 224 of 1903); the Chōla kings Parāntaka I. (No. 225 of 1903), Rājakēśarivarman (No. 222 of 1903), Vikrama-Chōla (Nos. 212 and 213 of 1903) and Rājarāja III. (Nos. 204-11, 214, 216-21 and 227 of 1903). The village is called Tiruvirperumbēdu in Silai-nādu, a sub-division of Vēṅgaḍa-kōṭṭam in Perumbānappādi, a district of Jayaṅgaṇḍa-Chōla-maṇḍalam. In the earlier records (Nos. 226, 223, 225, 229 of 1903) the forms Tiruvippirambēdu and Tiruvirpirambēdu (Nos. 228 and 224 of 1903) and Tiruvirperumbēdu (No. 222 of 1903) occur. In three of them, the village is mentioned without the district to which it belonged (Nos. 223, 226 and 229 of 1903). In four others Silai-nādu and Vēṅgaḍa-kōṭṭam are added. If we accept the form which occurs in the earliest inscription, *viz.* Tiruvippirambēdu, the name may be analysed into Tiruvippiraṇ and pēdu. Vippiraṇ is apparently a *tadbhava* of the Sanskrit *vipra*, ‘a brāhmaṇa.’ Consequently, the name would signify ‘the sacred village of the brāhmaṇa.’ The temple receives the names— Paraśurāmīśvarattu-Mahādēva (A. below), Paraśurāmīśvaragarattu-Perumāṇaḍigaḷ (D. below), Paraśurāmīśvaragarattu-Pirāṇār (E.

<sup>1</sup> My thanks are due to Dr. Fleet who very kindly read two proofs of this article at my request and made a number of valuable suggestions, almost all of which I have adopted.

<sup>2</sup> Nos. 204 to 229 of the Government Epigraphist's collection for 1903.

below), Paraśurāmiśvarattu-Perumāṇaḍiḡal (No. 222 of 1903) and Paraśurāmiśvaramuḍaiyār (No. 221 of 1903). Thus the temple is invariably called Paraśurāmiśvara from the time of the earliest inscriptions down to the present day. None of the epigraphs, however, furnishes any clue as to the circumstances which led to the choice of this name.

The subjoined inscriptions A. to E.<sup>1</sup> are the earliest records of the temple and are selected for publication as they throw some light on the history of a feudatory family, that of the Bāṇas, the members of which appear to have played an important part in Southern India in ancient times: a general note on the history of this family is given on pp. 229 to 240, below. Most of the stones on which these inscriptions are engraved were found lying in the court-yard of the temple. The fact that three of them register gifts to the Paraśurāmiśvara temple may be taken to show that the stones belonged originally to it: perhaps they became detached from the temple when it was built (or rebuilt) during the reign of the Chōla king Vikrama-Chōla.<sup>2</sup>

The palæography of these records does not call for any special remarks. Attention may, however, be drawn to the fact that two dots placed one above the other are used as a sign of punctuation in line 10 of A.<sup>3</sup> The initial vowel *i* is written in line 31 of B. and line 25 of D. exactly as in the Grantha portion of the Kāśakuḍi plates of the Pallava king Nandivarman Pallavamalla, while the more common form of the letter occurs in line 52 of the former record. Less important peculiarities are noticed in the footnotes to the text of each of the records. As regards the language, which is Tamil, the only point that deserves to be noted is the use of the phrase *chundrādityagatam* (ll. 32 to 35 of B; and l. 10 of E.) instead of the more common *chandrādityavat*.<sup>4</sup>

A. records a gift of land for a lamp to burn in the Paraśurāmiśvara temple by a certain Muḷḷirkilār who was one of the members of the committee administering the village of Tiruvippirambēḍu. The land granted was purchased by the donor from another member of the same committee. In B. a third member of the same committee granted land for removing silt from the tank called Vellēri at Tiruvippirambēḍu. Out of the produce of this land were to be met the charges for digging pits in the tank and depositing the silt on the tank-bund. In C. the stone is mutilated on the right side, so that the writing has suffered on three sides of it. The missing letters on the first side can be restored with some certainty, while on the third side restoration is not possible. The object of the grant is consequently not clear; but it probably registers the gift of a lamp. In D. the Bāṇa queen Mādēvi-aḍiḡal granted 30 *kaḷaṇṇju* of gold from the interest of which was to be met the expenditure on account of twilight offerings and lamps to the Paraśurāmiśvara temple at Tiruvippirambēḍu. The assembly of Tiruvippirambēḍu accepted the endowment and undertook to provide twilight offerings and lamps. E. registers a gift of gold by a native of Viramaṅgalam for a perpetual lamp. The amount consisted of twenty *kaḷaṇṇju* of gold, and the interest on it was calculated at the rate of four *maṇṇjāḍi* per year for each *kaḷaṇṇju*. Out of the interest amounting to 4 *kaḷaṇṇju*, 180 *nāḷi* of ghee was to be purchased at the rate of 45 *nāḷi* for each *kaḷaṇṇju*. At one *uri* of ghee per day, 180 *nāḷi* would be enough for the whole year. The assembly of Tiruvippirambēḍu took charge of the endowment and agreed to provide the ghee required every day.

<sup>1</sup> These five inscriptions have also been published by Mr. T. A. Gopinatha Rao, M.A., in the *Indian Antiquary*, Vol. XL. pp. 104-114. It will be seen that there are some differences both in the readings and in the translations. Further, ll. 46 to 58 of B are altogether omitted by him and ll. 18 to 43 of C. are left out as they are fragmentary.

<sup>2</sup> *Madras Epigraphical Report* for 1903-04, p. 24, No. 212 of 1903.

<sup>3</sup> Compare *South-Ind. Inscr.*, Vol. II. p. 111, note 1.

<sup>4</sup> The expression *chandrādityagatā* occurs in an inscription of the Chōla king Parakāsarivarmaṇ at Kuḷumiya-malai (No. 350 of 1904).



The relationship which the members of the committee or commissioners (*gaṇattār*) bore to the village assembly is not clear. In other words, their respective jurisdiction is not known. The commissioners are said to be ruling the village. Two other villages besides Tiruvipirambēḍu are at present known to have possessed this constitution, *viz.* Uttiraṇmērūr, the modern Uttaramallūr in the Chingleput district<sup>1</sup> and Aimbūṇḍi, the modern Ammaṇḍi near Tiruvallam in the North Arcot District.<sup>2</sup> These seem to have been pretty large villages. Perhaps the commissioners were expected to represent the interests of the king.

A.—Inscription of the time of Vikramāditya Māvali-Vāṇarāya : dated in the 23rd year of Nandippōttaraiyar.<sup>3</sup>

#### TEXT.

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| 1 Svasti [  *] Śri-Nanti(ndi)-  | 13 r Vēppamboḷa-                          |
| 2 ppō[t*]taraiyark-   | 14 ppāl ivv-ūr=ālu-                       |
| 3 ku yāṇḍu iru-   | 15 n=gaṇattāruḷ Ku-                       |
| 4 battu-mūṇṇā <sup>4</sup>  | 16 laippa[l]ūr-Kka-                       |
| 5 vadu Vikkiramā-   | 17 ṇiyar [A]ṇiśa[r]mma-                   |
| 6 ditte(tta)-Māvali-  | 18 ṇ vilaiśrāva[ṇ]ai-                     |
| 7 Vāṇarāyar Vaḍu-   | 19 yāl viṇṇu kon-                         |
| 8 gavaḷi-mērku  | 20 ḍu ivv-ūr Paraśu-                      |
| 9 prithivirājyañ=   | 21 ra(rā)miśvarattu Mahādē <sup>5</sup> - |
| 10 jeya <sup>5</sup> Tiruvi[p*]pira-  | 22 varkku tiruviḷak-                      |
| 11 mbēḍ=āḷnū=gaṇa-  | 23 ku-ney-ppuṇam=[ā]-                     |
| 12 ttāruḷ Muḷḷiṇ=kiḷ[ā]-  | 24 ga kuḍuttār [r*]                       |
| 25 ivv-ūr sabhaiyōmmum i-nnilattē ivv-ūr=ch[che]kk-uḷ[ā]na ellām            |   |
| 26 naṭṭu=ttiruvilakkukkēy vāya eṇṇai koḷvadāga=ppaṇittōm <sup>7</sup> [  *] |   |

#### TRANSLATION.

Hail ! In the twenty-third year (*of the reign*) of the glorious Nandippōttaraiyar,—while Vikramāditya-Māvali-Vāṇarāya was ruling over the Vaḍugavaḷi-mērku (province), Muḷḷiṇ-kiḷār, (one) of the members of the committee (*gaṇa*) administering (the village of) Tiruvi[p]-pirambēḍu, purchased by a deed of sale<sup>8</sup> (the field called) Vēppamboḷappāl (*from*) Kaṇiyar Agniśarman of Kuḷaippalūr, (one) of the members of the committee administering this village, and gave (it) to (the god) Mahādēva (Śiva) of (the temple of) Paraśurāmiśvara at this village, as an endowment for (supplying) ghee to the sacred lamps.<sup>9</sup> The assembly of this village

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 3.

<sup>2</sup> *Ibid.* p. 113. [Vēlaḥcheri in the North Arcot district was another such village ; see Nos. 302, 308, 312 and 315 of the Madras Epigraphical Collection for 1911.—H. K. S.]

<sup>3</sup> No. 229 of the Madras Epigraphical collection for 1903. As will be seen from the accompanying photographic plate, ll. 1 to 24 are engraved on one of the broad sides of the stone and ll. 25-26 on one of the narrow sides.

<sup>4</sup> The secondary ā of rā is a separate symbol.

<sup>5</sup> The *visarga* is used here as a sign of punctuation ; compare *South-Ind. Inscr.* Vol. II. p. 111, note I.

<sup>6</sup> The *aksharas hādē* are much smaller than the rest of the inscription.

<sup>7</sup> The *pulli* which is conspicuous by its absence in the whole inscription is marked on the last letter *m*.

<sup>8</sup> The term *vilai-śrāvaṇai* occurs twice in a similar context in *South-Ind. Inscr.* Vol. III. p. 105, text-line 5.

<sup>9</sup> With *tiruvilakku-ney-ppuṇam* compare *ambala-ppuṇam* (above, Vol. III. p. 285, text-line 7), *nandavāṇapuram* (*South-Ind. Inscr.* Vol. III. p. 5, text-line 5), *pudukku-ppuṇam* (*ibid.* p. 7, text-line 8) and *ṇṇāḷigaṇapuram* (*ibid.* p. 19, text-line 6).

ordered that all the oil-mills (*śekku*) of this village shall be set up on this land<sup>1</sup> and the oil required exclusively for the sacred lamps shall be procured (*from them*).

B.—Inscription of the time of Vijayāditya-Mahāvali-Vānarāya: dated in the 49th year of Vijaya-Dantivikramavarman.

TEXT.<sup>2</sup>

*On one of the broad faces of the stone.*

1 [Sva]sti [  *] Śrī-kō-Vi-	9 jyañ=jeyya Ti-	17 nllai Nandiku-
2 ś[ai]ya-Dantivikki-	10 ruvippiramb[ē]-	18 nḍil=[ā]ṇa śer[u]
3 [ra]maparumaṅku y[ā]-	11 ḍ=āḷaṇ=gaṇat-	19 ivv-ūr Ve[!]-
4 nḍu nārpatto-	12 tāruḷ Kaḷiyama-	20 lēriyḱku ē-
5 ṇbadāvadu Vi-	13 ṅgilāṇ=gilār	21 riḱcheruv=āga
6 jaiyāditta-Ma-	14 Ayyappō[r]-	22 vaittēṇ [!]* i-
7 hāvali-Vā[na]-	15 riyēṇ eṅga-	23 diṇ=bhōga[ā]=
8 rāyar prithivirā-	16 l Tūmbaṇēri	24 goṇḍu i-v-

*On one side of the same.*

25 [ve]l[!]*ē-	32 rmmañ=cha-	39 luttī-
26 riyi[!]*ē	33 ndrādi-	40 ṇān 1000 <sup>4</sup>
27 kuḷi kut-	34 iyagata-	41 aśvamē-
28 ti aṭṭu-	35 ñ=jel-	42 dhañ=jey-
29 vadāga	36 vadāy-	43 da palaṇ
30 vaittē-	37 ttu [!]* i-	44 peṇuvā
31 ṇ [!]* i <sup>3</sup> -ddha-	38 ddharmañ=jē-	45 r [!]*

*On another side of the same.<sup>5</sup>*

46 id=aḷi-	51 tu=ppaḍu-	56 ṇ muḍi-
47 ttāṇ	52 vār [!]* i-ddha-	57 mēli-
48 Vāraṇāśi <sup>6</sup>	53 rmmam rakshi-	58 ṇa [!]*
49 aḷittā-	54 ttāṇ	
50 ṇ pāvat-	55 aḷi e <sup>7</sup> -	

## TRANSLATION.

Hail! In the forty-ninth year of the glorious king Vijaya-Dantivikramavarman,—while Vijayāditya-Mahāvali-Vānarāya was ruling over the earth,—I, Ayyappōrri, the headman (*kiḷār*) of Kaḷiyamaṅgalam, (one) of the members of the committee administering (the village of) Tiruvippirambēḍu, gave the field called Nandikuṇḍil in (the tank) Tūmbaṇēri of our

<sup>1</sup> It is also possible that the reading is *śēkk-uḷḷana* (instead of *śekku-uḷḷana*), in which case the translation would be “all (the crops) for which the fields of this village are (fit) shall be raised on this field, and the oil required for the sacred lamps shall be purchased (out of the produce).”

<sup>2</sup> No. 226 of the Madras Epigraphical collection for 1903.

<sup>3</sup> This initial vowel *i* is written as in the Grantha portion of the Kāśākuḍi plates. The more usual form occurs in ll. 37, 46 and 52 below.

<sup>4</sup> This symbol for one thousand occurs in one of the Nānāghāt inscriptions. This line has been read by Mr. Gopinatha Rao as °*nārai*, which is probably a printer's mistake for °*nārai*. The reading °*nārai* is unlikely as the symbol for *ai*, in other cases where it occurs in the inscription (ll. 6, 22 and 30), is not separated from the consonant to which it belongs. Besides the accusative °*nārai* would be wrong and would have to be corrected into °*nāṇ* or °*nār*.

<sup>5</sup> This side of the stone is damaged, but no letters have suffered on that account.

<sup>6</sup> The length of *ṇā* is added to the right of *ṇ* and goes up; compare *South-Ind. Inscr.* Vol. I. p. 114 and Vol. II. p. 200, note 1.

<sup>7</sup> The vowel *e* is almost a semicircle with a loop at the left end.

(village) to (the tank called) **Vellēri** of this village, as the tank-field (*ēriccheru*). I gave (it) so that (they) may dig pits in this Vellēri (tank) and deposit (the silt on the bund)—(paying the charges) from the produce ( *ṭṭi* ) of this (field).

This charity, (as to last as long) as the moon and the sun endure. One who maintains this charity shall be accounted of having performed one thousand horse-sacrifices. One who destroys it shall be accounted of having performed a bad deed. The feet of one who protects this charity shall be on my head.

C.—Inscription of the time of **Vāṇavidyādhara-Mahābali-Vāṇarāya** : dated in the 24th year of **Nṛpatunga**.<sup>1</sup>

### TEXT.

*On the first side of the stone.*

- |   |                                |    |                       |
|---|--------------------------------|----|-----------------------|
| 1 | Sva[stī] [i] [ṭṭi] [Śrī]-      | 9  | ra-pratihārikṛita     |
| 2 | Nṛi[pa][tuṇ*]-                 | 10 | śrī-Mahābali-         |
| 3 | gar[ku] y[ṭṭuṇ*]-              | 11 | kul-ōtbhava(ōdbhava)- |
| 4 | ḍu iruba[ttu-nā*]-             | 12 | śrī-Vāṇavi-           |
| 5 | l[ā]vadu [sa] [ka] [a]-        | 13 | jyādhara-Mah[ā]-      |
| 6 | jagat-tru [a] [ā] [b] [a]-     | 14 | bali-Vāna-            |
| 7 | vandita- [sa] [r] [ā] [n] [ā]- | 15 | rāyar Vaduga-         |
| 8 | dhīsa-Patana- [va] [a]-        |    |                       |

*On the second side of the stone.*

- 16 valiyiṇ mērku pr[i] (prī)thivirāyaṇ=jeyya=Ttiruvēṅgaḍa-k-  
17 kōṭṭattu=[Ch]chilai-nāṭṭu=Ttiruvirppirambēṭṭu sabhai-

*On the third side of the stone.*

- |    |                       |    |                     |
|----|-----------------------|----|---------------------|
| 18 | . . rkka <sup>2</sup> | 30 | . . ga i-pparu-     |
| 19 | . . . m vi[n]         | 31 | . liśadu=muttāmē-   |
| 20 | . . d[a]va[nā]r       | 32 | k[pa]ḍu yēttuv[ō]-  |
| 21 | . . nariyulā          | 33 | [m]āṇōm sabh[āi]-   |
| 22 | . . [la] tēya         | 34 | yōm [i*] ippa[rū]-  |
| 23 | . . poṇ               | 35 | . ādit[t]aṇu=       |
| 24 | . . ti oru-vi         | 36 | ñ=jandiraṇu-        |
| 25 | . . . ira[n]-         | 37 | mm=u  a a[vu]-      |
| 26 | . . . [yu]m[m]o       | 38 | m uḍuvōmā-          |
| 27 | . . [n]ayyu[m]        | 39 | ṇōm i-ppa-          |
| 28 | . . mōrum o-          | 40 | ru[ś]u muttīṇar[u]- |
| 29 | . . yum . yu          |    |                     |

*On the fourth side of the stone.\**

- 41 . . . iruṇ uttarman dha[r]mmamāva-  
42 . . . sabhēyēmi [i\*] i-dha-  
43 . . . pāḍam en talai mēra [i\*]

<sup>1</sup> No. 228 of the Madras Epigraphical Collection for 1903. As will be seen from the accompanying photographic plate, ll. 1 to 17 and 18 to 40 are engraved on the two broad sides of the stone and the rest of the inscriptions on the two narrow sides.

<sup>2</sup> The secondary ā is added to the y at the bottom.

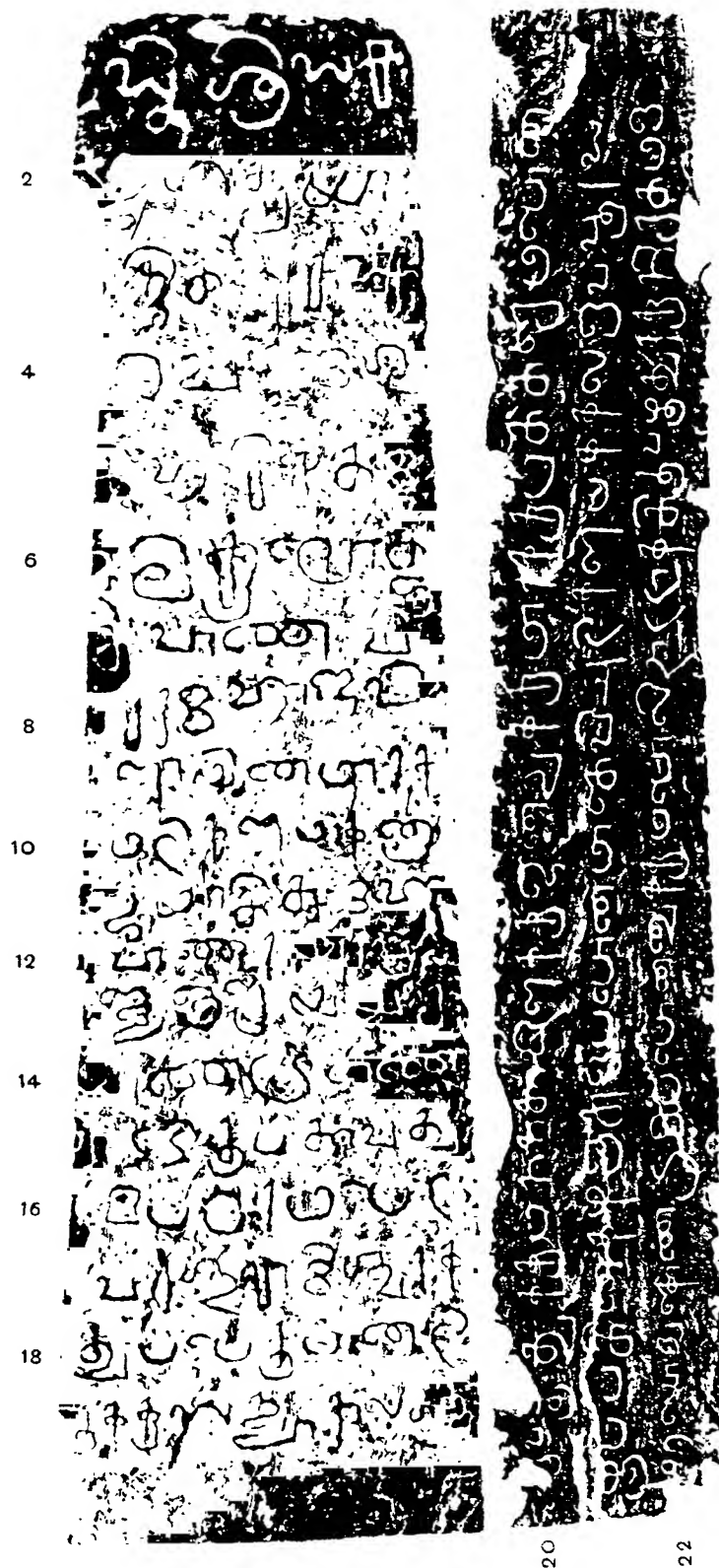
<sup>3</sup> One or more lines of the inscription are completely broken at the top of this side of the stone.

<sup>4</sup> A few akṣaras are lost at the beginning of each line on this side of the stone.

<sup>5</sup> Read *sabhaiyōm*.

Five Bana Inscriptions from Gudimallam.

D. Inscription dated Saka 820.



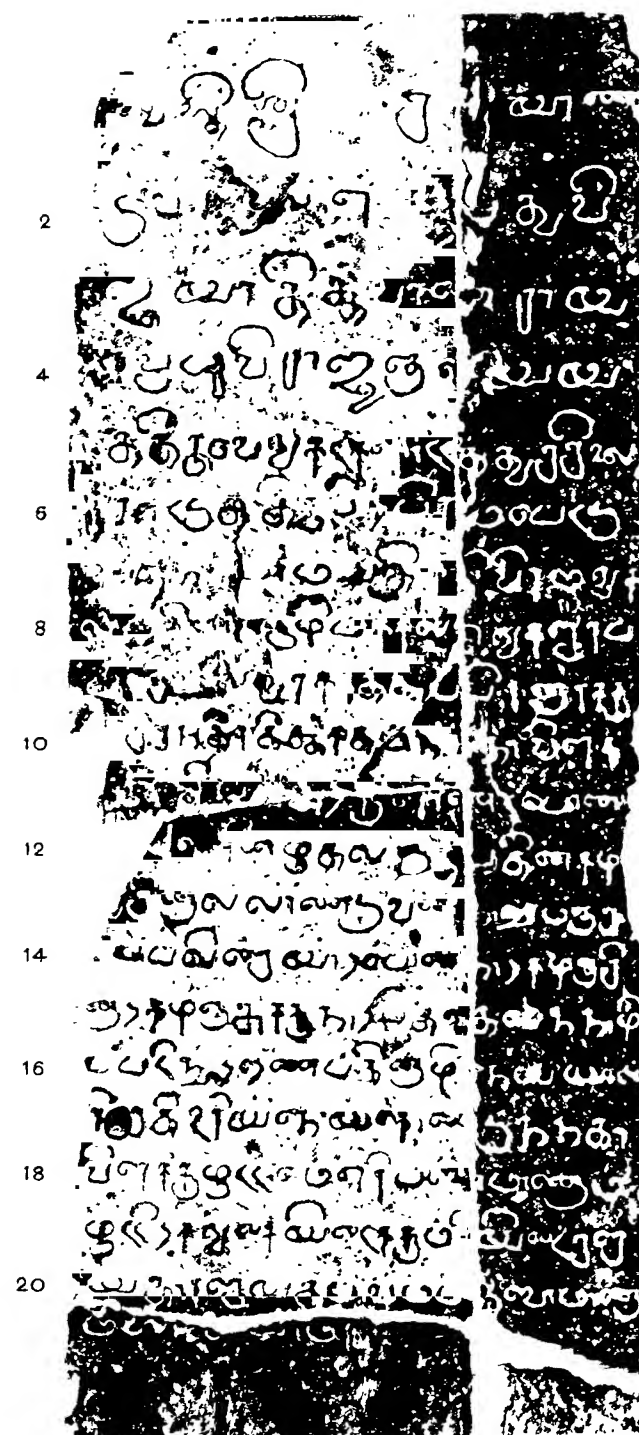
V. VENKAYYA.



SCALE: ONE-SIXTH.

FROM IMPRESSIONS PREPARED BY K. V. SUBRAHMANYA AIYAR.

E. Inscription dated Saka 8[2]7.



W. GRIGGS & SONS, LTD., PHOTO-LITH.



Five Bana Inscriptions from Gudimallam.

A. Inscription of Nandippottaraiyar.

2  
4  
6  
8  
10  
12  
14  
16  
18  
20  
22  
24

26

B. Inscription of Vijaya-Danti vikramavarman.

2  
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6  
8  
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C. Inscription of Nripatunga.

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42



## TRANSLATION.

Hail! In the twenty-fourth year (of the reign) of the glorious Nṛpatuṅgaṇ,--while the illustrious Vānavidyādhara-Mahābali-Vānarāya, born in the prosperous race of Mahābali who had been made door-keepers by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds, was ruling the west of Vaḍugavaḷi, (the members of) the assembly of Tiruvirpirambēḍu in Śilai-nāḍu (a subdivision) of Tiruvēṅgaḍa-kōṭṭam

[The rest of the inscription is too fragmentary to be translated.]

D.—Inscription of the time of Vijayāditya-Māhābali-Vānarāya : dated Śaka 820.<sup>1</sup>

## TEXT.

*On the first side of the stone.*

- |                                |  |
|--------------------------------|--|
| 1 [Sva]sti śrī [  *] Saka-     | 11 [r Vi*]jayāditta-Mahā-                  |
| 2 [la*]-jagat-tray-ā-          | 12 [ba*][li]-Vānarāyar pṛi[thi]-           |
| 3 [bhiṇa*]ndita-sur-āsu-       | 13 [virā*]jyañ=jeyya Śa-                   |
| 4 [r-ādhi*]sa-Paramēśva-       | 14 [kar*] [y]āṇḍu eṇ-                      |
| 5 [ra-pra*]tiḥārikṛita-Ma-     | 15 [nū]rr-irubadāvaḍu                      |
| 6 [hā*][ba]li-kul-ōtbha-       | 16 [Ti*]ruvippirambēṭ-                     |
| 7 [va*](ōdbhava)-[śrī]-Vānavi- | 17 [tu*] Paraśurāmīśva[ra]ga-              |
| 8 [dyā*][dha]rar Mahādēvi-     | 18 [rat*]tu=pperumāṇaḍi-                   |
| 9 [aḍiga*]l-āyina Māraka-      | 19 [ga*]lukkū sandhyā <sup>2</sup> -kūlatu |
| 10 . . [m]maḍigaḷ maganā-      |  |

*On the second side of the stone.*

- 20 [tiru]va[mu]ḍukkum nandāvilakku oṇṇukkum-āga=kkuḍutta śemboṇ  
 21 muppadiṇ kaḷaṇḍu [i\*] i-ppon Mādēvi-aḍigaḷ pakkal ivv-ūr sa-  
 22 bh[ai]yōṇ=goṇḍu i-pponnukku=ppoli-ūṭṭāga tiruvamudukku niśadam i

*On the third side of the stone.*

[One or more lines are mutilated here.]

- |  |                                     |
|--|-------------------------------------|
| 23 [da]ñ=jeluttu-                          | 29 [tōm*] [sa]bhaiyōm [i*]          |
| 24 [vō*]māṇōm sa[bh]ai-                    | 30 [id=a*]ṇṇ=ēṇṇōm <sup>5</sup> Ga- |
| 25 [yō*]m [i*] <sup>3</sup> i-ddha . . . . | 31 [ñ*]gai-iḍai=Kkuma-              |
| 26 . . . . . <sup>4</sup>                  | 32 [ri-i*]ḍai=chcheydā .            |
| 27 [ko*]ṇḍu [śe]lu[tu]-                    | 33 [śe*]yda pāpattu=[p]-            |
| 28 [vadā*]ga oṭṭi-kkūḍut-                  | 34 [paḍu*]vārāṇār [  *]             |

## TRANSLATION.

Hail! Prosperity! In the year of the Śakas, eight hundred and twenty, when [Vi]jayāditya-Mahā[ba]li-Vānarāya, son of Mahādēvi-Aḍigaḷ *alias* Māraka . . maḍigaḷ,

<sup>1</sup> No. 223 of the Madras Epigraphical collection for 1903.

<sup>2</sup> The secondary ā is added to the right of y.

<sup>3</sup> If my reading be correct, the old form of i is used here as in the Grantha portion of the Kāśākuḍi grant; *South-Ind. Inscr.* Vol. II. plate facing p. 351, text-line 103.

<sup>4</sup> This line is doubtful. Perhaps the reading is

25 . . . i-ddharmam patmā-

26 hēṣvararēy=kkaik-

<sup>5</sup> The ā of rō is a separate symbol instead of being added to the r as in modern Tamil; compare *South-Ind. Inscr.* Vol. III. p. 90.



(queen)<sup>1</sup> of the glorious **Vāṇavi[dyā]dhara**, born from the race of **Mahābali** who had been made door-keepers by the lord of gods and demons, **Paramēśvara** (Śiva), who is worshipped in all the three worlds, was ruling the earth,— thirty *kaḷaṇḷu* of pure gold were given for a perpetual lamp and offerings at twilight to the god (*perumāṇḍigaḷ*) of (the temple called) **Paraśurāmiśvaragaram** at **Tiruvippirambēḍu**. We, (the members of) the assembly of this village received this gold from (the queen) **Mādēvi-Aḍigaḷ** . . . . every day for offerings as interest for this gold.

[A portion of the inscription is here lost.]

We, (the members of) the assembly shall pay . . . . . We, (the members of) the assembly agreed and gave [that we] shall pay . . . . . Those who deny this shall be guilty of the sins committed by all sinners between the Ganges and Kumari.

E.—Inscription of the time of **Vijayāditya-Vāṇarāya**: dated Śaka 827.<sup>2</sup>

#### TEXT.

- 1 Svasti Śri [||\*] Śa[kar] yāṇ-
- 2 ḍu 8[2]7 [āva]ḍu Vi-
- 3 jayāditta-Vā[ṇa]rāya-
- 4 [r] pri[th]uvirājyaṇ=[j]eyya=
- 5 Ttiruvēṅgaḍa-kkōṭ[ṭa]ttu=Chchilai-
- 6 nāṭṭu=Ttiruvirpirambēṭṭu
- 7 [sabhaiyō]m [a]dig[āri] Viramaṅga-
- 8 laṇ=[gi]lā[n]=Rāli-pakkal [e]ṅgaḷur(lūr)=P-
- 9 paraśi[rāmi]śvaragaratt[u]=ppir[ā]ṇārkku=
- 10 ch[cha]ndirāḍittagata[m] na[nd]āvilak-
- 11 [ku e]rip[paḍar]ku ko[n]ḍa poṇ
- 12 [i-p\*]poṇ mudal [i]rubadiṇ kaḷa-
- 13 [n\*]jinaḷl=āṇḍuvarai [nā]lu maṇj[ā]-
- 14 [ḍi]=ppaliśaiyār=pon [n]ār=kaḷaṇḷi<sup>3</sup>-
- 15 nār=kaḷaṇḷukku nārpaṭṭ[ai]y-nāḷi-
- 16 ppaḍi nūrreṇbadi=nāḷi n[e]yyāl
- 17 niṣadi uriy ney ko[n]ḍu nandā-
- 18 viḷakku muṭṭāmai<sup>4</sup> erip[pō]māṇōm [i\*]
- 19 muṭṭiṭ=Kaṅgaiy=iḍai=Kkuma[ri]y=iḍai=chche-
- 20 yḍār śeyda pa(pā)vam pa[ḍu]vōmāṇḍ-
- 21 m sa[bhaiyō]m |||—

#### TRANSLATION.

Hail! Prosperity! In the year of the Śakas 8[2]7, while **Vijayāditya-Vāṇarāya** was ruling the earth,— we, (the members of) the assembly of **Tiruvirpirambēḍu** in **Śilai-nāḍu**, (a subdivision) of **Tiruvēṅgaḍa-kōṭṭam**, received gold from the magistrate (*aḍigāri*) **Tāḷi**, the headman of **Viramaṅgalam**, for burning (one) perpetual lamp, as long as the moon and the sun endure, to the god (*pirāṇār*) of (the temple called) **Paraśurāmiśvaragaram** in our village. The interest on this gold—the capital of twenty *kaḷaṇḷu*— is four *kaḷaṇḷu* of gold annually, at the rate

<sup>1</sup> Another translation of the passage is: "Son of Māraka . . maḍigaḷ, who was the great queen *mahādēvi-Aḍigaḷ* of the glorious *Vāṇavidyādhara*."

<sup>2</sup> No. 224 of the Madras Epigraphical collection for 1903.

<sup>3</sup> The *akshara* ṭi (ji) is corrected from *su*.

<sup>4</sup> Above the *akshara* ṭṭā is a secondary i which seems to have been erased by the engraver himself.

of four *mañjāḍi* (for each *kaḷaṇḍu*). One hundred and eighty *nāḷi* (may be purchased annually) for (this amount) at the rate of forty-five *nāḷi* of ghee for (each) *kaḷaṇḍu*. We shall without obstruction burn a perpetual lamp with one *uri* of ghee daily. If there be any obstruction, we (the members of) the assembly shall incur the sin committed by sinners between the Ganges and Kumari.

**Note on the history of the Bāṇa princes.**

Of the foregoing records, the inscription A. is dated during the reign of the Pallava king Nandippōttaraiyar<sup>1</sup> whose feudatory was the Bāṇa chief Vikramāditya-Māvali-Vāṇarāya. B. belongs to the time of the Gaṅga-Pallava king Dantivikramavarman, who had Vijayāditya-Mahāvali-Vāṇarāya for his feudatory, and C. to that of Nṛipatuṅga, who probably belonged to the same family, though the characteristic portions of the names of the kings of that line are here missing. The grant recorded in the latter was made while Vāṇavidyādharma-Mahāvali-Vāṇarāya was governing the Vaḍugavaḷi-merku (province). D. and E. are dated in the Śaka era<sup>2</sup> and belong to the time of the Bāṇa chief Vijayāditya-Māvali-Vāṇarāya. The tract of country in which Kālahasti and Gudimallam are situated belonged to the Pallavas,<sup>3</sup> and it is therefore no matter for surprise that an inscription of that dynasty and two of the Gaṅga-Pallavas have been found there.

The identity of Nandippōttaraiyar of the Gudimallam inscription A. with Nandivarman Pallavamalla of the Kāśākuḍi plates remains doubtful, though not unlikely. As regards Dantivikramavarman, another inscription of his reign dated two years later than his Gudimallam record has been found at Tiruchchāṇūr near Tirupati;<sup>4</sup> and we may, for the present, identify him with the first Gaṅga-Pallava king Dantivarman of the Bāhūr plates, and Nṛipatuṅga with his grandson Nṛipatuṅga-Vikramavarman. Earlier inscriptions of the former, ranging from the 10th to the 21st year, have been so far found in the vicinity of Conjeeveram<sup>5</sup> and may be taken to show that his territory was limited. Why the two later inscriptions are found in a different part of the country is a point on which no information is at present forthcoming. His son Nandivikramavarman, too, seems to have been ruling a limited country, to judge from his inscriptions found

<sup>1</sup> Mr. Gopinatha Rao identifies Nandippōttaraiyar with Kō-Vijaya-Nandivikramavarman and accordingly concludes that B. is older than A. It will be seen that the photo-lithographs of these two records issued with this paper do not bear out this conclusion. Apart from his wholesale identification of all kings in whose names the word *nandi* is found as well as of those with *danti* as part of their names, both of which I consider untenable, even Mr. Gopinatha Rao cannot deny that there were at least two kings with the name Nandivarman, viz. Nandivarman Pallavamalla and Kō-Vijaya-Nandivikramavarman or -Nandivarman. Surely it cannot be contended that Nandivarman Pallavamalla has left no stone inscriptions. And as he is called Nandipōtarāja in the Kāśākuḍi plates, Nandippōttaraiyar of A. may for the present be identified with him. This initial mistake of Mr. Gopinatha Rao has led him to other errors in the chronology of the Bāṇas.

<sup>2</sup> The fact that the Śaka era is used in them is probably due to the fact that the Gaṅga-Pallavas had completely collapsed and the overlordship of the Chōḷas had not yet been recognised in that part of the country. The Bāṇas who had been feudatories of the Gaṅga-Pallavas had probably not yet made up their minds to transfer their allegiance to the Chōḷas. Similarly, in a Tiruvallam inscription, we find the Śaka date 810 given and no overlord of the Bāṇa chief is mentioned (*South-Ind. Inscr.* Vol. III. p. 95). Other Tamil epigraphs which are dated in the Śaka era are Nos. 338 and 356 of 1902 (*Ep. Ind.* Vol. VII. pp. 136 and 137) and No. 426 of 1903 (*Annual Report* on Epigraphy for 1903-04, paragraph 20). One of the inscriptions of the Chōḷa king Virarājendra I. is dated in the Śaka year coupled with the cyclic year (No. 273 of 1904). A record of Parāntaka I. found at Grāmam in the South Arcot District is dated in the Kaliyuga era and gives the number of days that had actually elapsed on a certain day during the reign of the Chōḷa king (*Ep. Ind.* Vol. VIII. p. 261). Another of Parakēsarivarman Uttama-Chōḷa found at Tiruvāḍaimarudūr in the Tanjore District is also dated in the Kaliyuga era (*Madras Epigraphical Report* for 1907-08, paragraph 53).

<sup>3</sup> See the *Madras Epigraphical Report* for 1906-07, Part II, paragraph 38.

<sup>4</sup> No. 262 of the Madras Epigraphical collection for 1904.

<sup>5</sup> See the Director-General's *Annual* for 1906-07, Part II, p. 238, note 7.

so far. Nandivarman's son Nripataṅga was evidently the most powerful king of the family, as his inscriptions are found both in the ancient Pallava territory and in the Chōla country.<sup>1</sup> In fact, it may be presumed that the Gaṅga-Pallavas occupied a comparatively insignificant position during the reign of the first two kings. This partly accounts for the fact that the descendants of the original Pallavas of Conjeeveram continued until a very late period side by side with the Gaṅga-Pallavas.<sup>2</sup>

Apart from the Pallavas and the Gaṅga-Pallavas, the five subjoined records throw considerable light on the history of a feudatory family which played an important part in the ancient history of Southern India. These are the Bānas, who traced their descent to the demon Mahābali. They claim to be lords of Nandagiri, *i.e.* Nandidoog in the Chik-Ballāpur taluka, Kōlār District, Mysore State, and to their traditional capital, the place of origin claimed by them, was Parivipura, regarding which place see p. 231 below. The inscriptions of this family have been found in the northern portion of the North Arcot District and in the Kōlār District of the Mysore State. They seem to have been the guardians of the Pallava and Gaṅga-Pallava territories in the north and often figure in cattle-raids and similar frontier wars.

The earliest mention of the Bānas is in the Tālgund pillar inscription of the Kadamba king Kākaṣṭhavarman. Here it is said that Mayūra-varman, the first Kadamba king, who may be assigned roughly to the 6th century A.D., levied tribute from 'the great Bāna'<sup>3</sup> who was perhaps a Pallava feudatory. We are not told definitely where 'the great Bāna's' dominion lay.<sup>4</sup>

The country ruled over by the Bānas is called *Āndhrī<sup>5</sup> pathak paścimata kṣitīh*, 'the land to the west of the Āndhra road (or of the country called Āndhrapatha),' in Sanskrit in the Udayēndiram grant of Vikramāditya II:<sup>6</sup> *Vaḍugavali-mērku* in A. above; *Vaḍugavaliyīn mērku* in C. above; the *Vaḍugavali* twelve-thousand in a Tiruvallam inscription of Vijaya-Nandivikramavarman;<sup>7</sup> *Vaḍugavali* 12,000 and *Maṇṇe* 200 in a record from the vicinity of Puṅganūr in the North Arcot District;<sup>8</sup> and "the twelve-thousand villages in the Āndhra-Maṇḍala" in the Muḍiyanūr plates, professing to be dated in A.D. 338.<sup>9</sup> The last mentioned record is spurious, but there seems to be no objection to admit its evidence on the geographical point.

Perumbānappādi, which occurs in later Tamil inscriptions, was apparently another name for the Bāna territory. This province seems to have extended from Puṅganūr in the west to Kāla-hasti in the east. The river Pālāc probably formed the southern boundary of the province in ancient times.<sup>10</sup> None of the foregoing terms make it clear if the Bāna dominions formed part of the Āndhra country, or were situated to the west of it, or should be looked for to the west of a road running from the Tamil to the Vaḍuga, Āndhra or Telugu, country. The question is further complicated by the absence of any definite boundaries of the Āndhra country that could be

<sup>1</sup> See above, Vol. VIII, p. 293.

<sup>2</sup> See the Director-General's *Annual* for 1906-07, Part II, p. 239 f.

<sup>3</sup> *Madras Epigraphical Report* for 1906-07, paragraph 45.

<sup>4</sup> Above, Vol. VIII p. 35. The *Bṛhad-Bāna* of verse 15 corresponds to the term *Perum-Bāna* of the territorial term Perumbānappādi which appears to denote the Bāna dominions.

<sup>5</sup> From the way in which he is here mentioned it looks as if his dominions were not very far from Śrīparvatam, *i.e.* Śrīsaīlam in the Kurnool District.

<sup>6</sup> Above, Vol. III, p. 76, text-line 21.

<sup>7</sup> *South-Ind. Insers.* Vol. III, p. 90.

<sup>8</sup> *Madras Epigraphical Report* for 1906-07, Part II, paragraph 45.

<sup>9</sup> *Ind. Ant.* Vol. XV, p. 175. Dr. Fleet has told me that the real reading is not *Āndhramaṇḍalā dvādaśa*<sup>c</sup> but *Āndhramaṇḍaladvādaśasahasagrāma-sampādita*, etc., "lord of the seven and a half lakh country supplemented by the Andhramaṇḍala twelve-thousand villages."

<sup>10</sup> *Madras Epigraphical Report* for 1906-7, Part II, paragraph 45.

easily recognised and identified. On the analogy of the terms *Āndhrāpāṭha* and *Uttarāpāṭha*, *Āndhrāpāṭha*, which actually occurs in the Mayilāṭṭa plates, with *Āndhrāpāṭha* or *Amarāvati* as its capital (or one of its towns),<sup>1</sup> may be taken to be a synonym of *Āndhra* occurring in Tamil inscriptions. In this case, it is not clear why the Bāṇas are said in some of the records to be ruling the western portion of it, and not the whole of it as the others make us believe. Besides, Perumbānappāḍi, which seems to have been another name of the Bāṇa territory, and which has been tentatively located in the northern portion of the modern North Arcot District, could not have formed part of the Āndhra country. On the other hand, we have reason to suppose that it was included in Tondai-nāḍu or -mandalam, also called Drāviḍa.<sup>2</sup> The Chinese pilgrim Hsuen-Tsiang who visited India in the 7th century A.D. locates Āndhra in the modern Gōḍāvari and Kistna districts.<sup>3</sup> Varāhamihira's location of Āndhra in the 6th century A.D. also takes us to the same locality.<sup>4</sup> The tract of country in which the inscriptions of the family have been found, i.e. the northern portion of the North Arcot District and a part of the Kōlār District of the Mysore State, would correspond to the Perumbānappāḍi of Tamil inscriptions, but cannot be in the west of the Āndhra country, nor form any part of it, as implied in the term *Vaḍugava-mērku*, *Vaḍugavalīyīn mērku* and *Āndhrāt-paṭṭaṇṇa-paśchimataḥ*. Consequently we have to suppose, at least provisionally, either that there was a road leading to the Āndhra country (perhaps from Drāviḍa) or that the country which lay between Āndhra and Drāviḍa was called Vaḍugavali, as the road to the Āndhra country lay through it, and it was the country to the west of this road or the western portion of it that was ruled by the Bāṇas. There is still a third possibility. It may be supposed that the name Vaḍugavali-mērku or its equivalent was the name correctly applied to the Bāṇa dominions in very early times. Then they were probably ruling, as Pallava feudatories, a portion of the modern Ceded districts which would be situated to the west of the Āndhra country. That this is not altogether a wild conjecture is shown by the fact that the Pallava dominions originally extended into the Ceded districts and that the Bāṇas were also ruling some frontier province in the part of the country during the time of the Kadamba king Mayūrasarman. With the rise of the Chalukyas of Bādāmi in the 7th century, the Pallavas appear to have been driven out of the Telugu country and it may be supposed that the Bāṇas were forced into the northern portion of the North Arcot District. This province they continued to call Vaḍugavali or Vaḍugavali-mērku, though it was no longer to the west of the Āndhra country.<sup>5</sup>

Their traditional capital seems to have been Parivipuri (corrupted into Prapuri), Parivai, Parigipura or Parvipura. This place has not yet been identified. The form Parigipura may be taken to show that it may be identified with Paṇḍi in the Chidambaram taluka of the Anantapur District.<sup>6</sup> This capital is mentioned for the first time in the inscription of the inscription of Parāntaka I.<sup>7</sup> It may, therefore, be assumed that Paṇḍi, and later on, Prapuri, was a town of the Bāṇas

<sup>1</sup> Above, Vol. VI. p. 88.

<sup>2</sup> See the Director-General's *Annual* for 1906-7, Part II. p. 238, note 2.

<sup>3</sup> Beal's *Buddhist Records of the Western World*, Vol. II. p. 217 f.

<sup>4</sup> *Ind. Ant.* Vol. XXII. p. 173.

<sup>5</sup> The Western Gangas called themselves lords of Kuraṅḍapāṇḍi. The local name of Kuraṅḍapāṇḍi was Tāḷakāḍ. The Telugu-Chōḍas claimed to be lords of Uraiṇūr, though their dominions were not limited to Uraiṇūr. Similarly, local families claiming descent in the Pallava race called themselves lords of Kāmākōṭyambikā (i.e. the Kāmākōṭi temple at Conjeeveram). In the same way, the Bāṇas might have applied the original name of their territory to any district occupied by them in later times. See also pp. 228 and 239 below.

<sup>6</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 122.

<sup>7</sup> Above, Vol. IV. p. 221. Here the forms *Parivai* and *Prapuri* occur. *Parivai* occurs in the Udayēndiram plates of Prithivipati II. (*South-Ind. Inscr.* Vol. II. p. 388), and *Prapuri* in an inscription of the Bāṇa chief Aggaparāja (*Nellore Inscriptions* by Messrs. Butterworth and V. V. S. Chetty, p. 1201) and *Parivapura* in No. 86 of the Madras Epigraphical collection for 1906 (*Ind. Ant.* Vol. XXXI. p. 1906-7, Part II. paragraph 46). The form *Paṇḍi* is furnished by No. 194 of the same collection for 1899 (*Annual Report for 1899-1900*, paragraph 55).

after they were reduced to the position of Chōla feudatories. Tiruvallam in the North Arcot District seems to have borne the other name *Vāpapuram*, and it is not unlikely that it was one of the important towns, if not the capital, of the Bāṇa territory.<sup>1</sup> Long after the Bāṇas ceased to be rulers, members of the family claimed to be lords of Paṇivipura and Nandagiri.<sup>2</sup> The Bāṇa crest was a bull, and their banner bore the emblem of a black-buck, while their drum was called *Paṇṣācha*.<sup>3</sup> Mahābali, the progenitor of the Bāṇas, is said to have been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva) worshipped in all the three worlds.<sup>4</sup>

The Udayēndiram grant of Vikramāditya II,<sup>5</sup> furnishes the following genealogy of the Bāṇas for eight generations :

Bali.  
|  
Bāṇa.  
:  
Dāṇādhuva.  
:  
Jayanandivarman,  
who ruled the land west of the Āndhra country.

Vijayāditya.

|  
Malladēva *alias* Jagadēkamalla.

Bāṇavidyādharma.

|  
Prabhumērudēva.

|  
Vikramāditya I.

|  
Vijayāditya II.  
Puṅgalvippavargaṇḍa.<sup>6</sup>

|  
Vijayabāhu-Vikramāditya II.,  
“dear friend of Kṛishṇarāja”.

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 89.

<sup>2</sup> See e.g. *Madras Epigraphical Report* for 1899-1900, paragraph 85.

<sup>3</sup> These are mentioned for the first time in the Udayēndiram plates of the Gaṅga-Bāṇa king Prithivipati II. (*South-Ind. Inscr.* Vol. II. p. 388, verse 24.)

<sup>4</sup> The expression *sakala-jagat-tray-ābhivandita-sur-āsura-ādhisya-Paramēśvara-pratihārī-kṛta-Mahābali-kṛtōdōhara* is translated by Mr. Rice, on the strength of some Kanarese tradition, “born of the family of Mahābali, who had made Paramēśvara, lord of gods and demons worshipped in all the three worlds, (his) door-keeper;” *Ep. Carn.* Vol. X. p. ii, note 5.

<sup>5</sup> Above, Vol. III. p. 74 f.

<sup>6</sup> The title Puṅgalvippavargaṇḍa was also borne by a brother-in-law of the Chōla prince Rājāditya, son of Parantaka I. (above, Vol. VII. p. 134). This Puṅgalvippavargaṇḍa is called Ilāḍarāja (i.e. chief of Virāṭa or Berar) (*Madras Epigraphical Report* for 1906-7, Part II, paragraph 65). His son Vira-Chōla was a contemporary of the Chōla king Rājarāja I. and made a gift to the Jaina shrine at Pañchapāṇḍavamalai in the North Arcot District (above Vol. IV. p. 139).

As the last of them, Vikramāditya II., is said to have been the "dear friend of **Kṛishṇarāja**," who is no doubt identical with the **Rāshṭrakūṭa** king **Kṛishṇa II** (A.D. 885 to 911-12,<sup>1</sup> we may assign him roughly to the beginning of the 10th century A.D. This would carry **Jayanandivarman**, the earliest known member of the family, to about the end of the 7th century A.D. But the **Udayēndiram** plates tell us that **Jayanandivarman** came to the throne after "many" **Bāṇa** princes had passed away. The antiquity of the family is carried farther by the **Tālgunda** inscription of **Kākusthavarman**,<sup>2</sup> which, as I have already noted, reports that **Mayūrasarman**, the first **Kaḷamba** king, levied tribute from "the great **Bāṇa**." Thus the history of the family is carried back to the 5th century A.D.

According to the Tamil poem *Māṇḍiyanī*, the queen of the **Chōla** king **Neḍumuṭṭikkilī**<sup>3</sup> was **Śirtti**, daughter of a descendant of **Māvali**. This is apparently a reference to the **Bāṇa** family. **Śirtti** was also called **Rājamādēvi** and she had a son named **Udayakumara**. The time when the **Bāṇa** father-in-law of the **Chōla** king flourished, cannot be made out satisfactorily at present. But it may be presumed that the former is earlier than **Jayanandivarman**, the first **Bāṇa** king mentioned in the **Udayēndiram** plates.

No authentic records of the earlier kings of the family have come down to us. Of **Koṅganivarman**, the progenitor of the **Gaṅgas** of **Kōlār**, it is said that he was anointed to conquer the **Bāṇa-maṇḍala**.<sup>4</sup> It may be presumed that this statement gives pointed expression to the hostility which generally existed between the **Gaṅgas** and **Bāṇas** in their later history, particularly during the period of supremacy of the **Rāshṭrakūṭas** of **Mākhēḍ** who were the suzerain lords of the Western **Gaṅgas**.

A stone inscription of the **Gaṅga** king **śrī-Mādhava-Muttarasa** at **Tallapalli**<sup>5</sup> which Mr. Rice assigns approximately to A.D. 725,<sup>6</sup> refers to his expulsion against **Mahāvali-Bāṇarasa** and to a battle at **Kōyāttūr**, i.e. the modern **Laddigam** in the **Pungauūr** **Zamindāri**. At **Kendaṭṭi-Maḍivāla** in the **Kōlār** District is a stone inscription of **Nimārga-Koṅganivarman** (Kl. 79) which Mr. Rice assigns to about A.D. 830. The **Gaṅga** king's feudatory **Neḷambādhirāja** of the **Pallava** family is here said to have ordered a general of his to fight against the **Bāṇa**

<sup>1</sup> *South-Ind. Inscr.*, Vol. III, p. 92.

<sup>2</sup> Above, Vol. VIII, pp. 24 ff.

<sup>3</sup> He also bore the other names **Kilī-Valavan**, **Māvankilī**, **Vadivērkilī** and **Venvērkilī** and is said to have wedded a **Nāga** princess named **Pilivālai**. It is believed that he fought a battle on the bank of the river **Kāri** against the **Chēras** and **Pāndyas**. The **Chōla** king also overcame the former by besieging **Karuvūr**. It was apparently during his reign that **Kāvirippūmpittinam**, the **Chōla** capital, was destroyed by a tidal wave. The king is said to have died at a place called **Kuḷamurraṇ** and he was known in later times as "Kilīvalavan, who died at **Kuḷamurraṇ**." In the Tamil anthology known as *Puraṇānūru*, there are 18 pieces in his honour composed by ten poets. In the note appended to each of these poems is mentioned this name of the king which does not figure in the body of the poem. Consequently, the assumption that these ten poets were contemporaries of the king is based on tradition current at the time when the notes were added. In the absence of definite information as to the authenticity of the tradition on which the notes are based, it is safer to abstain from drawing any historical conclusions from them. The anthology in which these 18 poems are included is believed to have been compiled by a poet named **Perundōvaran**, who probably flourished in the 8th or 9th century A.D. (*Annual Report on Epigraphy* for 1898-99, paragraph 16). The date A.D. 105-120 for **Kilī-Valavan** assigned by the late Mr. **Kanakasabhai Pillai** is based on the **Sinhalese** chronicles, whose chronology is far from satisfactory. Without being dogmatic on the point, I would leave the chronology of early Tamil literature an open question until indisputable evidence is available on the point. For a tentative date of the **Chōla** king **Karikāla**, who was the grandfather of **Kilī-Valavan** according to Mr. **Kanakasabhai**, see the Director-General's *Annual* for 1906-7, Part II, p. 224, note 1; and p. 225, note 10.

<sup>4</sup> *South-Ind. Inscr.*, Vol. II, p. 337, verse 13.

<sup>5</sup> *Ep. Carn.* Vol. X, **Kōlār**, Bp. 13.

<sup>6</sup> *Ep. Carn.* Vol. X, Introduction, p. vi. The date given for the same record on p. 137 of the Translation is "about 890 A.D."

king (Bānarasa). At Baṅgavāḍi in the same district is a Bāna epigraph which refers to the capture by the Permanaḍigal (*i.e.* the Western Ganga king), of Maḥārājara-nāḍ which belonged to the Bāna chief (Mb. 22S).<sup>1</sup> That the Gaṅgas and the Bānas were also occasionally on friendly terms is shown by the marriage of the Gaṅga princess Kundavvaiyār, daughter of Prithivipati I., with the Bāna king Bāṇavidyādhara.<sup>2</sup>

The kings mentioned in the stone inscriptions bear several names, and, consequently, it is often very difficult to identify them with those in the foregoing genealogical table. Though we have reason to suppose that the Bānas were feudatories of the Pallavas, the references to them in Pallava inscriptions are very few. In A. above, Vikramāditya-Māvali-Vāṇarāya, governing the Vaḍugavali-mārku, figures as a feudatory of the Pallava king Nandippōttaraiyar, who may be identical with Nandivarman Pallavamalla, the last powerful king of the Pallavas. If this be the case, the Bāna king Vikramāditya under reference, cannot be identified with Vikramāditya I. of the foregoing table. One of the earlier kings must have borne the surname Vikramāditya; perhaps Bāṇavidyādhara, or his predecessor.

After the downfall of the Pallavas of Conjeeveram, their empire seems to have been split up, and we find the Bānas playing a very important part in all the frontier wars. The Gaṅga-Pallava king Narasiṃha-Vikramavarman, whose initial date has been placed by Dr. Fleet between A.D. 760-770, had a feudatory named Skanda-Bāṇādhirāja.<sup>3</sup> At Baṅgavāḍi in the Muḍbāgal tāluka of the Kōlār District is an inscription recording the death of a servant of this king on the occasion of a cattle-raid.<sup>4</sup> Vijaya-Skandaśishya-Vikramavarman of the Rāyakōṭa plates, who may have been a successor of Narasiṃha-Vikramavarman, also had a Bāna feudatory.<sup>5</sup> Danti-Vikramavarman (B. above) had Vijayāditya-Mahāvali-Vāṇarāya for his feudatory. This Vijayāditya must be earlier than Vijayāditya II., in the foregoing table. Dantivikramavarman's son and successor Nandivikramavarman had Vikramāditya-Māvali-Vāṇarāya for his feudatory in the 17th year of his reign<sup>6</sup> and an unnamed Māvali-Vāṇarāya in the 62nd year of his reign.<sup>7</sup> The former has perhaps to be identified with Vikramāditya I., as we have some reason to suppose that Nandivikrama married a daughter of the Rāshtrakūṭa king Amōghavarsha I. (814-15 to 877-78).<sup>8</sup> This Vikramāditya is probably identical with Bāṇavidyādhara who married a daughter of the Western Gaṅga Prithivipati I., another contemporary of the Rāshtrakūṭa king Amōghavarsha I.<sup>9</sup> The Bāna contemporary of Nandivikrama's son Nripatuṅga was Vāṇavidyādhara-Mahāvali-Vāṇarāya according to C. above. As Professor Hultzsch has tentatively identified the Pirudi-Gaṅgaraiyar, mentioned in the Āmbūr inscriptions as a feudatory of Nripatuṅga, with the Gaṅga Prithivipati I.,<sup>10</sup> it may be supposed, at least for the present, that this Vāṇavidyādhara is identical with the son-in-law of the Gaṅga king Prithivipati I.

The accompanying table shows at a glance the synchronisms of the Bānas, the Pallavas and the Gaṅga-Pallavas:—

Bānas.	Pallava.
1. Vikramāditya Māvali-Vāṇarāya,	feudatory of Nandippōttaraiyar (23rd year).

<sup>1</sup> KI. 235, Bp. 48 and Bp. 86 of the Kōlār volume mention a Mahāvali Bānarasa ruling the Gaṅga 6,000 province. The first two are assigned by Mr. Rice to about A.D. 890 and the third to about A.D. 770. These inscriptions may imply a temporary occupation of the Gaṅga country by the Bānas; see *Ep. Carn.* Vol. X. Introduction, p. vii.

<sup>2</sup> *South-Ind. Inscr.* Vol. III. p. 99.

<sup>3</sup> Above, Vol. V. p. 160. The first member of the name Skanda-Bāṇādhirāja might denote his overlord.

<sup>4</sup> Above, Vol. VII. p. 23: see also *Ep. Carn.* Vol. X. Kōlār, Mb. 228.

<sup>5</sup> *Ibid.* Vol. V. p. 52.

<sup>6</sup> Above, Vol. IV. p. 181.

<sup>7</sup> *South-Ind. Inscr.* Vol. III. p. 94.

<sup>8</sup> *South-Ind. Inscr.* Vol. III. p. 99.

<sup>9</sup> *Ibid.* p. 91.

<sup>10</sup> Above, Vol. IV. p. 182.

Bānas.			Gaṅga-Pallavas.
2. Skanda-Bānādhirāja	feudatory	of	Vijaya-Narasimhavarman.
3. Māvali-Vāṇarāja	do.	do.	Vijaya-Skandaśishya-Vikramavarman.
4. Kāṭṇiri-Bāṇarāja	do.	do.	Vijaya-Īśvaravarman. <sup>1</sup>
5. Vijayāditya-Mahāvali-Vāṇarāja	do.	do.	Vijaya-Dantivikramavarman (40th year).
6. Vikramāditya (I.) Māvali-Vāṇarāja	do.	do.	Vijaya-Nandivikramavarman (17th year).
7. Māvali-Vāṇarāja	do.	do.	Vijaya-Nandivikramavarman (62nd year).
8. Vāṇavidyādhara-Mahāvali-Vāṇarāja	do.	do.	Nripatunga (24th year).
9. Mahāvali-Vāṇarāja. Śaka-Samvat 810. <sup>2</sup>			
10. Vijayāditya-Māvali-Vāṇarāja, son of S. Śaka-Samvat 820, 827, 831. <sup>3</sup>			
11. Vikramāditya (II), contemporary and "dear friend" of Kṛishnarāja, i.e. the Rāshtrakūṭa-king Kṛishna II. (A.D. 888 and 911-12).			

The inscriptions discovered in the Puṅganūr Zamindāri of the North Arcot District mention Mahāvali-Bāṇarasa-Vikramāditya-Bānakandarpa-Jayamēru, Mahāvali-Vāṇarasa-Bānavidyādhara and Mahāvali-Vāṇarasa-Vijayāditya-Virachūlāmaṇi-Prabhumēru. One of the records of the first of these kings refers to a battle fought at Soremaṭi, where the Bāṇa opposed, on behalf of the Permanaḍi (i.e. the Western Gaṅga king?), the Nolamba (king?) and Rāchamalla and Mayindaḍi.<sup>4</sup> A *viruḡal* at Madanapalle in the Cuddapah District refers to a battle at the same place, which probably took place during the reign of the Vaidumba king Gaṇḍa-Trinētra.<sup>5</sup> A stone at Bangavāḍi in the Kōlār District refers to an encounter between the same parties.<sup>6</sup> If the Rāchamalla in these *viruḡals* was a Gaṅga, he may be identified with the Satyavākya Kōṅṅupavarma-Permanaḍi Rājamalla, whose final date is about A.D. 870-71.<sup>7</sup> If this identification be correct, the date of the Mahāvali-Bāṇarasa of the Puṅganūr inscriptions may be taken roughly as the middle of the 9th century A.D.

According to the Gūlgānpode epigraphs,<sup>8</sup> Vikramāditya, who has been identified by Dr. Fleet and Professor Hultzsch with Vikramāditya I. (No. 6 in the foregoing genealogical table) was also called Jayamēru.<sup>9</sup> It may, therefore, be concluded that the above mentioned Mahāvali-Bāṇarasa-Vikramāditya-Bānakandarpa-Jayamēru is identical with Vikramāditya (No. 6 in the preceding table of synchronous kings). Perhaps the Mahāvali-Vāṇarasa-Bānavidyādhara mentioned in another Puṅganūr inscription is also identical with Vikramāditya I. In the two Gūlgānpode inscriptions reference is made to a commander named Prabhumēru, who might have been a general called after the father of Vikramāditya I. It is, however, not unlikely that Vijayāditya-Virachūlāmaṇi-Prabhumēru mentioned above is identical with Vijayāditya II., in which case the Prabhumēru of the Gūlgānpode records might be the son of Vikramāditya I. This identification receives some support from the fact that, in one of the Gūlgānpode tablets, it is said that, by order of Prabhumēru, a hero fought against the Kāḍuvattī force, while in the Puṅganūr record of Vijayāditya reference is made to a raid on Kōyatūr, i.e. Laddigam in the Puṅganūr Zamindāri, by Kāḍuvattī-Muttarasa.<sup>10</sup>

As Vikramāditya II. was a friend of Kṛishnarāja, who has been identified with the Rāshtrakūṭa Kṛishna II. (A.D. 888 and 911-12), it may be concluded that the Vijayāditya.

<sup>1</sup> Above, Vol. VII. p. 25.

<sup>2</sup> *South-Ind. Inscr.*, Vol. III. p. 95.

<sup>3</sup> No. 99 of the Madras Epigraphical collection for 1899

<sup>4</sup> No. 543 of the Madras Epigraphical collection for 1906.

<sup>5</sup> No. 295 of the Madras Epigraphical collection for 1905.

<sup>6</sup> Above, Vol. VII. p. 23.

<sup>7</sup> Above, Vol. V. p. 153.

<sup>8</sup> *Ind. Ant.* Vol. X. p. 39 and *Ep. Carn.* Vol. X. Kōlār, Sp. 5, 6.

<sup>9</sup> *South-Ind. Inscr.* Vol. III. p. 99.

<sup>10</sup> *Madras Epigraphical Report* for 1906-7, Part II., paragraph 45.



son of **Bāṇavidyādhara**, mentioned in D. and E. above, must be identical with **Vijayāditya II**. This identification, if confirmed by future researches, would show that **Vikramāditya I**. also bore the surname **Bāṇavidyādhara**—a fact already surmised by Dr. Fleet from the **Gulḡānpode** records.

The fact that the two **Guḍimallam** inscriptions of **Vijayāditya** are dated in the **Śaka** era and that they mention no overlord is significant: the dates are **Śaka-Samvat** 820 and 827 corresponding to A.D. 897-98 and 904-5. We have another date for the same king in an inscription at **Maṇigaṭṭa-Gollarahalli**:<sup>1</sup> here the **Bāṇa** prince **Bejeyitta-Bāṇarasa** is said to be ruling in **Śaka-Samvat** 831, corresponding to A.D. 909-10. If this be the case, the **Bāṇa** king **Vikramāditya II**. must have assumed the leadership of the **Bāṇas** towards the close of the reign of the **Rāshtrakūṭa** king **Kṛishṇa II**. The reasons which must have led to **Vikramāditya's** courting the friendship of the **Rāshtrakūṭas** may now be examined.

We have already seen that the **Gaṅgas** and **Bāṇas** were often fighting with one another. At **Kendaṭṭi-Maḍivāla** in the **Kōlār** District is a stone inscription of **Nitimārga Koṅḡuṇivarman** which Mr. Rice assigns to about A.D. 890.<sup>2</sup> The **Gaṅga** king's feudatory, **Noḷambādhirāja** of the **Pallava** family, is here said to have ordered a general of his to fight against the **Bāṇa** king (**Bāṇarasa**). Another unnamed **Bāṇa** king is said in a *ṭṭraṇḡal* at **Baṅḡavāḍi** in the same district to have opposed a confederacy of the **Noḷamba** king, **Rāchamalla**, **Mayindaḍi** and **Daḍiga**.<sup>3</sup> At **Dharmapuri** in the **Salem** District is a pillar (now removed to the **Madras Museum**) which records a gift by the **Pallava** king **Mahēndrādhirāja-Noḷamba**. The latter claimed to have "destroyed the **Mahābali** (i.e. **Bāṇa**) family." The inscription is dated in A.D. 892-93. **Mahēndrādhirāja-Noḷamba** was the son of **Noḷambādhirāja** by **Jāyabbe**, the daughter of the **Gaṅga** king **Rājamalla**.<sup>4</sup> As the latter was the grandfather of the **Noḷamba** king **Mahēndrādhirāja**, whose date is A.D. 892, we may identify the **Gaṅga** king **Rājamalla** with the **Satya-vākya-Koṅḡuṇivarman-Permanāḍi Rājamalla** for whom Dr. Fleet gives the date A.D. 840 to 870-71.<sup>5</sup> The **Nitimārga-Koṅḡuṇivarman** of the **Maḍivāla** inscription, whose contemporary and feudatory was the **Noḷamba** king **Noḷambādhirāja**, has to be identified with **Rājamalla's** father **Raṇavikrama**, for whom Dr. Fleet gives the approximate dates A.D. 810 to 840. It is just possible that **Noḷambādhirāja** was contemporaneous with both **Rājamalla** and his father **Raṇavikrama** and fought against the **Bāṇas**. We have already seen that the northern portion of the **North Arcot** District was included in the **Bāṇa** dominions. At **Vaḷḷimalai**, which would be almost in the centre of the **Bāṇa** territory, we have an inscription of the **Gaṅga** king **Rājamalla**. Of him it is said that, having seen the **Vaḷḷimalai** *Lill*, he took possession of it and caused a *Jaina basti* to be made on it.<sup>6</sup> Though it is not stated from whom the **Gaṅga** king took possession of the hill, we may suppose that it was wrested from the **Bāṇas**. An image of a pupil of the **Bāṇa** prince's spiritual preceptor is cut in relief on the hill not far from the **Gaṅga** inscription. This unfortunately is the only vestige of **Bāṇa** rule which is now traceable on the hill. But **Mēlpāḍi**, which is only a mile from the hill, is said to have belonged to **Perumbānap-pāḍi** in the **Chōla** inscriptions found in two **Śiva** temples at the village.<sup>7</sup> It may, therefore, be supposed that the **Gaṅgas** and **Noḷambas** had joined together<sup>8</sup> to fight against the **Bāṇas**.<sup>9</sup> The capture of **Vaḷḷimalai** by the **Gaṅga** king **Rājamalla** was effected apparently in the campaign

<sup>1</sup> *Ep. Carn.* Vol. X. **Kōlār**, Mb. 229.

<sup>2</sup> *Ibid.*, Kl. 79. In the introduction to the **Kōlār** volume, p. vii, Mr. Rice assigns the **Bāṇa** prince mentioned in the inscription to about A.D. 850.

<sup>3</sup> Above, Vol. VII. p. 23.

<sup>4</sup> Above, Vol. X. p. 56.

<sup>5</sup> Above, Vol. VI. p. 66.

<sup>6</sup> Above, Vol. IV. p. 141.

<sup>7</sup> *South-Ind. Inscr.*, Vol. III. p. 22.

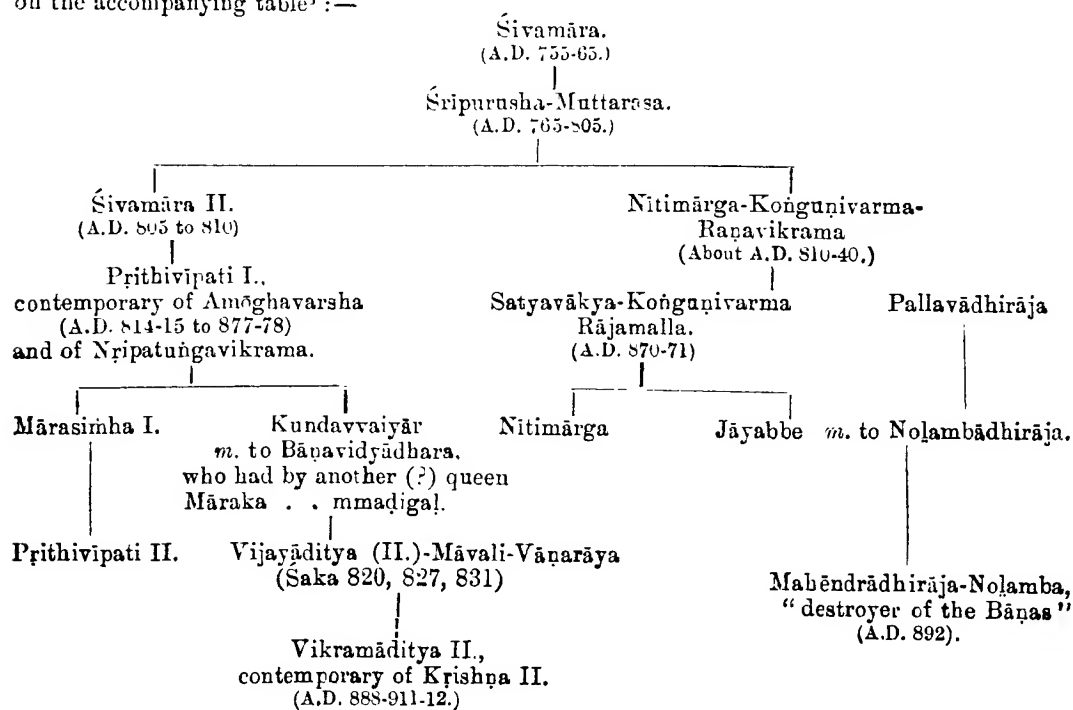
<sup>8</sup> In the 10th century the relationship between the **Gaṅgas** and **Noḷambas** seems to have been completely altered and the **Gaṅga** prince **Mārasimha II**. boasted of having destroyed the **Noḷambas**; above, Vol. V. p. 179.

<sup>9</sup> The animity between the **Bāṇas** and **Noḷambas** is also indirectly shown by the fact that the **Gaṅga** 6,000 district was sometimes governed by the **Bāṇas** and at other times by the **Noḷambas**; see *Ep. Carn.* Vol. X., **Kōlār**, Introduction, pp. vi and vii.

against the Bāṇas.<sup>1</sup> The claim of the Nōḷamba king Mahēndrādhiraṇa, grandson of the Gaṅga king Rājamalla, to have destroyed the Mahābali family was evidently not an empty boast. Consequently, the Bāṇas must have been driven to a corner about the time of which we are now speaking.

Again, in the Tamil country, the Gaṅga-Pallavas who had been overlords of the Bāṇas were evidently tottering at the time. Prior to A.D. 897-98, the date of the earlier Guḍimallam inscription (D.), the decisive battle of Tiruppurambiyam must have been fought between the Gaṅga-Pallava Aparājita and the Pāṇḍya king Varaguṇa. The Chōḷas must also have taken the place of the Gaṅga-Pallavas in the tract of country of which we are at present speaking. It was evidently a time when the Gaṅga-Pallavas had disappeared from the scene and their place had not been actually taken by the Chōḷas. Perhaps this was why the two last of the subjoined inscriptions do not mention any overlord, but are dated in the Śaka era. This state of things probably continued for some time. For, in Śaka-Samvat 831, corresponding to A.D. 908-9,<sup>2</sup> the same Bāṇa prince Vijayāditya II. was ruling, but there is no mention of any overlord in the inscription. Perhaps his son Vikramāditya II. of the Udayēndiram plates represents himself as an independent king for this reason. The political condition of Southern India at the time rendered it necessary for Vikramāditya II. to make friends with some powerful king. As the Bāṇa prince Vijayāditya seems to have ruled until at least A.D. 909, his successor Vikramāditya II. must have assumed the leadership of the Bāṇas subsequent to that date. In this case, he must have become the friend of Krishna II. towards the close of the latter's reign.

Though the Nōḷamba king Mahēndrādhiraṇa claims to have "destroyed" the Bāṇas, they continued much longer. They appear to have lost their power and influence with the decline of the Gaṅga-Pallavas. The synchronisms of the Gaṅga, Bāṇa and Nōḷamba dynasties are shown on the accompanying table<sup>3</sup> :—



<sup>1</sup> Reference is made in a Bāṇa inscription to an invasion of Kāñchi by the Gaṅga king Rāchamalla. The Bāṇa prince was apparently ruling the Gaṅga 6,000 district at the time; see *Ep. Carn.* Vol. X. Kōlār, Bp. 86.

<sup>2</sup> *Ep. Carn.* Vol. X. Kōlār, Introduction, p. vi.

<sup>3</sup> For the Gaṅgas, compare the table given by Dr. Fleet, Vol. VI. above, p. 59.

The subsequent history of this feudatory family is not altogether devoid of interest. How long Vikramāditya II. continued to rule, we have at present no means of ascertaining. Either he or his successor must have been conquered by the Chōla king Parāntaka I. in or before A.D. 921-22. The latter claims to have uprooted by force two lords of the Bāṇa kings.<sup>1</sup> We are not, however, told whether he uprooted two Bāṇa kings in succession or simultaneously. Anyhow, he made over the Bāṇa kingdom to his Gaṅga feudatory Prithivipati II. Hastimalla in or before A.D. 915-16<sup>2</sup> and called him Śembiyaṇ Māvalivāṇarāyaṇ, i.e. "the Mahāvalivāṇarāja (who was a feudatory) of the Chōla king."<sup>3</sup> At Yedarūr in the Kōlār District of the Mysore State is a stone inscription dated in Śaka-Samvat 883 corresponding to A.D. 961 which mentions a Bāṇa chief named Sambayya as a feudatory of Iriva-Nolamba.<sup>4</sup> Again at Sannamūru in the Podili division of the Nellore District is another stone inscription of the Bāṇa family. I have read the date tentatively as Śaka-Samvat 890 (corresponding to A.D. 965) and the name of the Bāṇa chief as Aggaparāju.<sup>5</sup> The latter does not mention any overlord and this may be taken to show that he was semi-independent. The date falls into the reign of the Eastern Chālukya king Amma II.<sup>6</sup> and is a few years prior to the interregnum in the Vēṅgī country.<sup>7</sup> What part, if any, this Bāṇa king played in the interregnum we have at present no means of ascertaining. We shall not be far wrong if we suppose that the Chūraballirāju, who figures in a stone inscription at Koṇidena (near Narsaraopet in the Guntur District)<sup>8</sup> was a descendant of Aggaparāju. The inscription of Chūraballirāju is dated in Śaka-Samvat 1073, corresponding to A.D. 1150-51, which falls into the reign of the Chālukya king Rājārāja II.<sup>9</sup>

In the Tamil districts of the Madras Presidency, the history of the Bāṇas does not come to an end with their conquest by Parāntaka and the transfer of their dominions to their rivals, the Gaṅgas. It has been surmised that the Bāṇas were originally settled in the Telugu country and that at a later stage in their history they moved into the northern part of the modern North Arcot District but retained the original designation of their territory. After Perumbāṇappāḍi was transferred to the Gaṅgas, or perhaps at an earlier period in their history,<sup>10</sup> the Bāṇas seem to have moved further south, crossed the river Pālār which seems to have been originally the southern boundary of their territory, and settled on the banks of the river Southern Pennar, calling the new province Vāṇakōppāḍi or Vāṇagappāḍi.<sup>11</sup> In A.D. 948-9, the Rāshtrakūṭa king

<sup>1</sup> *South-Ind. Insers* Vol. II. p. 387, verse 9.

<sup>2</sup> The Sholinghur rock inscription which refers to this event (above, Vol. IV. p. 225, verse 5) is dated in the 9th year of Parāntaka I. corresponding to A.D. 915-6.

<sup>3</sup> *South-Ind. Insers* Vol. II. p. 389.

<sup>4</sup> *Ep. Carn.* Vol. X. Introduction, p. viii.

<sup>5</sup> *Nellore Inscriptions* by Messrs. Butterworth and Venugopaul Chetty, p. 1201 ff.

<sup>6</sup> He reigned from A.D. 945 to 970.

<sup>7</sup> Above, Vol. VI. p. 349.

<sup>8</sup> *Madras Epigraphical Report* for 1899-00, paragraph 85. The description of Chūraballirāju is as follows — *Sakala-sur-āsura-ādhiśvara-Paramēśvara-pratīhārīkṛita-°rīkṛita-Vaśiṣṭha-gōtra-kṛishṇa(°kṛishṇa)dhya - Paisāchika-paṭu-paṭaka-ghōṣhana-vṛishabha(°vṛishabha)-lūmchhana(°lūmchhana)-Nandagīrinātka - Paṭa - puravar-ādhiśvara-kārmukha(°kārmuka)-Rāma-monage-muṅkolva-ahita-Dhanamjaya-patīhātābhavana-sahajabhiyākāra-saraṇāgata-rajapṛākāra-samarakamārtta[nāda\*]-yubhagarāya-katukamu ne]rva-chelvāṇēgal-a gaja-dānamalla-kīrtiṅgenalla-Vīraperbba[na]-śrīmanmahāmandalēśvara-Chūraballirāju.*

<sup>9</sup> A later reference to the Bāṇas occurs in the Sanskrit work *Pratāparudrayaśōbhāṣhaṇa* of Vidyānātha. But this does not throw any light on the history of the family.

<sup>10</sup> The name Vāṇakōvaraiyar occurs already in two inscriptions of the 17th year of the Gaṅga-Pallava king Vijaya-Nandivikramavarman (above, Vol. VII. p. 139 and No. 302 of the Madras Epigraphical collection for 1902). Perhaps a small colony of the Bāṇas moved out of Perumbāṇappāḍi soon after the decline of the Pallavas of Conjeeraram.

<sup>11</sup> In the time of Rājendra-Chōla I, Vāṇagappāḍi or Vadagarai-Vāṇagappāḍi was called Madurāntaka-vaṇanāḍu and Rājendra-vaṇanāḍu during the reign of Kulottunga I; *Madras Epigraphical Report* for 1906-7 Part II, paragraph 46.

Krishna III. had a Gaṅga feudatory named Prithivīgaṅgaraiyar, whose wife was the daughter of Vāṇakōvaraiyar.<sup>1</sup> This may be taken to show that the province of Vāṇagappādi had come into existence prior to A.D. 945-9. Krishna III. appears to have made over the province to a Vaidumba feudatory of his, as it figures among the territories administered by the latter.<sup>2</sup> We have, however, no reason to suppose that the Bāṇas were completely driven out of Vāṇagappādi at the time. The Vāṇarāja Aḷaga ayaṇ who is mentioned in a Tirumālpuram inscription of Pārthivēndravarmān was apparently a member of the family who had settled in the vicinity of Conjeevaram.<sup>3</sup> We have a certain Maravaṇ Narasiṁhavarman *alias* Rājārāja-Vāṇakōvaraiyar, with the usual Bāṇa titles, as a feudatory of the Chōḷa king Rājārāja I. in an inscription at Jambai in the South Arcot District.<sup>4</sup> The same Bāṇa chief built the tank at Neṅkuṇṇam *alias* Vayiramēga-chaṭurvēdinaṅgalam.<sup>5</sup> In an inscription of a Chōḷa king named Karikāla, whose time is at present unknown, reference is made to a certain Vāṇakōvaraiyar Viraparumar (*i.e.* Viravarman).<sup>6</sup>

In later times<sup>7</sup> there was a chief named Ponparappiṇa Vāṇakōvaraiyar, a feudatory or officer of Sakalabhuvanachakravartin Peruṇjiṅgaḍēva.<sup>8</sup> He is apparently identical with Magadēṣaṇ Vāṇakulōttamaṇ and Viramāgaḍāṇ Rājārājaḍēvaṇ Ponparappiṇāṇ<sup>9</sup> Magadaipperumāl,<sup>10</sup> mentioned in certain inscriptions from Tiruvannāmalai in the South Arcot District and Kuḍumiyāmalai in the Pudukkōṭṭai State. A number of Tamil verses in his praise have been found engraved on stone in the South Arcot District and in the Pudukkōṭṭai State.<sup>11</sup> His title Magadēṣaṇ or Magadaipperumāl is interesting. From Hoysala inscriptions we know that the Hoysala king Narasiṁha II. uprooted the Makara or Magara kingdom.<sup>12</sup> The Tiruvēḷḷipuram inscription of the Chōḷa king Rājārāja III. informs us that Narasiṁha II. "uprooted the Mahara kingdom, seized him (*i.e.* the Mahara chief), his women and treasures and halted at Pāchchūr." In editing the inscription Dr. Hultzsch had remarked that the Magara kingdom has to be looked for in the Coimbatore or Salem District.<sup>13</sup>

At Tiṭṭagudi on the border between the districts of Trichinopoly and South Arcot has been found an epigraph of Magadēṣaṇ Ponparappiṇa Vāṇakōvadaraaiyar recording the gift of a

<sup>1</sup> Above, Vol. VII. p. 195. This Prithivīgaṅgaraiyar, who also bore the surname Hastimalla, was different from and later than his namesake who was a contemporary of the Chōḷa king Parāntaka I. In a Tirukkōvalūr inscription of the Chōḷa king Parakēsarivarman, the queen of Vāṇakōvaraiyar figures as the donor (*ibid.* p. 141).

<sup>2</sup> Madras Epigraphical Report for 1904-5, Part II, paragraph 28.

<sup>3</sup> *Ibid.* for 1906-7, Part II, paragraph 46.

<sup>4</sup> No. 86 of the Madras Epigraphical collection for 1906. This is how he is described in the inscription: *Sakala-sar-āsura-sanaḍḍikata(-gata ?)-vijaya-srī-m inōhāri-raḷḷabha-mahārāja-Maha(hā)ḷali-kula-tilakāya-māna-[Pa]ṇṇaśarirudayananda-Nandagrī(giri)nātha-Paṇṇaipaṇa-paramēśvara-veḷchi-chinnāl a m g h r i t a* (*śekhina-āḷaṁkṛita-ṛṣiṣabhalāṭṭjanah* (*śōchhanah*)).

<sup>5</sup> No. 84 of the Madras Epigraphical collection for 1906.

<sup>6</sup> No. 109 of the same collection.

<sup>7</sup> In the time of Kulōttunga I., his throne at Mudigondaśōḷipuram was called Vāṇāḷhirājan (Nos. 93, 94, 95 and 96 of 1910). One of his officers was Vāṇarījan or Vāṇarāya (No. 128 of 1895 and No. 312 of 1901). Vikrama-Chōḷa had also an officer named Mahābali-Vāṇarāya (No. 545 of 1904 from Tiruvārūr) and another called Virudarājabhayaṅkara-Vāṇakōvaraiyan (No. 112 of 1895).

<sup>8</sup> No. 159 of the Madras Epigraphical collection for 1906.

<sup>9</sup> It is doubtful if this chief is identical with Rājārājaḍēvaṇ Ponparappiṇāṇ *alias* Vāṇakōvaraiyan of Āṇkalūr who was a feudatory of Kulōttunga III. (Nos. 532, 533 and 557 of the Madras Epigraphical collection for 1902).

<sup>10</sup> Nos. 507, 543 and 544 of 1902 and Nos. 381, 382, 383 and 385 of the Madras Epigraphical collection for 1906.

<sup>11</sup> The chief's claim to have covered with gold (*ponparappiṇa*) is obscure. He might have gilt the Tiruvannāmalai temple. It may also be that he regilt the Śiva temple at Chidambaram.

<sup>12</sup> *Bombay Gazetteer*, Vol. I Part II, p. 507.

<sup>13</sup> Above, Vol. VII. p. 161. Toludagaiyūr, where Śōlakōṇ, an adherent of the rebel Peruṇjiṅga, was staying is probably identical with Toludūr on the Madras-Trichinopoly road, 8 miles from Vāḷikaṇḍapuram and 28 miles west-south-west of Vṛiddhāchalam.

village in **Magadai-maṇḍalam**.<sup>1</sup> Three other records from the same village<sup>2</sup> show that the district of Magadai should have been close to the village, if it was not actually included in it. It would not be an altogether wild conjecture to suppose that Mahara, Makara and Magara of the Hoysala inscriptions is identical with the Magadai-maṇḍalam ruled over by the Vāṇakōvaraiyar Ponparappiṇṇ mentioned in the foregoing paragraph.<sup>3</sup> If this identification be true, it would indicate the movement of the Bāṇas further south as far as the Pudukkōṭṭai State. The chief of this province who was evidently a feudatory of the rebel Peruṇjiṅga had to be overcome before the latter could be attacked by the Hoysala generals commissioned to liberate the Chōḷa king Rājarāja III. from captivity.<sup>4</sup>

We have traced the movement of the Bāṇas as far south as the Pudukkōṭṭai State. In still later times they figure as feudatories and officers of the Pāṇdyas in the 13th century A.D.<sup>5</sup> Mr. Sewell mentions two chiefs, one named **Sundara Tōḷ Mahāvilivāṇādirāyar** and the other **Muttarasa Tirumalai Mahāvilivāṇādirāyar** as rulers of Madura in the period A.D. 1451—1499.<sup>6</sup> We have a few inscriptions of the 16th century which show that the Bāṇas continued to wield some power and influence. These have been found at Kaḷaiyārkōyil, Tiruppullaṇi and Dēvipattāṇam in the Madura district. The earliest of the chiefs mentioned in them is **Mahābali-Vāṇādarāya-Nāyaka**.<sup>7</sup> Then came **Sundarattōḷ-Uḍaiyār Māvali-Vāṇādarāyar**<sup>8</sup> or **Sundarattoludaiya Mahābali-Vāṇādarāyar**.<sup>9</sup> He was apparently also known as Māvali-Vāṇādarāyar without any additional designation.<sup>10</sup> In two of them he bears the epithet *iṇḍakālam eḍutta* 'who revived the past,' (i.e. re-established the Pāṇḍya kingdom). This may be taken to show that he took some part in the attempt made by the contemporaneous Pāṇḍya princes Śrīvallabha and Kulasekhara to set up a show of Pāṇḍya sovereignty.<sup>11</sup>

Thus the history of the Bāṇas furnishes another instance of the movement of a tribe from one part of Southern India to another. This aspect of Indian history has already been explained in my article on the Pallavas published in the Director-General's *Annual* for 1906-7.

<sup>1</sup> No. 10 of the Madras Epigraphical collection for 1903. The donee in the Madras Museum plates of the Pāṇḍya king Jaṭavarman was a native of Śābdāḷi in the province of Magadha. In editing the plates, I assumed (*Ind. Ant.* Vol. XXII. p. 74, footnote 91) that this was the well-known province of that name in Northern India. It is, however, not impossible that the former is identical with Magadai-maṇḍalam.

<sup>2</sup> Nos. 12, 14 and 15 of the Madras Epigraphical collection for 1903.

<sup>3</sup> It is worthy of note that there is a village named Ponparappi in the Kaḷlakurchi tāḷuka of the South Arcot District which may be supposed to have been included in the dominions of the Bāṇa chief Magadēṣaṇ. It is just possible that the name Ponparappi has to be traced to the Bāṇa chief of whom we are now speaking.

<sup>4</sup> Above, Vol. VII. p. 168.

<sup>5</sup> In the Sir Walter Elliot collection is an impression of Tribhuvanaachakravartin Kōṇērīmaikōṇḍān, whose feudatory was Aḷagāṇḍār *alias* Mahābali-Vāṇarāyar. The king's surname was apparently Avanivēṇḍarāma which may be that of a Pāṇḍya king; *Arch. Surv. of Southern India*, Vol. IV. p. 185. In the reign of Māravarman Sundara-Pāṇḍya I. (A.D. 1216-35) the throne of the Pāṇḍya king at Madura was called Vāṇādarāyan, while Vikrama-Pāṇḍya-Vāṇādarāyan was one of the officers of Jaṭavarman Sundara-Pāṇḍya I. (A.D. 1251-61). Prince Kulasekhara-Mahābali-Vāṇarāyar figures in a record of Jaṭavarman Vira-Pāṇḍyaśōḷa from Siṅṅamanūr in the Madura District.

<sup>6</sup> *Lists of Antiquities*, Vol. II. p. 223.

<sup>7</sup> No. 113 of the Madras Epigraphical collection for 1903.

<sup>8</sup> No. 585 of the same collection for 1902 and No. 109 of 1903.

<sup>9</sup> No. 121 of the same collection for 1903.

<sup>10</sup> No. 557 of the same collection for 1902.

<sup>11</sup> See the *Madras Epigraphical Report* for 1908-9, Part II. paragraph 32, and the same report for 1909-10, Part II. paragraph 38.

## No. 23.—DATES OF CHOLA KINGS.

By R. SEWELL, I.C.S. (RETD.), M.R.A.S.

## RAJARAJA I.

223.—In the Umāmahēśvara temple at Kōnērīrājapuram.<sup>1</sup>

1 [Sva]sti śrī [i] [\*] Tirumaga[ ] pō]la . . . . .  
 4 . . . . . śrī-Kōv=Irājarāja-Rājakēsariparma[rk]k=iy[ā]p[du] 2]6  
 āvadu . . .  
 5 . . . . . i[y]-ā[ ]tai [Kar]ka[da]ga-nā[ya\*]rru apara-pakshattu  
 padi[nā] . . . m Bu[da]n-kilamai<sup>2</sup>  
 6 per[ra] P[u]ar[pū]sat[ti]-[n]ā[rru].

“In the [2]6th year (of the reign) of the glorious king Rājarāja-Rājakēsarivarman,—on the day of Punarvasu, which corresponded to a Wednesday and to the [four]teenth<sup>3</sup> [tithi] of the second fortnight of the month of Karkāṭaka of this year.”

The date in this case is, like most others of this early period, worded in a manner a little different from the stereotyped form of later years in South India; so much so that while Mr. Krishna Sastri has stated it as referring to the 14th, or possibly 16th, solar day in Karkāṭaka, I find that it tallies with the 14th *tithi* of the second fortnight of Āshāḍha but with the 19th solar day of Karkāṭaka, and, since the word for “14th”, *padi*[nā] . . . m, occurs in the original between *apara-pakshattu* and *Bu[da]n-kilamai*, I presume that it is possible that the number “14” refers rather to the *tithi* than to the solar day.<sup>4</sup>

In the 26th year of Rājarāja I Rājakēsarivarman, the 14th *tithi* of the second fortnight of Āshāḍha was current at mean sunrise on Thursday, July 13th A.D. 1010, which was the 19th solar day of Karka. Now the 14th *tithi* of Āshāḍha is devoted to one of the Śivarātri festivals, and accordingly this *tithi* is liable to be joined with the Wednesday rather than with the Thursday, the midnight between the two having been included in it (Kielhorn, *Ind. Ant.* 1897, pp. 177, 181). This 14th *kṛishṇa tithi* began 13h. 15m. before mean sunrise on the Thursday and included the midnight in question; while the *nakshatra* Punarvasu began, according to the equal-space system, 18h. 6m. before that mean sunrise, and considerably earlier than that by the systems of Garga and the Brahma-siddhānta, being current both at midnight on Wednesday and at mean sunrise on Thursday. I think therefore that the day corresponding to the given day was Wednesday, July 12th A.D. 1010. If this is correct the accession of this sovereign must have taken place between June 25th and July 12th A.D. 985.

## KULOTTUNGA-CHOLA I.

224.—In the Umāmahēśvara temple at Kōnērīrājapuram.<sup>5</sup>

1 Svasti śrī [i] [\*] Pugal-mādu vilaṅga . . . . .  
 7 . . . . . [śrī-Rājakē-  
 8 śariva]nmar=āna <sup>6</sup>Dhiribhvanachchakkaravatt[i]ga[!] śrī-

<sup>1</sup> No. 624 of the Madras Epigraphical collection for 1903.<sup>2</sup> The letter *m* is engraved at the beginning of line 6.<sup>3</sup> The *tithi* may also be the sixteenth.<sup>4</sup> Mr. Krishna Sastri's reason for thinking of the solar day and not of the *tithi* is that the numbers of lunar *tithis* are in South India commonly given in Sanskrit and not in Tamil. But neither the 14th nor the 16th solar day of Karka was Wednesday in this year, but Saturday and Monday respectively, and the use of the Tamil numeral is probably a consequence of the high age of the record.<sup>5</sup> No. 647 of the Madras Epigraphical collection for 1903.<sup>6</sup> Read *Tribhuvana*.

- 9 [Kulō]ttu[ñ]ga-Sōladēvarkku iyān-  
 10 du [nāipattō]badāvadu Mēsha-nāyarru pūrvva-  
 11 [pak]sha[t]tu Utti]ramum Budan-ki]laimaiyum [p]e-  
 12 [ra] tra[y]ōdasi-nārru.<sup>1</sup>

"In the forty-ninth year (*of the reign*) of the glorious Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day (which was) the thirteenth *tithi* and which corresponded to a Wednesday and to (*the day of*) [Uttara-Phalguni] of the first fortnight of the month of Mēsha."

The given date corresponds to Wednesday, March 26th A.D. 1119, on which day the 13th śukla *tithi* of the first fortnight of Chaitra was current at mean sunrise, as also the *nakshatra* Utrara-Phalguni. This day was the 3rd solar day of Mēsha.

Thus the 49th year of Kulōttuṅga-Chōla I began on, or later than, 27th March A.D. 1118 and the reign must have begun on, or later than that date in A.D. 1070; so that for this king's accession we now have the period March 27th to October 8th A.D. 1070.

#### 225.—In the Umāmahēśvara temple at Kōnērīrājapuram.<sup>2</sup>

- 1 Svasti śrī [||\*] [Puga] śūlada] . . . . .  
 13 . . . . . Kō]v=I]rājakēśaka(ri)]va]rmmar=āṇa T[ri]-  
 bhuva[nach]chakkarava[r]ttiga] śrī-Kulōttuṅga-Sōladēva[r]ku yāṇdu  
 47āvadu Dhan\_u]-nāyarru pūrvva-pakshattu piradamaikum Tiṅga]-  
 14 ki]laimaiyum perga Mūlatti-nāl.

"In the 47th year (*of the reign*) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Mūla which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Dhanu."

To paraphrase the opening passage of Professor Kielhorn's remarks on his Chōla date No. 40 (Vol. VI. p. 279),—"a date in the month of Dhanu of the 47th year of the king's reign will be expected to fall near the end of A.D. 1116." Now, as detailed, the given date is incorrect for the 47th regnal year. But it is perfectly correct for the 48th year, *viz.*, towards the end of A.D. 1117. Now Mr. Krishna Sastri informs me that the figures 47 are perfectly clear in the original and cannot be read 48. We must therefore assume that the composer of the record made a mistake.

The given date, except for that mistake, corresponds with Monday, November 26th A.D. 1117, which was the 2nd solar day of Dhanu, and on which day at mean sunrise the first *tithi* of the first fortnight of Pausha was current. By the equal-space system the *nakshatra* current at that mean sunrise was Mūla, but by the system of Garga and by the Brahma-siddhānta the current *nakshatra* was Pūrva-Ashāḍha. I conclude that the date is genuine, but that the composer erroneously stated the 47th instead of the 48th regnal year.

#### 226.—In the Sāra-Paramēśvara temple at Tiruchchirai.<sup>3</sup>

- 1 4Tr[i]bhvanachchakrava[t]tigal [4ri-Kulōttu]ṅga-Sōladēvarku yāṇdu  
 47 āva[du] Ishaba-]u]āyarru apara-pakshattu daśami[y]am Budan-  
 k[i]laimaiyum  
 2 porga Śadaiya[t]ti-nāl.

<sup>1</sup> Read *nārru*.

<sup>2</sup> No. 653 of the Madras Epigraphical collection for 1909.

<sup>3</sup> No. 620 of the Madras Epigraphical collection for 1909.

<sup>4</sup> Read *Tribhuv*.

"In the 47th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Śatabhishaj which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of R̥ishabha."

This date is unreliable. In the 47th year of Kulōttuṅga-Chōla I the 10th *krishṇa tithi* of V̥r̥ishabha was current on Tuesday, May 9th A.D. 1116 (not on Wednesday), and on that Tuesday at mean sunrise the *nakshatra* current was Uttara Bhādrapadā; so that it was not possible for any moment of the Wednesday to be connected either with the *nakshatra* Śatabhishaj or with the 10th *krishṇa tithi*. Śatabhishaj had expired before mean sunrise on the previous Monday. Working for the 47th year of this king I find that in that year the 10th *krishṇa tithi* fell on Saturday the 5th day of V̥r̥ishabha, the *nakshatra* current at mean sunrise being Pūrva-Bhādrapadā. The corresponding day in European reckoning was April 28th A.D. 1117.

It is incorrect for a possible 47th year of Kulōttuṅga-Chōla II, or of Kulōttuṅga-Chōla III.

### VIKRAMA-CHOLA.

#### 227.—In the Sāra-Paramēśvara temple at Tiruchchirai.<sup>1</sup>

- 1 T[ri]bhuvanach[et]akravattigal śrī-Vi[kki]ra[ma]-Śōladēva[ṛ]ku yāṇḍu Śāvadu  
Miduna-[u]āya[ṛ]ru apa[ra-pa]kshat[itu] tra-  
2 [yōde]ṣiyum Viyāla-kk[i]la[maiyum] perṛa Urōṣaṇi-nāl.

"In the 5th year (*of the reign*) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Rōhiṇi, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna."

This date is unsatisfactory. Given that the accession day of this sovereign was, as settled by Professor Kielhorn (*Ep. Ind.*, Vol. VII, p. 5), the 29th of June A.D. 1118, the date should correspond to a day in A.D. 1122 or 1123. In A.D. 1122 the 10th day of Mithuna was Sunday, June 4th, and on that day the 13th *tithi* of the second fortnight of Jyēshṭha and the *nakshatra* Rōhiṇi were current at mean sunrise. The week-day stated in the inscription is, however, Thursday. Consequently I hesitate to accept it. Moreover, that June 4th would be in the king's 4th not 5th year.

For A.D. 1123 both week-day and *nakshatra* would differ from those stated in the original; the week-day of June 23rd, which was the day on which the 13th *śukla tithi* in Mithuna was current at mean sunrise, being Saturday, and the then current *nakshatra* being Mṛigaśīras.

Nor does the result agree with the given details for the 5th year of the king, on the supposition that his reign began, as originally set forward by Kielhorn, on 18th July A.D. 1108. Hence I can find no exact agreement in any case.

#### 228.—In the Māgālēśvara temple at Tirumālam.<sup>2</sup>

- 1 || 6 S[va]sti [śr]i [||\*]Pā-mādu puṇara . . . . .  
3 Kō=<sup>3</sup>Pparakēsa[r]ipānmar-āna Tri[buva]nachchakravattigal śrī-Vikrama-  
Śōladēvaṛku yāṇḍu<sup>4</sup> 1[3]āvadu<sup>5</sup> Āni-māsattu Tiṅṅuṭ-kkiḷamai perṛa  
Tiruvōṇamum tr[i]tigaiyum-āna nāl.

<sup>1</sup> No. 621 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 97 of the Madras Epigraphical collection for 1910.

<sup>3</sup> The syllable *ppa* is written as a group.

<sup>4</sup> The syllable *ṇḍu* is perhaps written as a group.

<sup>5</sup> *āvadu* is denoted also by an incomplete flourish added immediately after the figure 13.



"In the 1[3]th year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day which was the third *tithi* and (*the day*) of (the *nakshatra*) Śravaṇa, which corresponded to a Monday of the month of Āṇi."

This date is correct in all respects for the 13th year of the reign of Vikrama-Chōla as fixed by Professor Kielhorn, who established the day of the king's accession as June 29th A.D. 1118. It corresponds to Monday, June 15th A.D. 1131, the fourteenth year of the reign beginning June 29th of that year and June 15th being still in the thirteenth year. The date proves that the reign could not have begun before June 16th A.D. 1118.

On that Monday, June 15th A.D. 1131, the 3rd *tithi* of the second fortnight of solar Āṇi (or Mithuna), was current at mean sunrise, as was also the *nakshatra* Śravaṇa.

### KULOTTUNGA-CHOLA II.

229.—In the Māgālēśvara temple at Tirumālam.<sup>1</sup>

1 || || ॐ Svasti śrī [||\*] Pūmaṇṇu padumam . . . . .  
 4 . . . . . Kōv=Ir[ā]jakēsaripaṇmar=āṇa Tribhuvana-  
 chakravartigaḥ śrī-Kulōttuṅga-Chōladēvaṅku yāṇḍa  
 11 pa[di]n-onṛavadu Danu-nāyarṛu iraṇḍān-diyadiyum Śani-kkiḷamaiyum perra  
 [Pū]ṣatti-[nāl].

"In the 11th—eleventh—year (*of the reign*) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Pushya, which corresponded to a Saturday and to the second solar day of the month of Dhanus."

The date regularly corresponds to Saturday, November 27th A.D. 1143, which was the second day of the solar month Dhanus, and on which day at mean sunrise the moon was in the *nakshatra* Pushya by all systems. This day fell in the eleventh year of Kulōttuṅga Chōla II, which began, as at present found by me (Vol. X, p. 138, No. 190), between 26th March and 14th July A. D. 1143, his accession having taken place on some day between those dates in A.D. 1133.

The stated date would be incorrect for the eleventh year of Kulōttuṅga-Chōla I, in which year the 2nd Dhanus fell on a Thursday (November 26 A.D. 1080), with Bharanī as the *nakshatra* current at sunrise. And the record cannot belong to the reign of the third king of that name whose title was Parakēsarivarman.

### PARAKESARIVARMAN VIRARAJENDRA-CHOLA (KULOTTUNGA III.)

230.—In the Kailāsanātha temple at Ālambākkam.<sup>2</sup>

1 Svasti śrī [||\*] Puyal vāyttu vaḷam peruga . . . .  
 11 . . . . . Kō=Pparakēsa-  
 12 ri[panma]r=āṇa Tiribuvanachchakkaravattigaḥ<sup>3</sup>  
 13 śrī-[Vi]rarājēndira-[Śō]lad[ē]va[r]ku yā-  
 14 ṇḍu aṇḱava[du] Mē[sha]-nāyarṛu pūrvva-  
 15 [pa]kshattu \*pra[dha]m[iyu] [Śa]ṇi-kkiḷamaiyum pe-  
 16 rra Aśvati-nāl.

<sup>1</sup> No. 109 of the Madras Epigraphical collection for 1910.

<sup>2</sup> No. 733 of the Madras Epigraphical collection for 1909.

<sup>3</sup> There is, in the original, a letter erased between the syllables *ra* and *va*.

<sup>4</sup> Read *prathamaiyum*.

"In the fifth year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Virarājendra-Chōḷadēva,—on the day of Aśvinī, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Mēsha."

Virarājendra (Kulōttuṅga III) having come to the throne between the 6th and 8th July A.D. 1178 (Vol. IV, p. 266; VIII, p. 264, No. 108) the month of Mēsha in his fifth year must fall in A.D. 1183, and the details of the date are perfectly correct for Saturday, March 26th A.D. 1183, which day was the 2nd solar day of Mēsha. On that day the 1st *tithi* of the first fortnight of *adhika-Vaiśākha* was current at mean sunrise, the moon being then in the *nakshatra* Aśvinī.

231.—In the Vyāghrapādēśvara temple at Siddhaliṅgamaḍam.<sup>1</sup>

- 1 Svasti śrī [H\*] Puyal vāyttu . . . . .  
 4 . . . . . Kō=Pparakēsariparmar=āna T[r]ib[hu]vanachchakkara-  
 vattigaḷ śrī-Kulōttuṅga-Śōḷadēvarkku yāṇḍu 9vadu<sup>2</sup> Viruchchiga-n[āy]aṟru  
 irubut-  
 5 t[ā]n[ā]l[ā]n-diyadiyum pūrvva-pakshattu saptamiyum Viyāḷa-kkilamaiyum per[ra]  
 Śalaiyattu nāḷ.

"In the 9th year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Śatabhishaj, which corresponded to a Thursday, to the seventh *tithi* of the first fortnight and to the twenty-fourth solar day of the month of Vṛiśchika."

The date regularly corresponds to Thursday, November 20th A.D. 1186, a day in the 9th year of Kulōttuṅga-Chōḷa III, which was the 24th day of Vṛiśchika, and at whose mean sunrise the 7th *tithi* of the first fortnight was current, the moon being, by the equal-space system, in Śatabhishaj. By the systems of Garga and the Brahma-siddhānta the *nakshatra* was Pūrva Bhādrapadā, but they do not seem to have been used. By the equal-space system Śatabhishaj ended 7h. 52m. after mean sunrise; whereas by Garga that *nakshatra* had ended 4h. 16m., and by the Brahma-siddhānta 3h. 17m. before that moment.

232.—In the Kailāsanātha temple at Ālambākkam.<sup>3</sup>

- 1 Svasti śrī [H\*]  
 2 Puyal vāyttu . . . . .  
 21 . . . . . Kō=[Ppa]rakē[sari]pa[nma]r=ā-  
 22 ṇa Tiribuva[nachcha]kkarava[tti]gaḷ Madu-  
 23 raī[ya]nu īla[mu]n=Garuvū[rum] P[ā]ṇḍi-  
 24 yanai muḍi-t[ā]laiy[u]m koṇḍ-aru-  
 25 [liya] śr[ī]-Kulōttuṅga-Śōḷadē[var]ku [y]āṇḍu 26  
 26 [vadu] Ku[m]ba[ṇ]ā[ya]r[ru] pūrvva-pa[kshattu] . . . . m Ti-  
 27 ṇgaṭ-[kiḷa]mai[um] per[rā] Kārtti[gai]-nā[li].

"In the 26th year (*of the reign*) of king [Pa]rakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Monday and to the . . . . [*tithi*] of the first fortnight of the month of [Kumbha]."

<sup>1</sup> No. 400 of the Madras Epigraphical collection for 1909.

<sup>2</sup> *vadu* is expressed by a flourish added to the figure 9.

<sup>3</sup> No. 732 of the Madras Epigraphical collection for 1909.

The 26th year of Kulōttuṅga-Chōla III began between the 6th and 8th July A.D. 1203, and in that 26th year this date corresponds to Monday, February 9th A.D. 1204. At sunrise on that day, which was the 17th day of Kumbha, the 7th *tithi* of the first fortnight was current, and the moon was then in Kṛittikā.

233.—In the Umamahēśvara temple at Kōnērīrājavuram.<sup>1</sup>

- 1 Svast[i] śr[i]h—Tr[i]bhuvanachchakravatt[i]gal [Ma]durai[y]um [P]āndi[y]aṇ  
[muḍi]-tta[layuṇ=co]ṇḍ-arul[i]-
- 2 na śri-Kulōttuṅga-Śōladēvaṇ y[ā]lḍu paṇḍi-ārāvadu Miṇa-nā[ya]ṇṇu apara-  
pa[kashat]tu pra[ta]maiṇum Budan-
- 3 kilamaiṇum peṇṇa Atta[t\*]tu nāl.

“In the sixteenth year (*f the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,—on the day of Hasta which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Mīna.”

This date regularly corresponds to Wednesday, March 9th A.D. 1194, which was the 15th of Mīna and was in the sixteenth year of Kulōttuṅga-Chōla III. At mean sunrise on that day the 1st *tithi* of the second fortnight was current, and the moon was in the *nakshatra* Hasta.

234.—In the Unnatapuriśvara temple at Melatūr.<sup>2</sup>

- 1 [6] Tiribuva[na]chchakkara[va]rttigal ś[ri]-Kulōttuṅga-Śōladēva[r\*]kku yāṇḍu  
[3]vadu Ishaba-nāyaṇṇu [pū]rva-pashshattu<sup>3</sup> t[ir]i[t]iyaiṇum Budan-k[ila]m-  
[aiṇum peṇṇa Pu]narpūśa[ttu] nāl].

“In the [3]rd year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Punarvasu which corresponded to a Wednesday and to the third *tithi* of the first fortnight of the month of Rishabha.”

Since this date is so worded as to afford no clue as to which of the three known Kulōttuṅgas’ reign it belongs, I have tested it for each of those sovereigns; with an unsatisfactory result in the end.

In the third year of the reign of Kulōttuṅga-Chōla I the 3rd śukla *tithi* of Vaiśākha in the solar month Vṛishabha was current at mean sunrise on Tuesday, April 24th, A.D. 1072, and also at mean sunrise on Sunday, May 12th, A.D. 1073; either of which days, according to our present knowledge as to the date of that king’s accession, might have fallen in his third year. In the first case the *nakshatra* current at mean sunrise was either Mṛigaśīras or Ārdra according to the authority used, and in the second case was Ārdra by all systems.

For the reign of Kulōttuṅga II we also have the choice of two years; and the day mentioned in the record, so far as the *tithi* is a guide, may have been Friday, May 17th, A.D. 1135 when the *nakshatra* was Ārdra by the equal-space system for 7h. 1m. after mean sunrise, but Punarvasu by Garga and the Brahma-siddhānta; or it may have been Wednesday, May 6th A.D. 1136, when the corresponding *nakshatra* was similar to that in the last case, Ārdra lasting by the equal-space system for 7h. 36m. after mean sunrise.

This latter date, therefore, would exactly tally with the given details if we could assume that the *pañcāṅgas* of that day were calculated, in the matter of the *nakshatra*, either by the

<sup>1</sup> No. 662 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 30 of the Madras Epigraphical collection for 1910.

<sup>3</sup> Read *-pashshattu*.

system of Garga or that of the Brahma-siddhānta; but at present I think that the weight of evidence shows that the equal-space system was then in use. Though the week-day is correct therefore the *nakshatra* is not so. And for that reason I hesitate to accept the date.

For the reign of Kulōttuṅga-Chōla III the 3rd śukla *tithi* of Jyēṣṭha corresponded to Monday, May 18th, A.D. 1181, which was the 25th solar day of Vṛishabha; on which day at mean sunrise the moon was in Punarvasu by all systems. This therefore would coincide with the given date if we presumed that the week-day had been wrongly stated as Monday instead of Wednesday. The 3rd śukla *tithi* in question ended at 1h. 41m. after mean sunrise on the Monday, so that it could not be connected with the Tuesday, still less with Wednesday. I am therefore, as before, unable to accept that date as correct.

From the above transliteration it appears that the number of the regnal year "3" is somewhat doubtful. If the number is capable of being certainly ascertained, no doubt the date could be conclusively verified.<sup>1</sup>

### RAJADHIRAJA II (?).

#### 235.—In the Kailāsanātha temple at Ālambākkam.<sup>2</sup>

1 Svasti śrī [||\*] Tiribuvanaachchakkara[va]ttiga[ḷ] <r̥i-Rājādh[ir]ājādēvaṛkku yāṇḍu paṇṇiraṇḍā[va]ḍu <sup>3</sup>[Si]mha-nāyaṇṇu apara-pakṣbattu daśa[mi]yum Tiṅga[ḷ-k]-iḷamaiyum peṇṇa Mūlattu nāl.

"In the twelfth year (*of the reign*) of the emperor of the three worlds, the glorious Rājādhirājādēva,—on the day of Mūla which corresponded to a Monday and to the tenth *tithi* of the second fortnight of the month of [Si]mha."

This date is intrinsically wrong. During the month of Simha a tenth *tithi* of the second fortnight can never be connected with the *nakshatra* Mūla; but a tenth *tithi* of the first fortnight can be so, and I have therefore tested the date for both these days in the reigns of Rājādhirāja I and II respectively.

Taking the latter first, the date must, for his 12th year, fall in A.D. 1174. In that year, in the month of Simha, the 10th kṛishṇa *tithi* fell on a Friday, and the 10th śukla *tithi* also on a Friday; the *nakshatra* in the second case being Mūla by all systems. As the week-day is thus altogether wrong I reject this date, although in the second case the *nakshatra* stood as stated.

For the reign of Rājādhirāja I we have it, as established by Kielhorn, that his twelfth year began between March 15th and December 3rd, A.D. 1029. Hence the month of Simha in that regnal year may have been either in A.D. 1029 or 1030. In the first of these two cases the 10th kṛishṇa *tithi* of Simha fell on a Thursday, the *nakshatra* being Mṛigaśīras. This is plainly wrong. The 10th śukla *tithi* of Simha in A.D. 1029 was current at sunrise on a Thursday, the *nakshatra* Mūla having expired 3h. 36m. before that sunrise. This also does not fit the description.

Now for the second case, *viz.*, the Simha of the year A.D. 1030 (Śaka 952). The 10th kṛishṇa *tithi* was current at sunrise of Monday, July 27th, A.D. 1030, which was the 1st day of Simha; but the *nakshatra* then current was Rōhiṇi. This is altogether wrong. In the same year, A.D. 1030, the 10th śukla *tithi* was current at sunrise of Tuesday, August 11th, which

<sup>1</sup> After examination of the original Mr. Krishna Sastri informs me that it is possible, though not probable, that the regnal year was "2," and not "3." I have consequently calculated the date for the 2nd year of each of these kings, finding it irregular in each case, both week-day and *nakshatra* being different to the given ones.

<sup>2</sup> No. 728 of the Madras Epigraphical collection for 1909.

<sup>3</sup> The letter *Si* appears to be a correction; read *Simha*.

was the 10th *Simha*, the then current *nakshatra* being, by the equal-space system, *Mūla*. This 10th *śukla tithi* had begun 13h. 54m. before mean sunrise on the Tuesday, and had been current during that time on the latter part of Monday, August 10th. During the whole of that period of 13h. 54m. on Monday, *Mūla* had been current. If, therefore, it is assumed that the *tithi* quoted in the record was the *tithi* current at the time the action referred to in the inscription was accomplished, and not the *tithi* current at sunrise, the date may be accepted as genuine and stated as corresponding to Monday, August 10th, A.D. 1030, the second fortnight having been wrongly stated instead of the first. In that case—and it is possibly correct—we shall have the period within which this king's accession must have taken place narrowed to the interval between March 15th and August 11th, A.D. 1018.

But I am rather doubtful about this date because the *tithi* in question was the 10th *śukla tithi* of *Bhādrapada*, and according to Al-Bērūnī the 10th *śukla tithi* of *Bhādrapada* was considered an unlucky day.<sup>1</sup>

### RAJARAJA III.

#### 236.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>2</sup>

1 Svasti śī [ ] [\*] Tribhuvana[ch]chakkaravattigal śrī-Rājarājadēvaṅku yāṇḍu 14-vadu Dhanu-nāya-

2 ru-ppūrvva-pakshattu prathamaiyum Utirāḍamum peṇṇa nāl.

“In the 14th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day which corresponded to the (*day of the nakshatra*) Uttarāshāḍhā and to the first *tithi* of the first fortnight of the month of *Dhanus*.”

No week-day being given here we can only be guided by the *nakshatra*. The date corresponds to Tuesday, December 18th A.D. 1229, which was the 23rd *Dhanus*, and on which day at mean sunrise the first *tithi* of the first fortnight of *Pausa*, and, by all systems, the *nakshatra* *Uttara-Āshāḍha*, were current.

#### 237.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>3</sup>

1 Svasti[ī] śr[ī] [ ] [\*] T[ir]i[bu]vanachchakkar[va]ṅt[ig]al śr[ī]-Rājarā[ja]dēvar[k]ku 3-ṇā vadu<sup>1</sup> Magara-nāya-

2 ru=p[ū]rvva-[pa]kshattu śaturttiyum Mōlam[u]m peṇṇa [N]āya[r]u-kki[ḷ]ama[i]nāl.

“In the 3rd (year) (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day (*which was a*) Sunday, (and) which corresponded to (*the day of*) *Mūla* and to the fourth *tithi* of the first fortnight of the month of *Makara*.”

This date is irregular in itself, besides being wrong in other respects. On a 4th *tithi* of the first fortnight in *Makara* the moon cannot be in the *nakshatra* *Mūla*. *Makara* in the 3rd year of Rājarāja III occurred late in A.D. 1218 and early in 1219. The 4th *śukla tithi* corresponded to Monday, January 21st, A.D. 1219, which was the 27th day of *Makara*, on which day

<sup>1</sup> Mr. Krishna Sastri informs me that it is just possible to read the solar month in the original as “*Rishabha*,” and that the characters show that it could not belong to the reign of Rājādhirāja I. I have freshly computed the date: finding that it is irregular for the solar month *Vṛishabha* in the reign of either of the known Rājādhirājas. In no case can either a 10th *śukla* or 10th *kṛishṇa tithi* in solar *Vṛishabha* be connected with the *nakshatra* *Mūla*. The week days also do not correspond.

<sup>2</sup> No. 264 of the Madras Epigraphical collection for 1909.

<sup>3</sup> No. 270 of the Madras Epigraphical collection for 1909.

<sup>4</sup> The usual flourish for expressing *āraḍu* is also written in continuation of the figure ‘3’.

<sup>5</sup> Read *chaturthi*.

at mean sunrise the *nakṣatra* was Uttara-Bhadrapadā. The day corresponding to Māla in that solar month was Tuesday, January 15, A.D. 1219, which was the 21st day of Makara, and on that day the 12th *tithi* of the second fortnight was current at mean sunrise.

238.—In the Chōliśvara temple at Turaiyūr.<sup>1</sup>

1 Svast[ī] śrī [\*] Tribhuvanachchakkaravatt[ī]gal śrī-Rājarājadēvaṅku yāṇḍu  
[vadu] Mīna-nāyaṅgu apara-pakṣhattu [ē]kāḍi[si]y[u]m Śaṇi-kkilamaiyum peṅra  
[śadaiyattu] nā[ī]

"In the 3rd year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Śatabhishaj, which corresponded to a Saturday and to the eleventh *tithi* of the second fortnight of the month of Mīna."

This date is also irregular. In the third year of Rājarāja III the month of Mīna fell early in A.D. 1219. The eleventh *tithi* of the second fortnight in that month corresponded to Thursday, March 14th 1219, which was the twentieth day of Mīna. On that day at mean sunrise the 11th kṛishṇa *tithi* and the *nakṣatra* Dhanishṭhā were current. On Friday, March 15th, at mean sunrise the current *tithi* was the 12th kṛishṇa and the current *nakṣatra* was Śatabhishaj. On Saturday, March 16th, at mean sunrise the current *tithi* was the 14th kṛishṇa, the 13th being expunged, and the current *nakṣatra* was Pūrva-Bhadrapadā. So that it is not possible in that year to form at any time a combination, even at any time of a day, of a Saturday, the 11th kṛishṇa *tithi*, and the *nakṣatra* Śatabhishaj; nor can we arrive at any solution without altering two out of three of the elements given in the date as stated. This would be dangerous.

The date is irregular for the reigns of Rājarāja I or II.

239.—In the Umāmahēśvara temple at Kōṇērīrājapuram.<sup>2</sup>

1 Svast[ī] śrī [h] [\*] Tirubuvana[ch]chakkaravatt[ī]gal śrī-R[ā]jarājadēvaṅku yāṇḍu  
irubattunāḷavadin ed[ī]rām-āṇḍu Mēsha-nāyaṅgu a[pa]ra-[pakṣhattu] a[ś]ṣṭamiyum  
Veḷ[ī]-kkilamaiyum peṅra Tiruv[ā]v[ā]ṇḍu nā[ī].

"In the year opposite the twenty-fourth year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Śravaṇa, which corresponded to a Friday and to the eighth *tithi* of the second fortnight of the month of Mēsha."

The given date corresponds to Friday, April 5th A.D. 1241, which was the 12th day of Mēsha. On that day at mean sunrise the 8th kṛishṇa *tithi* was current, and the moon was in Śravaṇa.

240.—In the Muktiśvara temple at Samayavaram.<sup>4</sup>

1 [Svas]ti śrī [h] Tirubuvana[ch]chakkaravatt[ī]gal śrī-Rāsarāśadēvaṅku yāṇḍu  
[ē]-  
2 ā[va]ḍu [Mē]sha-[nā]yaṅgu apara-pakṣhattu pañchamiyum Budaṇ-giḷamai peṅra  
Mūla-  
3 [ttu] nā[ī]

"In the 6th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Mūla, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Mēsha."

<sup>1</sup> No. 701 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 661 of the Madras Epigraphical collection for 1909.

<sup>3</sup> The syllable *vō* seems to be a correction from *scava*.

<sup>4</sup> No. 746 of the Madras Epigraphical collection for 1909.

The date is unsatisfactory. From the details given it would seem that the number of the regnal year is not clear. On the supposition that the number of the year is shown by a single *nakṣatra* I have tested the date for every year of Rājārāja III's reign from the first to the ninth inclusive, and in no case have obtained the desired combination.<sup>1</sup>

The nearest approximation is found in the 1st regnal year, Mēsha of A.D. 1217, the 4th regnal year, Mēsha of A.D. 1220, and the 8th regnal year, Mēsha of A.D. 1224.

In A.D. 1217 the week-day corresponding to the 5th *krishṇa tithi* was Wednesday, and the day was the 5th day of Mēsha, or March 29th; but the *nakṣatra* Mūla only began, by the equal space system, at 1h. 23m. *after* mean sunrise on that day, though at that moment (mean sunrise) the moon was in Mūla by the systems of Garga and by the Brahma-siddhānta. This was in the king's *first* regnal year.

In A.D. 1220 the 5th *krishṇa tithi* was current at mean sunrise of Thursday, March 26th which was the 2nd day of Mēsha, having been current for the last 20h. 3m. on the previous Wednesday. According to the equal-space system Jyēsthā was the *nakṣatra* current during all those hours of Wednesday, Mūla only beginning 1h. 38m. after mean sunrise on Thursday; though by the system of Garga Mūla was current for the last 11h. 12m. and by the Brahma-siddhānta for the last 16h. 12m. on the Wednesday. So that by these latter authorities Mūla and the 5th *krishṇa tithi* ran together for a considerable period on Wednesday, March 25th. But I can ascertain no reason why the Wednesday and not the Thursday, at which sunrise the 5th *krishṇa tithi* was current, should have been coupled with that *tithi*. There was nothing special, so far as I can gather, in that *tithi* which would warrant a departure from the usual procedure of naming the day from the *tithi* current at sunrise. These days in A.D. 1220 were in the king's *fourth* regnal year.

In A.D. 1224 the 5th *krishṇa tithi* fell on Wednesday, April 10th, which was the 17th day of Mēsha, but the *nakṣatra* current at mean sunrise of that day was Pūrva-Āshādhā by all systems, Mūla having ended on the Tuesday. This was in the *eighth* regnal year of Rājārāja III.

The date is irregular for his other regnal years from the first to the ninth inclusive.

It is also irregular for the 6th year of either Rājārāja I or II.

#### RAJANARAYANAN SAMBURAYA.

##### 241.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>2</sup>

1 S[va]-ti śrī[ḥ]\* Irājanārāyaṇaṇ Ṣāmba(bu)rāyaṇu yāṇṇu<sup>3</sup>

2 13 āvadu<sup>4</sup> Tulā-ravi apara-pakṣhattu ḍutiyai<sup>5</sup> yu<sup>6</sup>ṇ Na-

3 yaṇṇu-kilumaiyuni per[ra] Kātti[ga]i nāl.

"In the 13th year (*of the reign*) of Rājanārāyaṇaṇ Śamburāya,—on the day of **Kṛittikā** which corresponded to a Sunday and to the second *tithi* of the second fortnight of the month of Tulā."

<sup>1</sup> Since the above is the only date found that a clause in the body of the inscription makes it clear that the 6th year of the reign of Rājārāja III is being so the date must be held to be irregular.

<sup>2</sup> No. 28 of the Madras Epigraphic Collection for 1904.

<sup>3</sup> Śrī is engraved below the name.

<sup>4</sup> The syllable *āvadu* is pronounced with a flourish added to *gā*.

<sup>5</sup> The word *ḍutai* is represented with a flourish added to the figure 13.

<sup>6</sup> Read *duṭṭam*.

Two inscriptions, one at the Ulaḡaḡanda-Perumāl temple at Kāñchi, and the other at the Kailāsanātha temple at Śevvallimēḍu, are dated in the year Vyaya, and expressly state the year as Ś. 1268 (A.D. 1346-47) and as being in the 9th year of this king's reign. A third record of the 7th year also exists at Śevvallimēḍu. If these are found on examination to contain fuller details of the date it may be possible to gather from them sufficient evidence as to the date of his accession. But so far this can only be fixed as being in Ś. 1259 or 1260, *i.e.*, on some day between March 26th A.D. 1337, the first solar day of Mēsha-Śaka 1259, and March 25th A.D. 1339, the last solar day of Mīna Śaka 1260. Consequently the thirteenth year must lie between March A.D. 1349 and March 1351, and the month of Tulā stated in the present inscription at Tirukachchūr must correspond either to (about) October A.D. 1349 or the same month in A.D. 1350.

The details of the date are irregular for A.D. 1349, the second *tithi* of the second fortnight in Tulā in that year falling on Tuesday, September 29th, on which day at mean sunrise the moon was in Bharanī. I doubt even if the date can be accepted as regular for A.D. 1350. In that year the second *krishṇa tithi* of Kārttika was current at mean sunrise of Monday, October 18th, that day being the 20th day of Tulā, and the moon at its sunrise being in Rōhini. The *tithi* had been current for the last 21h. 11m. of Sunday, October 17th, and up to 3h. 5m. before sunrise on the Monday the moon had been in Kṛittikā, according to the equal-space system. By the system of Garga the moon had been in Kṛittikā up to 15h. 13m., and by the *Brahma-siddhānta* up to 15h. 56m. before the Monday sunrise. If therefore the week-day had been stated as Sunday, the date given would have proved regular as regards the *nakṣatra* but wrong as regards the *tithi*, which should have been stated as the 1st *krishṇa*. The 2nd *krishṇa tithi* and the *nakṣatra* Kṛittikā had been together current for some hours on the Sunday, but not on the Monday; and I can ascertain no ceremonial reason why a 2nd *krishṇa* in Kārttika should be coupled with the day prior to that on whose sunrise it was current.

I have tested the date for several other years about this period but quite without success. It is not correct for A.D. 1351, in which year the given *tithi* corresponded to Friday, October 6th, which was the 9th Tulā and on which day at mean sunrise the moon was in Bharanī.

[Incidentally I may mention that I find the date quoted by Professor Hultzsch for the 17th year of this king's predecessor, Venrumankonda Śambavarāya (*South-Indian Inscriptions* I, p. 78, No. 52) to be perfectly regular. The date corresponds to May 10th A.D. 1339, and the king's accession is fixed as having taken place between May 11 A.D. 1322 and May 10 1323].

#### RAJANARAYANAN SAMBUVARAYA.

242.—In the Vyāghrapādēśvara temple at Siddhalingamadam.<sup>1</sup>

- 1 Svas[ti] [śri] [u\*] Sakulalokachcha[kra]vatt[i] Irāṣaṇārā[ya]ṇaṇ Śambuvarāyarku yiyāḍu<sup>2</sup> 20 āvadu<sup>3</sup>  
 2 Magaṇa-nāyaṇṇu pūrvva-pak-shattu<sup>4</sup> 5titigaiyum<sup>5</sup> 6Buda[nu]m perṛa Tiruvāṇa[t]tū nāl.

"In the 20th year (of the reign) of Rājanārāyaṇaṇ Śambavarāya the emperor of all the worlds,—on the day of Śravaṇa, which corresponded to a Wednesday and to the third *tithi* of the first fortnight of the month of Makara."

<sup>1</sup> No. 306 of the Madras Epigraphical collection for 1909.

<sup>2</sup> Between the syllables *kra* and *va* is a letter which is indistinct.

<sup>3</sup> Cancel the syllable *va*.

<sup>4</sup> The word *āvadu* is represented by a flourish added to the figure 20.

<sup>5</sup> Read *titigai*.

<sup>6</sup> The word *Budānam* is written below the line.



It is almost certain that the *nakshatra* or the *tithi* quoted in this inscription must be wrong, for by the equal-space system and that of Garga the 3rd śukla *tithi* in the solar month Makara can never correspond to Śravana while by the Brahma-siddhānta it could only do so for about 12 minutes at the beginning of the *tithi*. The moon could, however, be in Śravana on the 1st or 2nd śukla *tithi* of that month. In the present case I think that the quoted *tithi* is correct, since it fell on a Wednesday as stated, but that the *nakshatra* has been wrongly quoted as Śravana when it should have been Dhanishṭhā.

If I am correct in this supposition the given date corresponds to Wednesday, January 2nd A.D. 1359, on which day at mean sunrise the 3rd śukla *tithi* was current, the day being the 7th civil day of Makara. The current *nakshatra* at mean sunrise was, however, Dhanishṭhā and not Śravana. This day being in the 26th regnal year of Rājanārāyaṇa Śambuvarāya we have it that his accession occurred on some day between January 3rd A.D. 1339 and January 2nd 1340. As stated above, p. 251, the Kāñchi and Śevvallimēdu inscriptions show that the accession could not have taken place later than the last day of Śaka 1260, which was March 25th A.D. 1339. And consequently, if the present date is accepted, the reign of this king began between January 3rd and March 25th A.D. 1339.

But if so, the last date examined, No. 241, is not regular, for it should have corresponded with a day in September-October A.D. 1351, being in the 13th year. And for that year it is incorrect.

#### PERUNJINGADEVA.

##### 243.—In the Vyāghrapādēśvara temple at Siddhalingamaḍam.<sup>1</sup>

- 1 Svasti śrī [||\*] Sakalabuvanachakkaravattigal śrī-Kō=P[peruñjīnga-]d[ē]-
- 2 varkku yāḍu 12 vad[ū] Rishabha-nāya[r]u] apara-pakshattu t[ri]-
- 3 tyūyūm Tiṅgal-k[umayūm] per[ra] Mālattu nāl.

"In the 19th year (of the reign) of the emperor of all the worlds, the glorious king Peruñjīṅgaḍēva,—on the day of Mūla, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Rishabha."

The reign of this king has been previously determined by the late Prof. Kielhorn to have begun between 11th February and 30th July A.D. 1243.

The present date is quite regular for the 19th regnal year. It corresponds to Monday, May 8th A.D. 1261, which was the 14th Vṛi-habha, Śaka 1184 expired. On that day at mean sunrise, and thereafter for 12h. 31m., the 3rd kṛishṇa *tithi* of Vaiśākha was current; the moon being by the equal-space system in Mūla at sunrise and for 3h. 40m. after it. By the systems of Garga and the Brahma-siddhānta the *nakshatra* current at mean sunrise was Pūrva-Āshādhā.

We now therefore know that the accession of Peruñjīṅgaḍēva took place between May 8th and July 30th A.D. 1243.

<sup>1</sup> No. 417 of the Madras Epigraphical collection for 1895.

## No. 24—DATES OF PANDYA KINGS.

By R. SEWELL, I.C.S. (RETD.), M.R.A.S

## MARANJADAIYAN.

98.—In the Jambunāthasvāmin temple at Tiruveḷḷarai.<sup>1</sup>

- 1 Svasti Sri [\*] Kō Mārañjadaiyarku yāṇḍu nāl[ā]-
- 2 vadaṅk=edir oṇbadāvadu Vṛi-chika-nāirru Ti-
- 3 ŋgaṭ-ki\_lamai] perra Aśvati [muda]l-āga.

"In the ninth (year) opposite to the fourth year (*of the reign*) of king Mārañjadaiyan.—from (*the day of*) Aśvinī which corresponded to a Monday of the month of Vṛiśchika."

The names of two sovereigns bearing the title Mārañjadaiyan have been brought to light in the territories at one time subject to the Pandyan kings. The earlier was alive in A.D. 770 as is gathered from the Ānaimalai inscription; the later is believed to have succeeded to the throne some time in A.D. 862-63 (*Lp. Ind.*, Vol. IX, p. 88). No sufficient details exist for verification of the date given for the former. I have examined the date of the present record on the supposition that it might refer to that Mārañjadaiyan whose reign is said to have begun in A.D. 862-63.

It appears to belong to his thirteenth year, which would perhaps be the year A.D. 874-75. The date given is so far regular that on Monday, the 29th day of the solar month Vṛiśchika, the *nakṣatra* Aśvinī was current for 3h. 24m. at the *end* of the day by all the three *nakṣatra* systems. This civil day corresponded to Monday, November 22nd A.D. 874. On that day Rēvati expired and Aśvinī began at 20h. 36m. after mean sunrise. Therefore according to the ordinary practice of Southern India the Monday in question would have been coupled with Rēvati and not with Aśvinī. The lunar day current at the Monday sunrise was the 10th Śukla of Margaśirsha. The 11th Śukla *tithi* began at 18h. 34m. on that Monday, or 34m. after mid-night.

Now I understand that the 10th Śukla of Margaśirsha is considered an unlucky *tithi* (at least Alḥarūṇi says that it is so); but that the 11th is peculiarly auspicious since it is the occasion of the great *Vaiḷkuntai*, or *Mukkūṭi-ēkūdaṣi*, festival in Southern India, and of the *mokṣa* or *ēkūdaṣi* in other parts.<sup>2</sup> And as this *tithi* ran for about 3½ hours before the end of the civil day, Monday, while the *nakṣatra* Aśvinī was similarly current for about 3½ hours before the end of the day, it seems quite possible that this constituted an occasion justifying a departure from the usual practice and the coupling of the Monday in question with Aśvinī instead of with Rēvati.

If I am right in this surmise the date may be accepted as genuine, and if so this king's reign began some time between November 23rd, A.D. 861, and November 22nd, 862; always supposing that "in the ninth year opposite the fourth year" means "in the thirteenth year." Coupling with this the date given in the Aivarmalai record (*Lp. Ind.*, Vol. IX, p. 88), which makes Śaka 792 synchronous with the king's eighth year, we have for his accession the period March 22nd to November 22nd A.D. 862. This presupposes that the quoted Śaka year 792 was the current year.

<sup>1</sup> No. 84 of the Madras Epigraphical collection for 1910.

<sup>2</sup> That the *Mukkūṭi-ēkūdaṣi* festival takes place on 11th Śukla of *Margaśirsha* rather than the late S. M. Natesa Sastri's *Hindu Feasts, Fasts, and Ceremonies*, p. 60. Mr. L. D. Sankaran Pillai (*Indian Chronology*, p. 50,) places it on the 11th Śukla of *Pauṣa*; but I believe that this is not the case.

### MARAVARMAN SUNDARA-PANDYA.

97.—In the Muṇḍiśvaramuḍaiyār temple at Maṇappaḍaiviḍu.<sup>1</sup>

- 1 ॐ Svasti śrī [||\*] Kō Mārappaṇmar=āṇa Tribhuvanaachchakravattiga[!] emmaṇḍala-muṇ=goṇḍ-aruli\_ya\*] śrī-Sundara-Pāṇḍiyadēvarku yāṇḍu 10vadu Vṛiśchikanāyarru pūrvva-pakshattu aṣṭamiyum perṛa Rēvati-nā[!].

“In the 10th year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva, who was pleased to take every country,—on the day of Rēvati, which corresponded to the 8th *tithi* of the first fortnight of the month of Vṛiśchika.”

I have tested this date for the 10th year of the three known Māravarman Sundara-Pāṇḍyas, the first of whom began to reign between March 29 and September 4, A.D. 1216, the second between June 15, A.D. 1238, and January 18, 1239, and the third between June 2, A.D. 1531, and June 1, 1532; that is to say I have calculated the *tithi* and *nakshatra* mentioned, during the course of the solar month Vṛiśchika, in each of the years A.D. 1225, 1226, 1247, 1248, 1540, 1541. In no case was Rēvati current at any time during the civil day which might have been connected with the 8th śukla *tithi* of a lunar month. I must therefore hold this date to be unsatisfactory.

### JATAVARMAN SUNDARA-PANDYA.

98.—In the Neḍuṅgaḷanāthasvāmīn temple at Tiruneḍuṅgaḷam.<sup>2</sup>

- 1 Svasti śrī [||]\*Kō=Chchadaippanmar=āṇa T[i]r[i]buvanaachchakkara\_vat]tiga[ śrī]-Sundara-P[ā]ṇḍiyadēvarkku yāṇḍu  
2 mūṇṛāvadu Rishabha-nāyarru pūrvva-pakshattu ēkādaśiyum Tiṅgaṭ-kiḷa[n]ai-yu[m] perṛa Pūṣattu nāl.

“In the third year (*of the reign*) of king Jātavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,—on the day of Pushya which corresponded to a Monday and to the eleventh *tithi* of the first fortnight of the month of Rishabha.”

This date is also irregular when examined for the third year of any known king of the name declared in the record. Tested for the reigns of the first or second Jātavarman Sundara-Pāṇḍya the stated day must fall in either A.D. 1253, 1278, or 1279. In the first case the given *tithi* fell on a Saturday, in the second on a Wednesday, in the third on a Tuesday; in the first two cases the *nakshatra* was Hasta and in the third Chitrā. On an 11th śukla *tithi* in Vṛishabha the moon cannot be in Pushya.

99.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>4</sup>

- 1 Svast[i] śrī[||\*] . . . . . [Kō=Śāḍai] . . . . .  
2 buvaṇachcha[k]karavatti[ga]! śrī-Sundara-[P]āṇḍi[ya]dēvarkku y[ā]ṇḍu-  
3 ḍu 7vadu Mina-nāyarru pūrvva-pakshattu deśamiyum Nāyarru-[kiḷa]-  
4 maiyum [p]erṛa 'Atta[t\*]tu nāl.

“In the 7th year (*of the reign*) of king Jātā[varman *alias*] the emperor of the [three] worlds, the glorious Sundara-Pāṇḍiyadēva,—on the day of Hasta which corresponded to a Sunday and to the tenth *tithi* of the first fortnight of the month of Mina.”

<sup>1</sup> No. 416 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 650 of the Madras Epigraphical collection for 1909.

<sup>3</sup> There is some space between Śrī and Kō which might have been intended for a punctuation.

<sup>4</sup> No. 303 of the Madras Epigraphical collection for 1909.

<sup>5</sup> *vadu* is expressed by a flourish added to the figure 7.

This date is altogether unsatisfactory. In the 7th year of the reign of Jaṭavarman Sundara-Pāṇḍya I the 10th śukla *tithi* in Mīna corresponded to Saturday, March 10th A.D. 1258, the Pushya *nakṣatra* being current at mean sunrise.

For the 7th year of the reign of Jaṭavarman Sundara-Pāṇḍya II I have tried all the possible years. In no case is the *nakṣatra* quoted correct for the day corresponding to the 10th śukla *tithi* in Mīna, these being always either Punarvasu, Pūshya, or Āślēshā, and never Hasta. Only in one year, A.D. 1284, does the 10th śukla *tithi* correspond to a Sunday, and that was on 27th February of that year; but the *nakṣatra* for that day was Punarvasu.

The record cannot belong to the reign of any possible king of the name coming between Māravarman Kulaśēkhara I, whose last known date is June 9th A.D. 1304, and the second king of that name, whose reign began in March A.D. 1314; since in all the possible years that I have tried, the *nakṣatra*, on the given day, is either Punarvasu or Pūshya. Indeed during the month of Mīna the moon cannot be in Hasta on a 10th śukla *tithi*.

#### 100.—In the Vighnēśvara temple at Tirukkachchūr.<sup>1</sup>

- 1 Svasti śrī [||\*] Kōr=Chañapanmar=āṇa Tiribhū[ya]na<sup>2</sup>chchakkaravattigal  
c n<sup>3</sup>\*\_maṇḍa[la]muṇ=gonḍ-aruliya śrī-Sundara Paṇḍiya lēvaṅku yāṇḍu Svadu<sup>4</sup>  
Risha-
- 2 bha-nāyarra pūrvva-pakshattu tradiya[ra\*]<sup>5</sup> Vīṇa[ra]k[la\*]maiyum perṛa  
Pūṣattu nā[1].

"In the 8th year (of the reign) of king Jaṭavarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva, who was pleased to take every country,—on the day of Pushya which corresponded to a Thursday and to the third *turn* of the first fortnight of the month of Rishabha."

This date is irregular. To correspond with the 8th year of the named king, either the first or the second of the dynasty, the day must fall in either A.D. 1258, 1283, or 1284. In 1258 the 3rd śukla *tithi* in Vṛishabha was current at sunrise of a Tuesday, and the *nakṣatra* was Mrigaśiras or Ārdrā at sunrise. In 1283 the week-day was Saturday, and the *nakṣatra* was Mrigaśiras by all systems. In 1284 the week-day was Friday, and the *nakṣatra* at sunrise was Punarvasu by all systems. Part of the 3rd śukla *tithi*, in this last case, coincided with Thursday; it did so in fact for the last 10½ hours of that day, but during that period the *nakṣatra* was Ārdrā or Punarvasu.

#### 101.—In the Neḍuṅgaḷanāthasvāmin temple at Tiru-neḍuṅgaḷam.<sup>6</sup>

- 1 [Sva]s[t]i [||\*]samasta-jagad-ādhāra . . . . .
- 5 [Sun]da[ra]-Pāṇḍiya]dē[va]rku<sup>6</sup> yāṇḍu pa[ṭ]to[n]rāvaḍa<sup>7</sup> Makara-nāyarra pā[rvva]-  
pakshattu [sha]sh[ṭh]iy[ū]m Budhan-kāḷa[ṇ]mayum
- 6 perṛa Urōṣaṇ i[ṇ]nā.

"In the eleventh year (of the reign) of . . . . . Paṇḍya-Pāṇḍyadēva,  
—on the day of Rōhiṇī which corresponded to a Wednesday . . . . . of the first  
fortnight of the month of Makara."

<sup>1</sup> No. 319 of the Madras Epigraphical collection for 1909.

<sup>2</sup> Read *Tribhuvana*.

<sup>3</sup> *radu* is represented by a flourish.

<sup>4</sup> Read *tridiyaigum*.

<sup>5</sup> No. 677 of the Madras Epigraphical collection for 1909.

<sup>6</sup> The portion of this line, from *nāya* to *radu*, is written over an erasure.

<sup>7</sup> Read *padinorāvaḍu*.

The date is irregular whether for the reign of Jaṭāvarman Sundara-Pāṇḍya I, or for the second king of that name. The given *tithi* in Makara corresponded with a Wednesday in A.D. 1261, the 11th year of Jaṭāvarman Sundara I, and in January of A.D. 1286 which might possibly have been in the 11th year of Jaṭāvarman Sundara II; but the corresponding *nakshatra* on those Wednesdays was either Pūrva or Uttara-Bhadrapadā. In January 1277 the 6th śukla *tithi* in Makara fell on a Tuesday, with the *nakshatra* Aśvinī current at mean sunrise, and in January 1288 it fell on a Sunday, with the *nakshatra* Rēvatī current at mean sunrise.

102.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>1</sup>

- 1 Svasti śri[||\*] . . . . . ௨ Kō=Ch[cha]ḍa[pa]ṇmar=āna  
Tiribuvāṇachchakkaravattiga! śri-Ś[Su]ndara-Pāṇḍya-lēvaṅku yā[u]ḍu l3vaḍu<sup>2</sup>  
pad[i]ṇmūṇ[r]āvaḍu Kum[bha]-nāyaṅgu pārvva-[pa]kshattu pañchamiyum Bu-  
2 dan-ki[la]mai[u]m peṇṇa Aśvati-nāl.

“In the 13th—thirteenth—year (*of the reign*) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Aśvinī which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Kumbha.”

This date is irregular. For the 13th year of Jaṭāvarman Sundara-Pāṇḍya I the 5th śukla *tithi* in Kumbha has Aśvinī for *nakshatra*, but the week-day was Monday. It corresponded to 4 February, A.D. 1264. For the 13th year of Jaṭāvarman Sundara-Pāṇḍya II we may test the date in two ways, according as we accept one or the other of the accession periods fixed by the two groups of inscriptions. If we accept the earlier period, the 5th śukla *tithi* of Kumbha in the 13th year corresponded to 8 February, A.D. 1283, and at sunrise on that day the *nakshatra* was Aśvinī; but the week-day was Sunday. If we accept the later, the quoted day corresponded to 27 January, A.D. 1284; but on that day at sunrise the *nakshatra* current was Rēvatī, and the week-day was Thursday. The fifth śukla *tithi* was current for 3h. 24m. at the end of Wednesday, but the *nakshatra* Aśvinī did not begin till 13h. 46m. after mean sunrise on the Thursday, so that it could not possibly be connected with the Wednesday previous.

JATAVARMAN SUNDARA-PANDYA I.

103.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>3</sup>

- 1 Svasti[i] śr[i] [||\*] . . . . . [Kō=Chadai]paṇmar=āna  
T[i]ribuva[na]chcha[k]karavatt[i]gal śr[i]-Śundara-P[ā]ṇḍ[i]yadēva[k]-  
2 ku yāṇḍu 8vaḍu<sup>4</sup> Miduṇa-nāyaṅgu apara-pakshatt[u] Tīngaḷ-kiḷamaiyum peṇṇa  
Uttirai[t]jādi-nāl.

“In the 8th year (*of the reign*) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of Uttara-Bhadrapadā which corresponded to a Monday of the second fortnight of the month of Mithuna.”

The month of Mithuna in the 8th year of Jaṭāvarman Sundara-Pāṇḍya I fell in A.D. 1258, in which year the 1st day of that month corresponded to Monday, May 27th, and the 8th kṛishṇa *tithi*. The *nakshatra* current at mean sunrise by the systems of Garga and Brahmagupta was Uttara-Bhadrapadā, but by the equal-space system Pūrva-Bhadrapadā was

<sup>1</sup> No. 315 of the Madras Epigraphical collection for 1909.

<sup>2</sup> *vaḍu* is represented by a flourish.

<sup>3</sup> No. 305 of the Madras Epigraphical collection for 1909.

<sup>4</sup> *vaḍu* is expressed by a flourish added to the figure 8.

then current. Examining Kielhorn's dates Nos. 11 to 18 (*Ep. Ind.*, Vol. VI, pp. 306 ff.) I find that in six cases it is impossible to say which system was generally in use in the Chingleput tract during that reign; but No. 12 proves that in A.D. 1253, near Trichinopoly, neither the system of Garga nor that of the Brahma-siddhānta was in use, and No. 16 from near Tanjore shows that the latter was not used there in A.D. 1260.

On the morning in question, according to the equal-space system, Uttara-Bhadrapada began 55 m. *after* mean sunrise; and though this throws a slight doubt on the date I think it may be accepted.

For the reign of the second king of that name the date must fall in A.D. 1283 or 1284 and for those years the quoted *nakshatra* would be incorrect; though it is correct in all respects for Monday, June 1st, A.D. 1282, which was the 6th day of Mithuna. And if the quoted regnal year had been the 6th instead of the 8th, I should have had no hesitation in accepting it.<sup>1</sup> As the case stands, however, I think that the date is genuine and that it belongs to the reign of Jaṭavarman Sundara-Pāṇḍya I.

#### 104.—In the Muktiśvara temple at Pūrattukkōyil.<sup>2</sup>

- 1 Svast[i] śrī [||\*] Kō=Ch[cha]ḍai[paṇma]r=ā[ṇa Tribhuva]na[chchakkarava]-
- 2 tti[ga] śrī-Śundara-[Pāṇḍiya]dēvaṅku [yā]ṇḍu llvadu
- 3 Kaṇṇ[i]-nā[ya]ṅṅu [apara-pa]ksha[ttu] . . . . [yum Buda]ṇ-kiḷa[m]ai-
- 4 [yu]m peṅṅa Śōdi-nā.

"In the 11th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Svāti which corresponded to a Wednesday and to the . . . . *tithi* of the second fortnight of the month of Kanyā."

The given elements of the date do not correspond to any possible 11th or—supposing a wrong regnal year to have been stated,—10th or 12th year of Jaṭavarman Sundara-Pāṇḍya II; nor to any śukla *tithi* on a Wednesday in Kanyā in any of those years, supposing that the fortnight was wrongly recorded.

The day apparently corresponds to Wednesday, August 31st A.D. 1261, which was in the 11th year of Jaṭavarman Sundara-Pāṇḍya I, and on which day at mean sunrise, which was the 3rd day of Kanyā, the 4th śukla *tithi* was current, the current *nakshatra* being, by the equal-space system, Svāti. By the other two systems of Garga and the Brahma-siddhānta the *nakshatra* was Viśākhā.

I think that the record is one of the reign of Jaṭavarman Sundara Pāṇḍya I, and that the fortnight was wrongly stated. The date does not correspond to any day in the dark fortnight during the given solar month.

#### JATAVARMAN SUNDARA-PANDYA II.

##### 105.—In the Neḍuṅgaḷanāthasvāmin temple at Tiruneḍuṅgaḷam.<sup>3</sup>

- 1 Svast[i] śrī [||\*] svast[i] samasta-jagad-ādhāra . . . . .
- 5 . . . . . śr[i] K[ō]=Ch[cha]ḍai[paṇmar]=āna T[i]ribuvaṇa-  
chchakkaravattiga] śrī-Śundara-Pāṇ-

<sup>1</sup> Since the text was in print I am informed that the figure "8" is quite clear in the original.

<sup>2</sup> No. 741 of the Madras Epigraphical collection for 1909.

<sup>3</sup> No. 667 of the Madras Epigraphical collection for 1909.

6 [diya]dēvar[k]ku yāṇḍu Svadu<sup>1</sup> | Ma[ka]ra-[n]āyarru [p]ūrvva-pakshattu  
daśamiyum Budan-[k]iḷamaiyum perṛa Rō-

7 [śaṇi]-nāl.

"In the 8th year (*of the reign*) of the glorious king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇī which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara."

For the 8th year of Jaṭāvarman Sundara-Pāṇḍya I, the 10th śukla *tithi* in solar Makara fell on a Sunday, at whose sunrise the *nakshatra* was Kṛittikā. Neither Rōhiṇī nor the 10th śukla *tithi* could be connected with a Wednesday.

For the 8th year of Jaṭāvarman Sundara-Pāṇḍya II the year may correspond either with A.D. 1282-83, or 1283-84, according to the initial date accepted for the reign. The given date is irregular for both these years. It is, however, perfectly regular for the 9th regnal year of this king, if his accession dated from some day in the year 1276-77; for the given lunar day falling on the 23rd day of Makara, corresponds regularly to Wednesday, January 17th A.D. 1285, on which day at mean sunrise the 10th śukla *tithi* and the *nakshatra* Rōhiṇī were current. Since this date is regular in all its details, I think it should be accepted. But in that case either it clashes with most of the other records of this king as to the initial date of his reign, or the regnal year is wrongly given as the 8th, when it should have been stated as the 9th. A mistake of this kind is frequently made, and I believe it to have been made in this instance.

#### 108.—In the Vyāghrapādēśvara temple at Siddhalingamaḍam.<sup>2</sup>

1 Svasti śri: Kō[r]=Śaḍaipaṇmar=āṇa Tirubu[va]ṇa[ch]chak[ka]ra[va]ttigal śri-  
2 Śundara-Pāṇḍiyadēvarkku [y]āṇḍu 13[vadu] Mina-[nāya]rru pū[rvva]-paksha-  
3 ttu Śaṇi=kkīḷamaiyum<sup>3</sup> shash[ṭh]iyu[m]<sup>4</sup> perṛa Rō[śa]ṇi-nā[ḷ]<sup>5</sup>.

"In the 13th year (*of the reign*) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇī which corresponded to the sixth *tithi* and to a Saturday of the first fortnight of the month of Mina."

For the reign of Jaṭāvarman Sundara-Pāṇḍya I the date is irregular, as the given *tithi* in his 13th year fell on a Wednesday, though the *nakshatra* was Rōhiṇī.

Working by the group of inscriptions which fixes the reign of Jaṭāvarman Sundara-Pāṇḍya II as beginning in 1276 and, therefore, his 13th year as beginning in 1288, I find the date so far satisfactory that for 4h. 31m. at the end of Saturday, February 26, A.D. 1289, which was the 4th day of Mina, the 6th śukla *tithi* of Phālguna and the *nakshatra* Rōhiṇī were together current. At sunrise on Sunday, both this *tithi* and *nakshatra* were current, and by ordinary practice they would have been coupled with Sunday, February 27, and not with Saturday, February 26th. Phālguna śukla 6th began 7h. 8m. after mean sunrise on that Saturday.

Working by the earlier accession-date fixed by the other inscription-group the date is irregular.

With the reservation above stated the date corresponds to Saturday, February 26th, A.D. 1289; and this fixes the beginning of the reign as subsequent to February 26th, A.D. 1276.

<sup>1</sup> *radu* is represented by a flourish.

<sup>2</sup> No. 418 of the Madras Epigraphical collection for 1909.

<sup>3</sup> The syllables *yum* are engraved below the line.

<sup>4</sup> The *akshara* *m* is engraved below the line.

<sup>5</sup> The *akshara* *ḷ* is engraved below the line.

107.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>1</sup>

- 1 Svasti śrī [||\*] . . . . . Kō=Chchadapaṇṇa[r]=āṇa  
Tiribuvanachchakkaravattigaḷ śrī-Sundara-Pāṇḍiyadē[va]rkku yāṇḍu 1[3]vadukku  
edirām=ā-  
2 ṇḍu Kaṛkaḍaga-nāyaṛṛu apara-pakshattu deśamiyum Tiṅgaḷ-kiḷamaiyum peṛṛa  
Kāttigai-nāḷ.

"In the year opposite to the 1[3]th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,—on the day of Kṛittikā which corresponded to a Monday and to the tenth *tithi* of the second fortnight of the month of Karkāṭaka."

The date given is incorrect for the 14th year of the reign of Jaṭavarman Sundara-Pāṇḍya I, but correct for that of the second of that name. It corresponds to Monday, July 3rd, A.D. 1290, which was the 6th day of solar Karkāṭaka, or Karka, and on which day the 10th *krishṇa tithi* of Jyēshṭha was current at sunrise. At sunrise, also, on that day the *nakshatra* Kṛittikā was current according to all the three systems of calculation. According to this the accession-day of Jaṭavarman-Sundara-Pāṇḍya II must have been subsequent to July 3rd A.D. 1276.

108.—In the Kachchhapēśvara temple at Tirukkachchūr.<sup>2</sup>

- 1 . . . . . Kō Śadapaṇṇa= āṇa Tiribuvanachchakkaravattigaḷ śrī-Sundara-Pāṇḍiyadēvarkku [y]āṇḍu 17vadu Siṁha-nāyaṛṛu pūrvva-pakshattu  
2 . . miyum Tiṅgaḷ-kiḷamaiyum peṛṛa Uttirāḍattu nāḷ.

"In the 17th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,—on the day of Uttarāshāḍhā which corresponded to a Monday and to the . . *tithi* of the first fortnight of the month of Siṁha."

This date is incorrect for the 17th year of the reign of Jaṭavarman Sundara-Pāṇḍya I. It is, however, correct for the reign of the second king of that name. It corresponds to Monday, August 25th A.D. 1292, which was the 28th Siṁha, and on which day at sunrise the 11th *śukla tithi* was current, the *nakshatra* being Uttara-Āshāḍhā by all systems. This was in the 17th year of the reign of Jaṭavarman Sundara-Pāṇḍya II., if his accession took place on or before August 25th, A.D. 1276.

I have given great attention to the question of the date of accession of Jaṭavarman Sundara-Pāṇḍya II, because the evidence regarding it has hitherto been in a very unsatisfactory condition; and after concluding my examination of the eleven inscription dates sent to me this year, which, with those previously examined by the late Professor Kielhorn and myself, make a total of twenty-six records, I have come to the conclusion that this king ascended the throne on a day between the 6th and 25th August A.D. 1276.

As I differ from the opinion expressed by the late Professor Kielhorn and have modified the conclusions I had previously formed (above, Vol. X, pp. 144 f.) it is necessary to state the case at some length. The difference of opinion alluded to has reference to records Nos. 23 to 27. Kielhorn considered that the regnal years stated in Nos. 23 and 24 were wrong, and adhered to those given in Nos. 25 and 27. He considered that a wrong *tithi* had been stated in No. 26, and corrected, rightly as I think, the "13th" *tithi* to the 3rd. After this correction the date

<sup>1</sup> No. 302 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 308 of the Madras Epigraphical collection for 1909.



agrees with Nos. 23 and 24 as regards the day of the king's accession. Accepting this alteration I think that instead of altering the regnal years given in Nos. 23 and 24, it was those given in Nos. 25 and 27 that required correction. It is only fair to remember that apparently Professor Kielhorn had, at the time that he wrote, very few inscriptions of this king before him.

With these preliminary remarks I proceed to summarize the results for all the records yet examined, from which it will be seen that there is now a strong presumption in favour of the accession-date put forward by me. In the list, "K" stands for Kielhorn, and "S" for Sewell. The inscription-dates are published above, in Vols. VI, pp. 310-12, VIII, pp. 278-280, and X, pp. 127-28 as well as in the present article.

No.	Date of inscription A. D.	Regnal year.	Accession later than A. D.	Notes.
K 23	Mon. 1 Aug. 1289 .	13	1 Aug. 1276.	
„ 24	Fri. 5 Aug. 1289 .	13	5 Aug. 1276.	
„ 25	Mon. 21 July 1281 .	6	21 July 1275 .	Year 6 should be year 5.
„ 26	Fri. 12 Sept. 1287 .	12	12 Sept. 1275 .	"13th <i>tithi</i> " should be "3 <sup>rd</sup> ."
„ 27	Mon. 15 May 1290 .	15	15 May 1275 .	Year 15 should be year 14.
„ 52	Mon. 23 July 1285 .	10	23 July 1275 .	Year 10 should be year 9.
„ 53	Wed. 29 Oct. 1287 .	11	29 Oct. 1276 .	Year 11 should be year 12.
„ 54	Wed. 27 Aug. 1287 .	12	27 Aug. 1275.	
„ 55	Mon. 28 Aug. 1290 .	15	28 Aug. 1275 .	"Kanyā" should be "Simha."
„ 56	( <i>Doubtful</i> ).			
S 74	Mon. 30 Sept. 1286 .	10	30 Sept. 1276 .	Year 10 should be year 11.
„ 75	Mon. 20 Feb. 1290 .	15 (?)	20 Feb. 1275 .	Year 15 should be year 14.
„ 76	Wed. 18 Mar. 1293 .	17	18 Mar. 1276.	
„ 77	Sat. 14 Mar. 1293 .	17	14 Mar. 1276.	
„ 78	( <i>Irregular</i> ).			
„ 98	( <i>Irregular</i> ).			
„ 99	( <i>Irregular</i> ).			
„ 100	( <i>Irregular</i> ).			
„ 101	( <i>Irregular</i> ).			
„ 102	( <i>Irregular</i> ).			
„ 103	(Reign of J. San. P.I.)			

No.	Date of inscription A. D.	Regnal year.	Accession later than A. D.	Notes.
S 104	(Reign of J. S. P. I.)			
„ 105	Wed. 17 Jan. 1285 .	8	17 Jan. 1277	Year 8 should be year 9.
„ 106	Sat. 26 Feb. 1289 .	13	26 Feb. 1276.	
„ 107	Mon. 3 July 1290 .	14	3 July 1276.	
„ 108	Mon. 25 Aug. 1292 .	17	25 Aug. 1275.	

From this statement it will be seen that we have six dates, *viz.*, Nos. 23, 24, 76, 77, 106 and 107 which as they stand, without any alteration, show that the king's accession took place in 1276 A.D. after August the 5th; one, No. 108, which shows that it may have taken place on or before August 25, 1276; and two, which, as they stand show that it took place before August 27th in that year. These are Nos. 54 and 55. Also one, No. 26, which, without alteration of the regnal year, supports that conclusion though a wrong *tithi* was quoted. Seven others, Nos. 25, 27, 52, 53, 74, 75 and 105, are not inconsistent with it if one year is either added to or deducted from the given regnal year. Nine others are either irregular or belong to the reign of a different king.<sup>1</sup>

Referring to my remarks on the accession-date of this king at p. 129 of Vol. X, it will be seen that I now accept K. 26, with Kielhorn's proposed alteration. It was "intrinsically wrong" for the stated *tithi*, but, with the alteration made, it supports the accession-date which I now believe to be the correct one. With regard to two other dates, Nos. 55 and 75, I was doubtful on account of apparent errors in them; but in view of the light since thrown on the matter they may be accepted with those errors corrected.

#### JATAVARMAN KULASEKHARA.

##### 109.—In the Mūlasthānēśvara temple at Tenkarai.<sup>2</sup>

- 1 ||| Svasti śr[ī]: śrī<sup>3</sup> Kō=Chcha-
- 2 daiyavarmmar=āna Tribh[uv\*]a-
- 3 nach[cha]kravattiga! śrī.<sup>3</sup>
- 4 Kulāsēkharadēva-
- 5 rkku yāṇḍu 2vadu
- 6 Midhuna-nāyaṇṇu iru-
- 7 badān-diyadiyum pū-
- 8 rvva-pakshattu trayō-
- 9 daṣiyum Budhaṇ-kīla-
- 10 maiyum per[ra A]-
- 11 ṇilattu nāl.

"In the 2nd year (of the reign) of the glorious king Jātavarman *alias* the emperor of the three worlds, the glorious Kulāsēkharadēva,—on the day of Anurādha which corre-

<sup>1</sup> Since this paper was in print I have seen Professor Jacobi's article above (pp. 132, ff.). His No. 86 (p. 136) confirms my opinion, since it shows that the king could not have begun to reign earlier than 10th August A.D. 1276, 9th August of that year being still in his 14th year. This still further reduces the doubtful days of his accession, and, being accepted, proves that he ascended the throne on a day between 10th and 25th August A.D. 1276.

<sup>2</sup> No. 135 of the Madras Epigraphical collection for 1910.

<sup>3</sup> A letter *ku* has been engraved and erased after *śrī*; *kula* is written over an erasure.

sponded to a **Wednesday** and to the thirteenth *tithi* of the first fortnight and to the twentieth solar day of the month of **Mithuna**."

This date is irregular for any year in the reign of Jaṭavarman Kuśāsēkhara I, as well as for any in the reign of Māravarman Kuśāsēkhara II; nor is it correct for any date between A.D. 1190 and 1350 except in the case of two years. One is in A.D. 1239 and the other is in A.D. 1334. In each case the 13th śukla *tithi* coincided with the 20th day of solar Mithuna; and in each case the week-day was Wednesday and the *nakṣatra* current at mean sunrise was **Anurādhā**; the only exception being that in A.D. 1239, if the calculation were made by the *Brahmasiddhānta*, Anurādhā had expired 20m. before mean sunrise on that day. But this objection need not be taken into account, since that *nakṣatra* was probably current at true sunrise.

For the year A.D. 1334 the coincidence is absolute. In the first case the given date corresponds to Wednesday, June 15, A.D. 1233; in the second case it corresponds to Wednesday, June 15, A.D. 1334. In the first case the king's reign began after June 15, 1237, and before June 15, 1238; in the second case the reign began after June 15, 1332, and before June 15, 1333. Careful study of the characters and form of the original inscription will doubtless lead to certain determination as to which of these two years is the correct one.<sup>1</sup> If this king's reign should be found to begin between 1332 and 1333 A.D., we shall have the name of a hitherto unknown Pāṇḍyan king, coming probably between Māravarman Kuśāsēkhara II and Māravarman Parākrama Pāṇḍya, and bearing the title "Jaṭavarman" according to custom. And if his reign began between 1237 and 1238 A.D. we shall similarly have a new "Jaṭavarman" between Māravarman Sundara Pāṇḍya I and Māravarman Sundara Pāṇḍya II, but with a certain overlapping of reigns. In the other case there is no overlapping; and if this should prove correct the king's title will have to be, at least provisionally, stated as "Jaṭavarman Kuśāsēkhara II."

#### MARAVARMAN KULASEKHARA.

110.—In the Mūlasthānēśvara temple at Teṇkarai.<sup>2</sup>

- 1 Svast[i] śri: . . . . . śri: Kō Mā[ra]paṇmar=āna Tribhuvanachchakkaravatti-
- 2 ga[ ] e[m\*][ma]ṇḍalamuṇ=gond-aruli[ya śri]-Kuśāsēgaradēva[k]u yāṇḍu 23va[du Ma]gara-
- 3 nāya[ru pūrvva-pakshattu [sapta]m[i]y[um] T[in]ga[ ]kki[ ]amaiyum peṇṇa Attattinā[ ].

"In the 23rd year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Kuśāsēkharadēva, who was pleased to take every country,—on the day of **Hasta**, which corresponded to a **Monday** and to the seventh *tithi* of the first fortnight of the month of **Makāra**."

This date is irregular. In the first place the moon can never be in Hasta on a 7th śukla *tithi* during the solar month Makāra. For the 23rd year of either of the known kings of the name stated, which correspond, for the 7th śukla *tithi* of Makāra, to a day in January A.D. 1291 or January A.D. 1337, the week-day is Monday in the first case, and Friday in the second; and the corresponding *nakṣatras* are Rēvatī in the first case, and Aśvinī in the second. Working for a possible 7th kṛishṇa *tithi*, on the supposition that a mistake had been made by the engraver, I find the week-days to have been respectively Tuesday and Friday, with *nakṣatras* Chitrā and Viśākhā.

<sup>1</sup> I have since been informed that, while it is difficult to decide the point from characters alone, the earlier date is the more probable.

<sup>2</sup> No. 123 of the Madras Epigraphical collection for 1910.

111.—In the Muktiśvara temple at Pūrattukkōyil.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī [||\*] Kō Mārappaṇmar=āṇa Tir[i]buvaṇachchakkaravatt[i]ga! śr[i]-Kulaśō-  
garadēvaṅku yāṇḍu  
2 28vadu Kaṇṇ[i]-nāyaṅṅu [ama]ra-pakkashattu<sup>3</sup> deśamiyum Velli-kkiḷamaiyum peṇṇa  
Attattu  
3 nāl.

“In the 28th year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, — on the day of Hasta which corresponded to a Friday and to the tenth *tithi* of the second fortnight of the month of Kanyā.”

This date is intrinsically wrong, for on a tenth *kṛṣṇa tithi* in solar Kanyā the moon cannot be in the *nakṣatra* Hasta. In such a month the day of Hasta must be either the 14th or 15th *kṛṣṇa*, or the 1st or 2nd *śukla tithi*. Moreover the week-day given is incorrect for the tenth *kṛṣṇa tithi* in Kanyā, both in the 28th year of Māravarman Kulaśēkhara I (A.D. 1295) and in a possible 28th year of Māravarman Kulaśēkhara II, which would fall in A.D. 1341.

## MARAVARMAN KULASEKHARA I.

112.—In the Mūlasthānēśvara temple at Tenkarai.<sup>4</sup>

- 1 || Svasti śrī; . . . . . śrī-Kō Mārappaṇmar=āṇa Tiribuva-  
[ṇa]chchakkiravattiga! [em]maṇḍalamuṇ=  
2 [goṇḍ-a]rūl[i]ya śrī-Kulaśēgaradēva[ṅ]ku yā[ṇ]ḍu 14vadu Kaṇṇi-nāya[ṅ]ru  
pṇ[r]va-pakshattu [sa]pta[m]iyum [N]āyaṅṅu-kki[la]maiym peṇṇa  
3 [M]ūlattu nāl.

“In the 14th year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,— on the day of Mūla, which corresponded to a Sunday and to the seventh *tithi* of the first fortnight of the month of Kanyā.”

This date is regular for the 14th year of Māravarman Kulaśēkhara I, and incorrect for that of M. Kulaśēkhara II. For the former it corresponds to Sunday, September 21st, A.D. 1281, which was the 24th day of solar Kanyā. At mean sunrise on that day the 7th *tithi* of the first fortnight was current, and the current *nakṣatra* was Mūla, by all systems.

For the 14th year of Māravarman Kulaśēkhara II the given day would correspond to September 23rd, A.D. 1327; but that day was Wednesday.

113.—In the Mūlasthānēśvara temple at Tenkarai.<sup>5</sup>

- 1 Svast[i] śrī[i]: . . . . . śrī-Kō [Mārappaṇmar=āṇa Tri]bhuvā[ṇachcha]-  
kravatt[i]ga! [em]maṇḍalamu[ṇ]=go[ṇḍ-arū]l[i]ya [śrī]-Kula[s]ēgaradēvar-  
[kku yāṇ]ḍu [2]8vadu<sup>6</sup> Vṛiśchika-[ṇāya]ṅṅu  
2 apara-pakshattu chatu[r]tthiyum Nā[ya]ṅṅu-kkiḷamaiyum peṇṇa Pūsat[tu] nāl.

“In the [2]8th year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—

<sup>1</sup> No. 734 of the Madras Epigraphical collection for 1909.

<sup>2</sup> The *va* of *Sva* is not added in the right place.

<sup>3</sup> Read *apara-pakshattu dasamiyum*.

<sup>4</sup> No. 124 of the Madras Epigraphical collection for 1910.

<sup>5</sup> No. 126 of the Madras Epigraphical collection for 1910.

<sup>6</sup> The year might also be read as 20. What is taken for 8 would in that case be the first letter *ā* of *āvadu*.

on the day of **Pushya**, which corresponded to a **Sunday** and to the fourth *tithi* of the second fortnight of the month of **Vṛiśchika**."

For the 28th year of the reign of Māṛavarman Kulaśekhara I, which began in June A.D. 1295, this date is perfectly regular. It corresponds to **Sunday, November 27th, A.D. 1295**, on which day, the 30th day of solar Vṛiśchika, the 4th *tithi* of the second lunar fortnight was current at mean sunrise, the *nakshatra* then being Pushya by all systems.

It would be incorrect for the 20th year of that king, or for a possible 20th or 28th year of the second king of that name.

#### MARAVARMAN KULASEKHARA II.

##### 114.—In the Muktiśvara temple at Pūrattukkōyil.<sup>1</sup>

- 1 Sva[s]t[i] śr[i] [||\*] Kō Māra[pa]ma[r-ā]ṇa T[i]rubu[va]ṇachcha[ka]ravattiga[  
śrī]-Kulaśē[ga]radēvarkku y[ā]ṇ[ḍu] ḡvadu  
2 Magara-nāya[r]ṇu pūrvva-pakshat[tu] pratha]maiyum Śaṇi-kkiḷa[m]ai[yum] p[er]ra  
Aviṭṭattu nāl.

"In the [6th] year (*of the reign*) of king Māṛavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Dhanishṭhā which corresponded to a **Saturday** and to the [first] *tithi* of the first fortnight of the month of **Makara**."

This date regularly corresponds, for the 6th year of the reign of Māṛavarman Kulaśekhara II, to **Saturday January 12th, A.D. 1320**, which was the 17th day of Makara; on which day at mean sunrise the 1st śukla *tithi* was current, the *nakshatra* being Dhanishṭhā by all systems.

It is incorrect for the 6th year of the reign of Māṛavarman Kulaśekhara I.

#### JATAVARMAN PARAKRAMA-PANDYA.

##### 115.—In the Vikrama-Pāṇḍyēśvara temple at Sōlapuram.<sup>2</sup>

- 1 Svasti śr[i] [||\*] Śakābdam āyirattu-iru-[n]ūrru-[nār]pattu-nāliṇ mēl śrī-Kō=  
Chchadaipa[ṇmar-āṇa] Tr[i]bhuva[na]chchakravatt[iga] śrī]-Parākrama-  
P[ā]ṇḍiyadēva[rku] yāṇḍu 8] M[īṇa]-nāya[rṇu] 28<sup>3</sup>[tēdi]yu[m]  
pau[r]ṇ[y]ai[yu]m Budan-kiḷamai[yu]m p[er]ra Sittirai-n[ā]l.

"After the Śaka year (one) thousand two hundred and forty-four (had passed)—in the year 8 (*of the reign*) of the glorious king Jatavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Chitrā, which corresponded to a **Wednesday**, to the full-moon *tithi*, and to the 28th solar day of the month of **Mina**."

This date is regular when calculated by the Ārya-siddhānta. It corresponds to **Wednesday, 23rd March, A.D. 1323**, on which day at mean sunrise—the day being the 28th of Mina,—the full moon, or 15th śukla *tithi*, was current; it having begun 15h. 35m. in mean time before, and ending 7h. 52m. after mean sunrise.

The *nakshatra*, however, is found to have begun, by the equal-space and Garga systems, 1h. 30m. *after* mean sunrise; though by the Brahma-siddhānta it was current at mean sunrise, having begun 2h. 14m. *earlier*. I have calculated the date by the Brahma-siddhānta, and find that that authority was *not* used by the framers of the *pañchāṅga* in current use at the

<sup>1</sup> No. 742 of the Madras Epigraphical collection for 1909.

<sup>2</sup> No. 487 of the Madras Epigraphical collection for 1909.

<sup>3</sup> The syllables *tēdi* are expressed by a symbol.

time; for by it the day of the week, of the solar month and the number of the *tithi* all work out differently, as also does the *nakshatra* for mean sunrise of the day so established. It follows that the date was calculated by the Ārya-siddhānta; but that (i) either there was a slight error in the calculation of the *nakshatra*, or (ii) the *nakshatra* for which calculation was made was the one current at the time of the action recorded in the inscription,—which action probably took place between 1h. 30m. and 7h. 52m. after mean sunrise on the same 23rd March. The inscription belongs to the reign of a king named Jaṭavarman Parākrama-Pāṇḍya whose reign began between 24th March A.D. 1315 and 23rd March 1316.

### MARAVARMAN VIKRAMA-PANDYA.

116.—In the Vyāghrapādēśvara temple at Siddhalingamaḍam.<sup>1</sup>

- 1 [S]vasti śri [I\*] Kō [M]ārapatmar=āṇa<sup>2</sup> Tribhuvanach[ch]akkaravattigal śri-  
<sup>3</sup>Vikrama-Pāṇḍ[ya]yadēvarku yāṇḍu  
 2 [6]vadu [Kaṇṇi]-nāyaṇṇu pūrvva-pakshattu prathamaiyum Nāyaṇṇu-k[ki]lamaiyum  
 perṇa At[ta][t\*]tu nāl.

"In the [6]th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Vikrama-Pāṇḍyadēva,—on the day of Hasta, which corresponded to a Sunday and to the first *tithi* of the first fortnight of the month of Kanyā."

According to the information supplied to me, doubtless from palæographic deduction, this inscription belongs to a period later than the fifteenth century A.D., and consequently to a king whose date has not yet been established, and with whose name we are not yet familiar. This may well be so, but I find it impossible, the details being given as they are here, to find a date which would correspond with those details, without examining them separately for every year; and this would entail a vast and perhaps unnecessary amount of labour.<sup>4</sup>

Meanwhile I would point out that, if it is permissible to suppose that this Māravarman Vikrama may be identical with the Kōṇṇirṇmaikonḍāṇ Vikrama whose reign began (*Ep. Ind.*, Vol. IX, p. 228) between 13th January and 27th July, A.D. 1401, the given date very fairly well fits in with his reign. In the 6th year of this king's reign the 15th day of Kanyā corresponded to Monday, September 13th, A.D. 1406. On that day at mean sunrise the 1st *tithi* of the first fortnight was current, as also, by all systems, the *nakshatra* Hasta. The 1st śukla *tithi* had begun 11h. 20m. before mean sunrise, that is to say, it had been current for 11h. 20m. on the Sunday (September 12); and during that time the *nakshatra* Hasta had been current by all systems, it having begun by the equal-space system and that of Garga 17h. 11m., and by the Brahma-siddhānta 20h. 35m. before the Monday sunrise. That Sunday was a particularly sacred day being the Mahālaya-amāvāsyā day, with both sun and moon in Hasta. The moon's *nakshatra* has been already stated. At the moment when the 1st śukla *tithi* began on the Sunday the sun's mean longitude was 165° 4' 27", proving him to have been in Hasta.

It may be that the same conditions existed at an altogether later date, and the years can be examined individually if a palæographic study of the original inscription can be undertaken which would confine possibilities within a limit of, say, 50 years.

<sup>1</sup> No. 410 of the Madras Epigraphical collection for 1909.

<sup>2</sup> The length of *rā* is written in continuation of the letter *r*.

<sup>3</sup> Read *Vikrama-Pāṇḍyadē*.

<sup>4</sup> [Mr. Krishna Sastri now informs Mr. Sewell that palæographically the inscription more probably belongs to the end of the 13th century. Mr. Swamikannu Pillai has accordingly calculated the date as corresponding to Sunday, August 29, A.D. 1288.—S.K.]

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**MARAVARMAN VIRA-PANDYADEVA.**


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117.—In the Vyāghrapādēśvara temple at Siddhalingamaḍam.<sup>1</sup>

- 1 Svasti śri [||\*] Kō Mārappaṃmar <sup>2</sup>Ntribhuvanachchakkaravattigal śri-Vira-  
Pāṇḍiyadēvarku yāṇḍu lōvadu Dhanusu-nāyaṛru [a]para-  
2 pakshattu asb[ṭa]m[i]yum Saṇi-kkilamaiyum perṛa Attattu nāl.

"In the 15th year (*of the reign*) of king Māravarman, the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,—on the day of Hasta, which corresponded to a Saturday and to the eighth *tithi* of the second fortnight of the month of Dhanus."

The date is incorrect for the reign of the only Māravarman Vira-Pāṇḍya as yet known to history, whose 15th year began between 13th March and 28th July, A.D. 1457. In that year the 12th Dhanus corresponded to Friday, December 9th, A.D. 1457, on which day the 8th *tithi* of the second fortnight was current at mean sunrise. But the week-day was not Saturday, and the given *tithi* could not be connected with Saturday; while though the *nakshatra* at mean sunrise was Hasta by the Brahma-siddhānta having begun 2h. 26m. earlier, it was Uttara-Phalgunī by the equal-space system and that of Garga.

In the previous year the given *tithi* was current at sunrise on a Monday.

The date, however, is perfectly regular for the 15th year of Jaṭāvarman Vira-Pāṇḍya which year began between the 11th November A.D. 1266 and the 13th July 1267. In that 15th regnal year the 14th day of Dhanus corresponded to Saturday, December 10th A.D. 1267, and at mean sunrise on that day the 8th *tithi* of the second fortnight was current, having begun 5h. 40m. before mean sunrise. At that sunrise the *nakshatra* Hasta was current by all systems.

I think, therefore, that the date is correct, but that the record belongs to the reign of Jaṭāvarman Vira, and not of Māravarman Vira-Pāṇḍyadēva. A study of the palæography of the record will settle this question, since of course the inscription may belong to the reign of a later sovereign, bearing the name as given, who is not yet known to us historically.<sup>3</sup>

If my identification is considered satisfactory the commencement of the reign of Jaṭāvarman Vira-Pāṇḍya is fixed as having taken place between December 11th, A.D. 1252, and July 13th, 1253.

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No. 25.—THE TIBETAN ALPHABET.

By A. H. FRANCKE.

**Tibetan accounts of its origin.**

As regards Tibetan historiography in general, there are two distinct schools of it, *viz.* the Central Tibetan and the West Tibetan school. Thus, the records referring to the introduction of the Tibetan alphabet vary to a certain degree, according to the schools of writers.

**Central Tibetan records.**—The Petersburg *rGyal rabs gsalbai melong*, Sarat Ch. Das' *The Tibet-Mongolian dictionary*, Togbarlowa and the Bodhimör. They all agree on the following points: king Sroṅ btsan sgampo (c. 600—650 A.D.) sent his minister Thonmi to Hindustan, Southern Hindustan or Magadha, to learn reading and writing. He received instruction from a certain Li byin (the Lijin of the Mongols) in reading and writing, and formed the Tibetan alphabet after the Laṅtsha and Vartula characters, Tibetan dBu chan after Laṅtsha, and Tibetan dBu med after Vartula. He brought the Tibetan alphabet up to 30 characters,

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<sup>1</sup> No. 395 of the Madras Epigraphical collection for 1909.

<sup>2</sup> Read *Triḍhucana*.

<sup>3</sup> Since the above was in print I am assured that the title *Māravarman* is quite clear in the original.

by taking 24 from the Indian alphabet, and inventing six new characters himself. For the expression of the Tibetan vowels he added four vowel signs.

The West Tibetan school states that king **Sron btsan sgampo** sent his minister **Thonmi** and 16 fellow students to Kashmir, to learn the characters. They learnt the characters from the Brahman **Li byin**, and pandit **Señge** taught them the language (Sanskrit). Bringing them into agreement with the Tibetan language, they formed 24 *gSal byed* and 6 *Rins*, altogether 30 characters. (The following sentence is probably a later addition): Besides, they made them to agree with the Nagara characters of Kashmir and brought them into shape.

Looking at these two, the West Tibetan record strikes me as being the more original of the two. In the first place, the country from which the alphabet was brought to Tibet, is given here as being **Kashmir**. This is more in accordance with the result of Dr. Vogel's examination of the alphabet. Then, the passage about the forming of the Tibetan alphabet after the Indian **Lañtsha** and **Vartula** characters, which is altogether doubtful, is omitted here. The West Tibetan account makes mention of the Indian **Nāgarī** alphabet, it is true, but this passage looks like a later interpolation.

**European statements.**—The Central Tibetan account, which makes the Indian **Lañtsha** and **Vartula** characters the parents of the Tibetan alphabet, was accepted by a number of European and Indian writers on this subject. Thus, **Jaschke** in his Tibetan grammar, p. 1, says that the Tibetan script was adapted from the **Lañtsha** form of Indian characters. **Grünwedel**, in his *Mythology* says, that the Tibetan script was formed after the Indian characters of those times, the so-called **Vartula**. and **Sarat Ch. Das**, in his article 'The Sacred and Ornamental Characters of Tibet' (*J. A. S. B.*, Vol. LVII, p. 41) speaks of the 'letters which **Sambhoṭa** had introduced from **Magadha**, and which he had shaped partly after the form of some of the **Wartu** characters of **Magadha**'.

As we now know, the Tibetan characters were directly derived from Indian **Gupta**. And this fact was already recognised by **Csoma de Kőrös**, the Nestor of Tibetan studies. He says on p. 204 of his grammar: "The Tibetan alphabet itself, as has been noticed in other places, is stated to have been formed from the **Dēvanāgarī** prevalent in Central India in the seventh century. On comparing the forms of its letters with those of various ancient Sanskrit inscriptions, particularly that at **Uaya**, translated by Mr. (now Sir Charles) **Wilkins**, and that on the column at **Allahabad**, translated by Capt. **Trover** and Dr. **Mill**, a striking similitude will be observed." When **Csoma** wrote this, the term of **Gupta** had not yet been coined for that particular kind of script. Otherwise he would have used the term.

The next student of Tibetan, who told me the same thing, was Dr. **F. W. Thomas** of the India Office Library. In his opinion, this fact was so apparent and firmly established, that he did not think it necessary to write a line about it. And in his letter of the 7th June, 1906, he sent me a list of **Gupta** characters from **Indore**, of the year 465 A.D., which agree very closely with the Tibetan characters.

The same view has been expressed more recently by **Col. Waddell**, in his article on ancient Tibetan inscriptions from **Lhasa** (*J. R. A. S.*, 1910).

With regard to the date of the introduction of the Tibetan alphabet, and the place of its provenience, Dr. **Vogel** has favoured me with the following note:—

#### Relation of Tibetan to Indian scripts.

"Besides the ordinary Tibetan character, the lamas have the so-called **Lañtsha** which is exclusively used for Sanskrit formulas. The local tradition (of Central Tibet) holds, that the




Lañtsha is the older of the two, and that from it the ordinary Tibetan alphabet has been derived. This has been repeated by European writers, but in view of palæographical evidence there cannot be the slightest doubt that the tradition has reversed the real facts.

"The ordinary Tibetan character is the more ancient of the two, and the Lañtsha originated several centuries later. Both were derived from Indian scripts, but quite independently of each other. The time of their origin can be approximately fixed, by a comparison with the characters used in Indian Sanskrit inscriptions.

"The Tibetan alphabet is based on the Indian script, which had developed from the Western Gupta and which used to be designated by the name of Kuṭila. Bühler has rejected this appellation and has proposed to call it 'acute-angled' (spitz-winklig).<sup>1</sup> The Tibetan has retained the characteristics of this script; acute angles at the lower ends, small wedges at the tops, and in general a very ornamental and elegant appearance. As regards the date, when it was introduced into Tibet, the following points may be noted.

"Initial *ā* is indicated by the sign for initial *a* with a curve attached to the bottom of the vertical, and not by a stroke to the right as in Nāgarī. The stroke came into general use in India from about 900 A.D. [Let me note that this curve is a subjoined small 'a' (No. 23 of the Tibetan alphabet). But another ancient form of *a* is found in inscriptions near Khalatse.

There the syllable *ōm* is written like that  —F.].

"The *ja* has the ancient type of the Gupta period (with central bar to the right) which was preserved in India till about 700 A.D. [The Śāradā has kept this form throughout].

"The *ta* closely agrees with the corresponding Śāradā letter in that the left half of the curve has disappeared. [But see some forms of the 8th century.—F.]

"The *da* has no wedge at the lower end, as is found in India from about 700 A.D.

"In *pa* the vertical is not prolonged beneath, as happens in India from about 700. Neither is this the case in Śāradā.

"The *pha* has retained its Gupta type, which existed in India till about 700 A.D. It differs considerably from the Śāradā *pha*.

"The *ba* resembles Śāradā *va*. The vertical, as in *pa* is not prolonged beneath. [But see one case from the 8th century.—F.]

"The *ma* has a loop, but the vertical is not prolonged beneath. It is therefore different from the Śāradā letter, but closely resembles the Indian *ma* of about 700 A.D.

"The *ya* is of special importance, as it has the tripartite shape, which in India became changed into the bipartite form in the seventh century. [The most ancient Ladakhi *yē dharmā* formula from Khalatse which Dr. Vogel believes to date from c. 600 A.D., exhibits already the bipartite form of *ya*.—F.] The Śāradā has the bipartite type.

"In *la* we observe the same as in *pa* and *ba*: the vertical is not prolonged beneath, as happened in India after 700 A.D. The absence of these prolongations is the more remarkable, as the Tibetan is fond of long down-strokes.

<sup>1</sup> *Indische Palæographie*, p. 49.

"Our conclusion is, that the Tibetan is derived from the Northern Indian script, which was used in the 7th century. It is not based on the Śāradā, but has certain points of similarity with this script, which suggest that both were derived from the same Northern Indian character."

My own view is, that the Tibetan alphabet was quietly worked out in the ancient monasteries of Turkistan, the Tibetan *Li yul* and that *Sroñ btsan sgampo's* minister *Thonmi* reaped the fruit of such learning. My reasons are the following: The script used for Sanskrit in Turkistan, the so-called Central Asian Brāhmī, is another descendant of Indian Gupta, and closely related to the Tibetan script.<sup>1</sup> Similar characters were used also in Ladakh for Sanskrit formulas between 600 and 800 A.D. These characters were probably the parent of the so-called Brutsha (*Bruzha*, Dard) form of writing.<sup>2</sup> The Turkistan monasteries were the very places where any new kind of script might have been invented, as is shown by a number of new languages which were first reduced to writing in Turkistan. Then, the man who taught *Thonmi* in Kashmir, is called *Li byin* which name doubtless means, 'Blessing of the land *Li*' (blessing of *Khotan*). This name may be compared with such names as *Khri bdun yul byin*, 'Blessing of the land *Khri bdun*.' Thus, the man who taught *Thonmi* may have been a native of Turkistan. We have a single testimony of history for the early use of Indian characters in Western Tibet, in the Chinese *Sui shu*, where it is stated, that such characters were used in the Empire of the 'Eastern Women' (*Guge*), etc. The Tibetan alphabet, though probably invented earlier, may have followed the development of the North Indian alphabets, until it remained stationary from the 7th or 8th century.

Regarding the language for which the alphabet was invented, I am of opinion, that it certainly was the classical Tibetan. But we must not believe that classical Tibetan was generally spoken in the 7th century. From passages occurring in a good number of documents excavated by *Sir Aurel Stein* in the deserts of Turkistan, we know for certain that the Tibetan dialects were then already developed to an advanced degree. It is very improbable that the prefixes should have been pronounced in full in those days. There is a possibility that Tibet was in possession of an archaic sacred language from time immemorial, that it was this language which was first reduced to writing, and that this already sacred language was accepted as the language of Buddhism. In this connection the following note from *Dr. Barnett's* article 'Tibetan MSS., in the Stein collection' (*J. R. A. S.*, 1903, p. 112) will be of interest. "It was probably in the reign of *Khri Sroñ lde btsan*, if not later, that the larger part of the Northern Canon, including the Śālistamba Sūtra, was translated into Tibetan. If this be so, it is singular, that a nation, which according to tradition had been hitherto buried in barbarism, should within a century and a half have accepted a new faith, assimilated its doctrines in the most scholastic form of Mahāyāna, and concurrently developed a culture and a political organisation, which made it a formidable rival to the older homes of civilisation on its north-western frontier. Probably tradition has exaggerated the facts; it may be that Buddhism was fairly well known in Tibet before the seventh century, and *Sroñ btsan sgampo* was only its Constantine. A new page of history is opening before us."

The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by *Thonmi Sambhoṭa*, or his forerunners. The first type is called *gSal byed* (consonants), and the second.

<sup>1</sup> Compare *A. H. Franke*, *The similarity of the Tibetan to the Kashgar-Brahmi Alphabet*. *Memoirs of the Asiatic Society of Bengal*, Vol. I, pp. 43 ff. [The correspondence between Central Asian Gupta and Tibetan is not so great that it is necessary to assume that they have been developed in the same locality. They have both been developed from the same source, and that explains the similarity—S. K.]

<sup>2</sup> Plate III, c of *Sarat Ch. Das's* article 'The Sacred and Ornamental Characters of Tibet', *J. A. S. B.*, Vol. LVII, p. 41.

**Riñs.** The order of the Tibetan alphabet is of Indian origin. But it is strange to observe, that the group of gSal byed was divided into two parts, by inserting the Riñs between them. The Tibetan alphabet was arranged as follows :

gSal byed	1	k	gSal byed	9	t	Riñs	17	ts	gSal byed	24	y
	2	kh		10	th		18	tsh		25	r
	3	g		11	d		19	dz		26	l
	4	ñ		12	n		20	w		27	ś
	5	ch		13	p		21	z		28	s
	6	chh		14	ph		22	z		29	h
	7	j		15	b		23	'a		30	a
	8	ñ		16	m						

As we see, there are seven Riñs, instead of six. Regarding the gSal byed, Dr. Vogel's note will suffice. Let me add a few words about the Riñs. The sibilants *ts*, *tsh*, and *dz* are distinguished from the signs for the ordinary palatals by an additional stroke.—The Tibetan *w* is a combination of *l* and *b*. We may say it is a *b* with a prefixed *l*. Also *b* with other prefixes may become a *w*; thus, the West Tibetan pronunciation of the word *dbañ*, power, is *wañ*.—The Tibetan *z* was derived directly from the most ancient form of the Tibetan *ś*, by omitting the stroke on the left side of the *ś*.—The letter *z* is simply an inverted *j*.—The Tibetan character for 'a may have been developed from the Indian *g*. 'A as initial is in many dialects pronounced like *gh*. But as a prefix it generally has a nasal sound. Before the noose of the Tibetan *g* was properly developed, the characters for *g* and 'a may have looked much the same. To distinguish them, 'a was furnished for a time with an additional stroke. Compare the accompanying tables.<sup>1</sup>

It is strange that *a*, the first letter of the Indian alphabet, should be found at the end of the Tibetan alphabet. I am rather inclined to believe that it was a later development. In many ancient documents, the Tibetan *a* looks almost exactly like a *ya*, and there are a number of words in which an original *ya* has been dropped, or been turned into a vowel-bearer *a*. Thus, *yañ* becomes 'añ; *yid* becomes *id*; *yon* becomes 'on, etc. But in its later development the letter *a* became decidedly similar to the *a* of the Takari script, for which reason it was derived from it by General Cunningham. As has been noticed, old forms of the *a* in Ladakh are furnished with a hook at the lower left hand corner.

#### Lañtsha and Vartula.

Dr. Vogel has favoured me with the following note on Lañtsha: "As regards the Lañtsha, it is based on the Indian script of the tenth century. A characteristic of this script, to which Bühler has drawn attention, are the small tails, slanting to the right from the ends of the verticals. These are most prominent in the Nāgari of the 10th century. Notice also the long straight topstrokes found in Nāgari. Notice especially the letters *gha*, *ja*, *ya* (bipartite), *ra* (with loop). See plates in Sarat Ch. Das' 'Sacred and Ornamental Characters of Tibet,' J. A. S. B., Vol. LVII, and Hodgson's plates in *Asiat. Res.*, Vol. XVI (1828).

<sup>1</sup> There are several incomplete tables of Tibetan alphabets from the eighth or ninth century among the documents of the Stein collection. There, the arrangement of the characters is in the following respect different from the present day arrangement: The letter *b* (often pronounced *v*) is not placed between *ph* and *m*, as shown above, but between *l* and *ś*. Thus it has the place of the *r* in the Sanskrit alphabet. In the same tables the letter *m* appears as a *ba* with a superadded 'a. This ancient alphabet consists of 29 letters only.

THE TIBETAN ALPHABET.

PLATE I.

	STEIN COLLECTION 8TH, 9TH CENTURY.		C. 1000—1200 A.D.				15TH, 16TH CENTURY AND AFTER.		Modern.			
	dbu	chan	dbu	med	Atiśa's time. dbu	chan	Kyelang document. dbu	Alci inscriptions med		dbu	chan	
ka	ཀ		ཀ		ཀ		ཀ		ཀ		ཀ	ཀ
ki	ཀི		ཀི		ཀི		ཀི				ཀི	ཀི
ku			ཀུ		ཀུ			ཀུ			ཀུ	ཀུ
ke											ཀེ	ཀེ
ko			ཀོ		ཀོ			ཀོ			ཀོ	ཀོ
kya	ཀྱ		ཀྱ		ཀྱ		ཀྱ	ཀྱ			ཀྱ	ཀྱ
kra	ཀྲ								ཀྲ		ཀྲ	ཀྲ
kla	ཀླ		ཀླ		ཀླ						ཀླ	ཀླ
rka	རྐ										རྐ	རྐ
ska	སྐ སྐ		སྐ སྐ		སྐ		སྐ				སྐ	སྐ
sky.	སྱ		སྱ སྱ སྱ				སྱ				སྱ	སྱ
kha	ཁྱ ཁྱ ཁྱ		ཁྱ		ཁྱ ཁྱ		ཁྱ	ཁྱ		ཁྱ	ཁྱ	ཁྱ
khi	ཁྲ							ཁྲ			ཁྲ	ཁྲ
khu	ཁུ										ཁུ	ཁུ
khe					ཁེ						ཁེ	ཁེ
kho	ཁོ ཁོ				ཁོ		ཁོ		ཁོ		ཁོ	ཁོ
khya	ཁྱ		ཁྱ		ཁྱ ཁྱ		ཁྱ	ཁྱ		ཁྱ	ཁྱ	ཁྱ
khra	ཁྲ ཁྲ		ཁྲ				ཁྲ ཁྲ ཁྲ ཁྲ				ཁྲ	ཁྲ
ga	ག ག		ག ག		ག ག		ག ག	ག ག		ག ག	ག ག	ག ག
gi	གི གི		གི གི		གི གི		གི གི				གི གི	གི གི
gu	གུ		གུ		གུ						གུ	གུ
ge	གེ				གེ					གེ	གེ	གེ
go	གོ						གོ		གོ གོ		གོ གོ	གོ གོ
gya	གྱ		གྱ གྱ		གྱ		གྱ གྱ གྱ		གྱ		གྱ	གྱ
gyu			གྱུ				གྱུ				གྱུ	གྱུ
gra	གྲ		གྲ གྲ						གྲ		གྲ	གྲ
gru	གྲུ		གྲུ				གྲུ		གྲུ		གྲུ	གྲུ
gla					གླ						གླ	གླ
rga	རྐ						རྐ				རྐ	རྐ
rgya	རྐྱ རྐྱ		རྐྱ རྐྱ		རྐྱ རྐྱ		རྐྱ རྐྱ རྐྱ		རྐྱ		རྐྱ	རྐྱ
sga	རྐྱ		རྐྱ		རྐྱ						རྐྱ	རྐྱ
sgru	རྐྱུ		རྐྱུ				རྐྱུ				རྐྱུ	རྐྱུ
na	རྐྱ རྐྱ རྐྱ རྐྱ		རྐྱ		རྐྱ རྐྱ		རྐྱ	རྐྱ	རྐྱ རྐྱ		རྐྱ	རྐྱ

A. H. Francke, fecit.

Scale—Seven-tenths.

S. I. O., Calcutta.



	STEIN COLLECTION 8TH, 9TH CENTURY.				C. 1000—1200 A.D.				15TH, 16TH CENTURY AND AFTER.		Modern.
	dbu	chan	dbu	med	Atiśa's time		Kyelang document.	Alci inscriptions.	dbu	chan	
					dbu	chan	dbu	med			
ñi											འོ
ñu	འོ	འོ									འོ
ñe											འོ
ño	འོ										འོ
ñia	འོ		འོ				འོ				འོ
cha	འོ				འོ		འོ	འོ		འོ	འོ
chi	འོ		འོ	འོ	འོ					འོ	འོ
chu	འོ		འོ	འོ	འོ		འོ	འོ		འོ	འོ
che	འོ		འོ	འོ	འོ					འོ	འོ
cho	འོ				འོ					འོ	འོ
lcha							འོ			འོ	འོ
chha	འོ		འོ		འོ		འོ	འོ		འོ	འོ
chhi	འོ	འོ	འོ							འོ	འོ
chhu	འོ	འོ			འོ					འོ	འོ
chhe	འོ	འོ			འོ		འོ			འོ	འོ
chho					འོ		འོ			འོ	འོ
ja	འོ		འོ		འོ		འོ	འོ		འོ	འོ
ji	འོ	འོ								འོ	འོ
ju							འོ			འོ	འོ
je										འོ	འོ
jo	འོ	འོ						འོ		འོ	འོ
rj	འོ	འོ	འོ		འོ		འོ			འོ	འོ
ña	འོ		འོ		འོ		འོ			འོ	འོ
ñi	འོ		འོ		འོ					འོ	འོ
ñu	འོ									འོ	འོ
ñe										འོ	འོ
ño	འོ									འོ	འོ
rña	འོ		འོ		འོ		འོ			འོ	འོ
sña	འོ		འོ	འོ	འོ		འོ			འོ	འོ
ta	འོ	འོ			འོ		འོ	འོ		འོ	འོ
ti	འོ						འོ			འོ	འོ
tu			འོ		འོ		འོ	འོ		འོ	འོ



# THE TIBETAN ALPHABET.

PLATE III.

	STEIN COLLECTION 8TH, 9TH CENTURY				C 1000 - 1200 A.D.				15TH, 16TH CENTURY AND AFTER.		Modern		
	dbu		chan		dbu		med		Atiśa's time			Kyelang document.	Alci inscriptions.
	dbu	chan	dbu	med	dbu	chan	dbu	med	dbu	chan		dbu	med
te	ཏ	ཏ			ཏ								ཏ
to	ཏ								ཏ	ཏ			ཏ
rta	ཏ	ཏ		ཏ					ཏ				ཏ
lta	ཏ			ཏ					ཏ				ཏ
sta	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ		ཏ	ཏ	ཏ	ཏ	ཏ
tra	ཏ												ཏ
tha	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ		ཏ				ཏ
thi													ཏ
thu	ཏ			ཏ					ཏ				ཏ
the				ཏ									ཏ
tho	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ		ཏ				ཏ
da	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
di	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
du	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
de	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
do	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
dra	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
d'u	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
lta	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
sda	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
na	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
ni	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
nu	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
ne	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
no	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
rna	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
sna	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
pa	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
pi	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
pu	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
pe	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
po	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ
pra	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ	ཏ						ཏ





# THE TIBETAN ALPHABET.

PLATE IV.

	STEIN COLLECTION 8TH, 9TH CENTURY.				C. 1000—1200 A.D.		15TH, 16TH CENTURY AND AFTER.		Modern.		
	dbu	chan	dbu	med	Atisa's time dbu	chan	Kyelang document dbu	Ala inscriptions med	dbu	chan	Modern.
pya	པ		པ	པ							པ
spa	ས		ས	ས	ས						ས
spya	སྔ		སྔ	སྔ			སྔ				སྔ
spra	སྔ		སྔ	སྔ			སྔ				སྔ
pha	པ		པ	པ	པ		པ	པ			པ
phi	པ		པ	པ	པ						པ
phu	པུ	པུ	པུ	པུ			པུ				པུ
phe	པེ		པེ	པེ			པེ				པེ
pho	པོ		པོ	པོ			པོ				པོ
phya	པལ		པལ	པལ	པལ		པལ				པལ
phra	པལ	པལ	པལ	པལ							པལ
ba	བ	བ	བ	བ	བ		བ	བ	བ		བ
bi					བའི			བའི			བའི
bu	བུ	བུ	བུ	བུ	བུ		བུ				བུ
be	བེ		བེ	བེ	བེ						བེ
bo			བོ	བོ	བོ		བོ		བོ		བོ
bya	བྔ	བྔ	བྔ	བྔ	བྔ		བྔ		བྔ		བྔ
byu	བྔུ	བྔུ	བྔུ	བྔུ			བྔུ				བྔུ
bra	བར	བར	བར	བར	བར		བར	བར	བར		བར
bru					བརྔུ			བརྔུ			བརྔུ
bla	བལ		བལ	བལ	བལ		བལ	བལ	བལ		བལ
sba	སཔ		སཔ	སཔ	སཔ		སཔ	སཔ	སཔ		སཔ
shya	ཤྔ		ཤྔ	ཤྔ	ཤྔ		ཤྔ	ཤྔ	ཤྔ		ཤྔ
na	ན		ན	ན	ན		ན	ན	ན		ན
mi	མ	མ	མ	མ	མ		མ	མ	མ		མ
mu	མུ	མུ	མུ	མུ	མུ		མུ		མུ		མུ
me	མེ	མེ	མེ	མེ	མེ		མེ		མེ		མེ
mo	མོ	མོ	མོ	མོ	མོ		མོ		མོ		མོ
mya	མྔ	མྔ	མྔ	མྔ	མྔ		མྔ		མྔ		མྔ
rma	རྔ	རྔ	རྔ	རྔ	རྔ		རྔ		རྔ		རྔ
sma	སྔ		སྔ	སྔ	སྔ		སྔ		སྔ		སྔ
smya	སྔམྔ		སྔམྔ	སྔམྔ	སྔམྔ		སྔམྔ		སྔམྔ		སྔམྔ
tsa	ཅ		ཅ	ཅ	ཅ		ཅ		ཅ		ཅ



	STEIN COLLECTION 8TH, 9TH CENTURY.				C. 1000-1200 A.D.			15TH, 16TH CENTURY AND AFTER.		Modern
	dbu	chan	dbu	med	Atisa's time dbu chan	Kyelang document. dbu	Alci inscriptions. med	dbu	chan	
tsi										མི
tsu					མུ					མུ
tse										མེ
tso										མོ
rtsa	ར		ར	ཅ		ལ				ར་ཅ་
stsa	ཤཅཤ		ཤ		ཤ	ཤ				ཤ་ཤ
tsha	ཅ་ཅ		ཅ	ཅ་ཅ	ཅ	ཅ				ཅ་ཅ་
tshi	ཅི				ཅི་ཅི་ཅི					ཅི་ཅི་ཅི
tshu			ཅུ		ཅུ་ཅུ་ཅུ					ཅུ་ཅུ་ཅུ
tshe	ཅེ་ཅེ		ཅེ	ཅེ		ཅེ				ཅེ་ཅེ་ཅེ
tsho	ཅོ་ཅོ		ཅོ		ཅོ་ཅོ་ཅོ					ཅོ་ཅོ་ཅོ
dza	ཌ་ཌ		ཌ		ཌ	ཌ				ཌ་ཌ་ཌ
dzi	ཌི				ཌི་ཌི་ཌི					ཌི་ཌི་ཌི
dzu										ཌུ་ཌུ་ཌུ
dze										ཌེ་ཌེ་ཌེ
dzo										ཌོ་ཌོ་ཌོ
rdza	རྩ									རྩ་རྩ་རྩ
wa										ཡ་ཡ་ཡ
wi										ཡི་ཡི་ཡི
wu										ཡུ་ཡུ་ཡུ
we										ཡེ་ཡེ་ཡེ
wo										ཡོ་ཡོ་ཡོ
za	ཟ་ཟ		ཟ	ཟ	ཟ	ཟ				ཟ་ཟ་ཟ
zi	ཟི				ཟི་ཟི་ཟི					ཟི་ཟི་ཟི
zu	ཟུ		ཟུ		ཟུ་ཟུ་ཟུ					ཟུ་ཟུ་ཟུ
ze	ཟེ		ཟེ		ཟེ་ཟེ་ཟེ					ཟེ་ཟེ་ཟེ
zo	ཟོ				ཟོ་ཟོ་ཟོ					ཟོ་ཟོ་ཟོ
za	ལ་ལ		ལ	ལ	ལ	ལ				ལ་ལ་ལ
zi	ལི		ལི		ལི་ལི་ལི					ལི་ལི་ལི
zu	ལུ		ལུ		ལུ་ལུ་ལུ					ལུ་ལུ་ལུ
ze	ལེ		ལེ		ལེ་ལེ་ལེ					ལེ་ལེ་ལེ
zo	ལོ		ལོ		ལོ་ལོ་ལོ					ལོ་ལོ་ལོ
zla	ལྷ་ལྷ		ལྷ	ལྷ	ལྷ	ལྷ				ལྷ་ལྷ་ལྷ



	STEIN COLLECTION 8TH, 9TH CENTURY.		C. 1000—1200 A.D.			15TH, 16TH CENTURY AND AFTER.		Modern.	
	dba	chan	Alia's time. dba	chan	Kyelang document. dba	Alci inscriptions. med	dba		chan
'a	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
'i	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
'u	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
'e	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
'o	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
ya	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
yi	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
yu	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
yo	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
yo	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
ra	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
ri	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
ru	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
re	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
ro	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
rla	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
la	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
li	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
lu	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
le	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
lo	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
śa	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
śi	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
śu	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
śe	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
śo	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
sa	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
si	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
su	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
se	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
so	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
sra	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ
sla	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ	ཨ



# THE TIBETAN ALPHABET.

PLATE VII.

	STEIN COLLECTION 8TH, 9TH CENTURY.		C. 1000—1200 A.D.			15TH, 16TH CENTURY AND AFTER.		Modern.
	dbu	chan	dbu	med	Atiśa's time dbu chan	Kyelang document. dbu	Ain inscriptions. med	
ha	ཀ		ཀ		ཀ	ཀ		ཀ
hi								ཁ
hu	ཁ							ཁ
he								ཁ
ho								ཁ
lha	ཀླ		ཀླ		ཀླ	ཀླ		ཀླ
a	ཀྲ	ཀྲ			ཀྲ	ཀྲ		ཀྲ
i								ཀླ
u						ཀླ		ཀླ
e								ཀླ
o					ཀླ	ཀླ		ཀླ
Nasal			ཀླ	ཀླ sum	ཀླ om	ཀླ	hūm	ཀླ om
abbreviations						ཀླ	rdorje	
						ཀླ	thamschad	
						ཀླ	brgyad	
						ཀླ	ye śes	
						ཀླ	semschan	
cerebrals					ཀླ sha			ཀླ
					ཀླ ta			ཀླ

A. H. Francke, *fecit*.

Scale—Seven-tenths.

S. I. O., Calcutta.





Our conclusion is, that the **Lañtsha** was introduced into **Tibet** about 1000 A.D., and in this instance not from Northern, but from **Eastern India**. It should be remembered, that in the hill districts of Northern India, and probably in the plains of the Panjab also, **Śāradā** was used, and not **Nāgarī**. The Indian alphabet was adopted wholesale and practically unchanged, probably because it was intended to be used for Sanskrit exclusively.

This explains how the Tibetan tradition came to reverse the real facts. The **Lañtsha** used exclusively for the sacred language, was considered as the holy script, and consequently the belief arose that it was the original character from which the ordinary Tibetan alphabet was derived. The **Vartula** is only a variety of **Lañtsha**."

Although the Tibetan script has almost remained stationary since the eighth century, it has undergone a few slight changes, which help us roughly to date ancient documents and inscriptions. The following are the chief characteristics :

(1) **The Stein MSS. from Turkistan, and stone monuments from Lhasa, of the 8th or 9th century.**—The *j* has only two parallel horizontal strokes to the right of the vertical stroke. The *t* in many cases looks as if the left half of the curve had not yet entirely disappeared. The shape of the *th* in many cases reminds us strongly of the old **Brāhmī** or **Gupta** form. The *b* is almost invariably of triangular shape. In one case the right vertical stroke of the *b* is prolonged below the line. The letter *u* in many cases is furnished on the top with a short additional stroke. The *ś* in many cases shows the structure of the *z* distinctly. In *s* the connecting line between the two vertical lines mostly proceeds from the lower end or the middle of the left vertical line. The *h* mostly has a horizontal position like the *h* of **Central Asian Brāhmī**.

**Vowel signs.**—The *i* vowel sign is very often inverted, and, apparently in the older documents, joined to its consonant base. All the other vowel signs are joined to their consonant bases. The *o* vowel sign prefers the left upper end of the consonant, with the exception of *ch*, *tsh*, *kh*, and *y*, where it is joined to the middle, and *l*, where it is joined to the right upper end. The *u* vowel sign is joined to the right lower end of the consonant. The *e* vowel sign is joined to the middle of the upper line of the consonant, with the exception of *s*, *m*, and *p*, where it is joined to the left upper end, and *l*, where it is occasionally joined to the right upper end. It is often of the shape of a whip.

**Other characteristic marks.**—(a) The suffixed *d* (called *drag*) is used rather frequently; (b) subjoined *y* appears regularly below *m* when the latter is followed by *i* or *e*; (c) the articles *pho* and *pha* instead of *po* and *pa* are found occasionally, and also *chhiñ* instead of *chiñ* in the supine, *chhi* instead of *chi* as interrogative pronoun; (d) the vowels *e* and *o* are occasionally followed by a lengthening *'a*; (e) there are a good number of cases, where the final consonant of a syllable is written below the first consonant; (f) the euphonic laws are somewhat different from those of the present day; (g) aspirated consonants suffer a *g*, *d*, or *b* prefix to be placed before them (*gchhiq*, one, etc).

(2) **Documents of the 11th and 12th centuries, from Lahoul and Spiti.**—The *b* is of quadrangular form, and all the consonants have their present beautiful shape.

**Vowel signs.**—The *i* vowel sign is no longer inverted (with the exception of a few cases in *dBu med*), nor is it joined to its consonant base. The *o* vowel sign shows a tendency to be joined to the right upper end of its consonant base, but occasionally changes about, especially in the case of *s*. In *p* and *m* it is still joined to the left upper end. The *e* vowel sign is joined to the left upper end of the consonant base in the case of *s*, *m*, and *p* (probably). In most other cases it shows a tendency to being joined to the right upper end. The *u* vowel sign is always joined to the right lower end of its consonant base. In *dBu med*, the *u* vowel sign alone is joined to its consonant base.

**Other characteristic marks.**—(a) The *drag* is still occasionally found; (b) the *m* is mostly furnished with a subjoined *y*, when placed before *i* and *e*; (c) the articles *pho* and *pha*, the supine in *chhiñ*, and the pronoun *chhi* have disappeared; (d) the vowels *e* and *o* are still occasionally followed by a lengthening 'a'; (e) the final consonant of a syllable is no longer written below the first consonant; (f) aspirated consonants do not any more suffer a *g*, *d*, or *b* prefix to be placed before them; (g) abbreviations of words appear; (h) inverted dental letters are used to express Sanskrit cerebrals. (A few have already been used in the eighth or ninth century.)

Sarat Ch. Das attributes the work of increasing the Tibetan alphabet from 30 to 50 characters to Śānta Rakshita of the 8th century; palæographical evidence may be adduced to prove this. A few inverted dental letters occur in the documents of the Stein collection. Dr. Vogel makes the following note on these new characters: "Another point is noteworthy. There are several letters which the Tibetan has not directly borrowed from India, but which are due to a secondary development in Tibet itself. They are the following; (a) Initials *ri*, *rī*, *li*, and *li* derived from the signs for *r* and *l* with vowel marks. The long vowels have the 'a attached beneath; (b) Mediæ aspiratæ *gha*, *jha*, *dha* and *bha* formed of the signs for *ga*, *ja*, *da*, and *ba* with addition of subscribed *ha*; (c) cerebrals *ṭa*, *ṭha*, *ḍa*, and *ṇa* formed by reversing the signs for the dentals *ta*, *tha*, *da*, and *na*; (d) cerebral sibilant *sha* formed by reversing the sign for the palatal sibilant *śa*."

(3) **Stone inscriptions of the 15th and 16th century from Spiti, etc.**—All the characters have their present form.

**Vowel signs.**—With the exception of the *i* vowel sign, the vowel signs are still joined to their consonant bases. The *o* vowel sign prefers the right upper end of the consonant base. This is particularly evident in the case of *p*, *m*, *l*, and *s*. The same may be said of the *e* vowel sign.

**Other characteristic marks.**—The *drag*, the *y* between *m* and *i* or *e*, and all the other characteristics of the ancient orthography have disappeared. I believe that with Buston's edition of the great encyclopædias (1310 A.D.) the last remnants of the ancient orthography disappeared. I do not believe that there are any complete copies extant of the encyclopædias which exhibit the ancient orthography. According to Sarat Ch. Das, it was Tsonkhapa (c. 1400 A.D.) who introduced the new orthography.

(4) **Modern Tibetan Vowel signs.**—In *dBu chan*, none of the vowel signs is necessarily joined to its consonant base. In *dBu med*, only the *u* vowel sign may be joined to it. But the vowel signs are often found joined to their consonant bases, as was the case formerly.

#### NO. 26.—LIST OF MINISTERS' NAMES FOUND IN THE TIBETAN INSCRIPTION IN FRONT OF THE TA-CHAO-SSU-TEMPLE (JO-KHANG) IN LHASA, 822 A.D.

By A. H. FRANCKE, PH.D.

On p. 89 of Vol. X of the *Epigraphia Indica* I published my reading of the text and a translation of the Tibetan part of the Tibeto-Chinese stone-inscription in front of the Ta-chao-ssu Temple (Jo-Khang) in Lhasa. My reading of the Tibetan text was based on a rubbing of the inscription reproduced in Bushell's article "The Early History of Tibet".<sup>1</sup> My article treated only of the principal part of the inscription and did not take into account the list of names of Tibetan ministers which was inscribed on the same stone monument. That list is found reproduced on a second plate appended to Bushell's article. This reproduction is also

<sup>1</sup> *J. R. A. S.*, Vol. XII, 1880, pp 535 ff.

based on a rubbing stated to have been obtained at Peking in 1869, which was said then, from the condition of the paper, to date at least from the last century.

When I had just written my first article on the Ta-chao-ssu inscription, Professor Waddell's first article on "Ancient Historical Edicts" came into my hands.<sup>1</sup> At first, I did not feel sure whether it would be right to publish my translation in these circumstances; but as Professor Waddell did not announce a translation of the Mu-tsung inscription in his preface, but only expressed some doubts regarding it, which I did not share, I sent my translation to the press. Since then, I have been in the pleasant position of cataloguer of Sir Aurel Stein's Tibetan manuscripts from Turkistan, and my work on these documents has suddenly given new interest to the list of ministers' names, found on the north side of the stone. I discovered that most of the names of ministers carved on the Lhasa stone monument, occur also in Sir Aurel Stein's documents, and this remark does not only hold true of the Mu-tsung edict of 822 A.D., but also of the earlier Potala inscription of 730 A.D. The names of the ministers *rJe-blas* and *sTag-sgra*, found in that edict, also occur repeatedly among Sir Aurel Stein's excavated documents. Thus, the name *sTag-sgra* is found in Nos. MI, xlv, 7, and x, 95; and the name *rJe-blas* in Nos. MI, xiv, 108, and xiv, 65, of the Stein collection. The names *Khri-bzer* and *sTag-bzer* of the Potala inscription of 764 A.D. are found in M. I. xvi, 3.

The ministers' names of the Mu-tsung edict are found in twenty short inscriptions in various states of preservation, which are separated from one another by Chinese inscriptions. The following article does not deal with the latter.

## No. 1.

Text: Bod-chhen-poi-blom-

dum-gyi . . . . . 'adzinbai-gtogs-

thabs-dañ-myiñ-rus.

Translation: Titles, names, and clan-names  
of the ministers of great Tibet who  
have seized the [agreement] and . . .  
others.

NOTES: *Rus* is probably the same as *rus-pa*, bone, clan; *dum* I cannot explain; 'adzin-ba instead of 'adzin-pa is often found in ancient documents.

## No. 2.

Text: Bod-chhen-poi-chhab-srid-kyi-blom-po-chhen-  
. . . . . la-gtogs-pai-thabs-dañ-myiñ-  
rus.

Translation: Titles, names, and clans of  
the great ministers of the govern-  
ment of great Tibet, attached to  
. . . . . and others.

## No. 3.

Text: . . . . . khā-chhen-po-la-gtogs-te-  
. . . . . sa-la-dbañ-ziñ-chhab-srid-  
'adzin  
. . . . . dpal-chhen-po . . . . .

Translation: . . . . . belonging to the  
great (heaven?), seizing the govern-  
ment, and reigning on earth, . . .  
. . . . . great glory . . . . .

## No. 4.

Text: . . . . . gy(i)-go-chhog-gi . . . . .

Translation: . . . . . of the highest(?)  
...

NOTE: *chhog* may stand for *mchhog*, best.

## No. 5.

Text: blon-chhen-po-blom-l . . . . .

Translation: The great minister, minister  
L . . . . .

<sup>1</sup> *J. R. A. S.*, 1909, p. 923.

## No. 6.

Text: (blon-dmag) .....

Translation: (crowd of ministers?) ... ..

## No. 7.

Text: (blon-rgyal) .....

Translation: (royal minister?) .....  
(or: minister and king?).

## No. 8.

Indistinct.

## No. 9.

Text: chhab-srid .....  
Khod-ne-staṅ.Translation: government .....  
Khod-ne-staṅ.The name *Khod-ne-staṅ* has not yet been found in the Stein collection.

## No. 10.

Text: chhab-srid-kyi-blom-po-chhen-po-  
ṣaṅ-khri-bṣer-  
lha-mthoṅ.Translation: The great minister of the gov-  
ernment, uncle *Khri-bṣer-lha-*  
mthoṅ.

NOTES: The word *ṣaṅ* 'uncle,' in connection with names of ministers is repeatedly found among the Stein relics. It may be compared to the title *agu*, 'uncle,' of the heroes of the Kesar Saga. The name *Khri-bṣer* is probably the personal name, and *lHa-mthoṅ* (god-seer) may be a clan-name.

The name *Khri-bṣer* is found in the following documents of the Stein collection: M. Tagh. aV, 0015; aIV, 00122; bI, 0092; MI, i, 23; xvi, 1, 3; xxviii, 0016, etc.

The name *lHa-mthoṅ* has been found only once, viz. in M. Tagh. aI, 0012.

## No. 11.

Text: chhab-srid-kyi-blom-po-chhen-po-  
blom-rgyal-bṣaṅ-  
'adus-(r)kaṅ.Translation: The great minister of the  
government, minister rGyal-bṣaṅ-  
'adus-(r)kaṅ.

NOTES: Here again, as in all the following cases, I take the first name as the personal name, and the second as the clan-name.

The name *rGyal-bṣaṅ* occurs in MI, xiv, 108g, and xiv, 0016 of the Stein relics. The name *'aDus-rkan* has not yet been found.

## No. 12.

Text: Bod-chhen-poi-blom-po ..... l-gyi-  
thabs-daṅ-  
myiṅ-rus.Translation: Titles, names, and clan-  
names of the ..... ministers  
of great Tibet.

## No. 13.

Text: Naṅ-blom-mchhims-ṣaṅ-rgyal-  
bṣer-khod-ne-  
brtsan.Translation: The perfect minister of  
Inner Affairs, uncle rGyal-bṣer-  
khod-ne-brtsan.

NOTES: *mchhims* is probably connected with *'acḥhims-pa*, to be full, perfect.

The name *rGyal-bṣer* occurs in the following documents of the Stein collection: M. Tagh. aIV, 00122; bI, 0092; bI, 0095; bI, 00104; MI, xxx, 001; xlii, 002. In No. M. Tagh. bI, 0096, we find the name *rGyal-bṣer-legs-brtsan*.

The name *Khod-ne* has not yet been discovered in the Stein collection.

## No. 14.

Text: Phyi-blon-bkā-la-gtogs-pa-  
chog-ro-  
blon-btsan-bžer-lha-goñ-

Translation: The minister of Chog-ro, who  
is under the command of the minister  
of Outer Affairs, bTsan-bžer-lha-  
goñ.

NOTES: *Chog-ro* is the well known name of a province.

The name *bTsan-bžer* is found in the following of Sir Aurel Stein relics: M Tagh, aII, 0057; MI, xxvii, 19.—  
The name *lHa-goñ* occurs in MI, xiv, 53 in the following connections: 'O-nas-lha-goñ and dBañ ..... lha-  
goñ.

## No. 15.

Text: ..... mchhims-zañ-brtan-  
bžer-stag-  
tsab(tsañ?).

Translation: The perfect....., uncle  
brTan-bžer-stag-(tsab).

NOTES: The name *brTan-bžer* has not yet been found in the Stein's relics.

## No. 16.

Text: mÑan-pon(Kha-ba-soi-slog-  
gi-bla-'abal)-blon-  
Klu bzañ-myes-rma.

Translation: The lord of curses (magician)  
the superior of Kha-ba-soi-(slog?),  
minister Klu-bzañ-myes-rma.

NOTES: *Pon*, instead of *dpon*, master; several syllables between *Khab* and *'abal* are indistinct. *Kha-ba-so*  
are mentioned as officials in the account of *gNya-khri-btsan-po* in the *La-dvags-rgyal-rabs*.

For the name *Klu-bzañ* see No. 17. A name similar to *myes-rma* is found in No. MI, xxiv, 0034 of Sir Aurel  
Stein's relics, in the name *Lañ-khrug-sme-rma*. Let me add that several ancient names contain the syllable  
*myes* as well as *rma* as one of their parts in the Stein collection.

## No. 17.

Text: bKai-phr(i)n-blon- ..... n-ka-  
blon-stag-bžer-(hab?)-  
(nyen).

Translation: The minister who announ-  
ces the orders, ..... minister sTag-  
bžer-(hab-nyen?).

NOTES: The name *sTag-bžer* is found in the following of the Stein documents: MI xxvii, 19; xxviii, 5;  
xxviii, 0038, 0041; xlii, 2; xvi, 3.—In No. MI, xvi, 19, the name *sTag-bžer-legs-koñ* is found.

## No. 18.

Text: rTsis-ba-chhen-po- ..... blon-  
stag-  
gzigs.

Translation: The great accountant,  
..... minister sTag-gzigs.

NOTES: *rTsis-ba*, instead of ordinary *rTsis-pa*. The name *sTag-gzigs* has not yet been found in  
the Stein relics.

## No. 19.

Text: Phyi-blon ..... zañ-klu-bzañ.

Translation: The minister of Outer Affairs,  
..... uncle Klu-bzañ.

NOTES: The name *Klu-bzañ* is found in the following of the Stein documents: M. Tagh, aII, 0078; MI,  
xxvii, 19.

## No. 20.

Text: Źal-che-ba-chhen-po-zal-  
blon-rgyal .....

Translation: The great judge, the minister  
of judgment, rGyal .....

NOTES: *che-ba* instead of ordinary *chhe-pa*. Unfortunately, the name of the minister has not been preserved  
in full; there are many names, beginning with *rgyal*, occurring in the Stein relics.

GENERAL NOTE: Let me add that in the ancient documents of Sir Aurel Stein's collection, we generally find  
only the personal names of the ancient ministers, preceded by their titles. It is only in rarer cases that we find the  
personal names and clan-names combined. My explanation of this fact would be that in all those cases, where the  
personal name alone is given, we may be sure that the document deals with the 'famous' minister, whose personal  
name and clan-name are both found on the Mu-tsung monument. But there were certain officials, whose personal  
names were in agreement with those of one or other of the famous ministers, but whose clan-name differed from  
theirs. It is only in such cases, as I believe, that the documents of the Stein collection give both names, so as  
not to leave any doubt with regard to the identity of the person in question.

In conclusion let me say that up to this I have examined more than six hundred of Sir Aurel Stein's relics.

## No. 27.—TIWARKHED PLATES OF THE RASHTRAKUTA NANNARAJA; SAKA 553.

By RAI BAHADUR HIRALAL, B.A.

**Tiwarkhēḍ** is a small village on the south bank of the Ambhōrā-nadī, in the Multāi tahsil of the Bētūl District in the Central Provinces. It is 14 miles south of the Multāi town which is 29 miles south-east of Badnūr, the head-quarters of Bētūl District. The village has no ancient remains except a mud fort built as a protection from the Piṇḍārī free-booters during the declining period of the Nāgpur Bhonslā rulers. This *gaṛhī*, as it is called, is now dug up in several places, and the site occupied by the villagers. Within its premises Nandgiri Gosain, a resident of Tiwarkhēḍ, built a new house about 40 years ago. While digging for the foundations he came upon a set of copper-plates, but not knowing what they were, he stowed them away in his lumber room, where they continued to enjoy the same obscurity as they had done underground, until Mr. Balwant Singh, Sub-Inspector of Police, Multāi Station house, visited the village in the beginning of the year 1910, when Bāpūjī Gosain (son of Nandgiri now dead) observing that the plates contained some curious writing presented them to him for decipherment. Mr. Balwant Singh treated the plates with nitric acid to remove the accretions of centuries and then kindly forwarded them to me. It is a somewhat curious coincidence that the Multāi plates referring to the same line of kings were also found in the custody of a Gosain.<sup>1</sup>

Our plates are two in number, each measuring  $6\frac{1}{4}" \times 3\frac{1}{2}"$ . They are substantial, being  $\frac{1}{8}"$  thick. Each plate is inscribed on one side only, the inscribed surface giving an appearance of a depression owing to the edges having been made slightly thicker. The writing is in an excellent state of preservation except that the left top corner of the first plate and the left bottom corner of the second one are a little bit corroded; still the lettering is pretty clear. The ring which was uncut when it reached my hands has a seal on a flattened out surface. It is oval in shape and bears the stamp of a figure which is now indistinguishable, but the legend *śrī-Yuddhīśura* underneath, is fairly distinct. The record contains 16 lines, each plate bearing 8 lines. Under the eighth line the word *svahastēna* is inscribed, but this word occurs in its proper place in line 11. On the margin of the second plate there appear to be 3 figures and 2 letters (probably after-additions) engraved one under the other, which I read as 553 *shāra*,<sup>2</sup> meaning apparently 'the year 553.'

The characters of the record belong to the northern class of alphabets. The engraving is well done throughout. The average size of letters is about  $\frac{1}{4}"$ . The orthographical peculiarities worth notice are:—(1) the doubling of the letter with a *rēpha* on, as in *visīṛṇṇē* (l. 1 f.); but this is not uniform as in *-Durgarājā* (l. 2) *ga* has not been doubled; (2) the two different ways in which the vowel sign of *ē* has been expressed as in *Rāshtrakūṭānvayē* (l. 1 f.) of which the *ē* of *yē* is formed by attaching the sign to the letter instead of superscribing it as in *grāmē* (l. 9); (3) the letter *t* has been doubled before *r* in *saḡōṭṭrāya* (l. 6) and *puttrāya* (l. 7) and *dh* before *y* in *Māddhyandina*, l. 7; (4) the sign of *ā* attached to the letters *j* and *t* is represented by an upward stroke, instead of a downward one, as in *jā* of *-Durgarājā* (l. 2) and in *tā* of *Muṇḍibhaṭṭāya* (l. 7); (5) *b* is not distinguished from *v* as in *-vrahmaṇya* (l. 5). Final form of *t* occurs in line 2.

The language is Sanskrit, but the record seems to have been composed by a clerk who did not properly remember the *ślōkas* in praise of the dynasty mentioned in the plates. He therefore introduced prose, maintaining the sense, if not the original wording which, if correctly put in, would have turned the first 6 lines into verse. At present, they are a mixture of verse and prose.

<sup>1</sup> See *Indian Antiquary*, Vol. XVIII. p. 230, *et seq.*

<sup>2</sup> This word seems to have some connection with the Hindi word *sāla* 'year,' unless it is a mistake for *Śaka*. [As will be seen from the accompanying photo-lithograph the first two figures look very much like the English numeral 5. *Shāra* is probably meant for *Shāka*.—V. V.]

Commencing with *vistīrṇē* in line 1 to *-Durgarājā(jā) nṛipaḥ* in line 2 there is the first half of a *Śārdūlavikīṛita* verse, the other half of which may be completed from the Multāi plates, where it is given in full.<sup>1</sup> Again in line 4 f. we find a quarter of the same kind of verse beginning with *dānāndrīkṛita* and ending with *drīpēndrāyitām*. In line 6 we again find a quarter of a *Vasantatilaka* verse beginning with *śrī-Nannarāja* and ending with *-chanil[r\*]aḥ*. All the rest is prose except a benedictive quotation in line 12. It is again the first half of a verse incorrectly quoted, other words of similar meaning having been inserted for words forgotten, thereby affecting the metre. It appears to me that the record being a business matter, no great attention was paid to formal portions which were copied from memory in the office of the record-keeper, wherewith synonymous words were sometimes substituted for the original ones without any consideration for metre.<sup>2</sup>

The inscription refers itself to the Rāshtrakūṭa dynasty of which four kings are mentioned. It records a grant of land in the villages Tivērēkhēṭa and Ghūikhēṭa situated on the south bank of the Amvēviaraka-nadi, to one Muṇḍibhaṭṭa, son of Svāmibhaṭṭa, a Mādhyandina Brāhmaṇa of the Bhāradvāja-gotra, by king Nannarāja<sup>3</sup> (Nandarāja ?). The grant was made on two occasions, viz. on the Mahākārttikī day and on a solar-eclipse, the latter at the Kapilā-tīrtha. Apparently the Rāja went to bathe there and made the gift, as did his two principal officers. Gōvinda in charge of religious affairs and Narasiṃgha (Narasimha) the minister for peace and war, who gave away 10 *nirartanas* (of land) of Karañjamalaya on the eastern bank of the Sārasavāhalā and the Darbhavāhalā. The charter was afterwards issued from Achalapura and is dated in the Śaka year 553 increased by eight months, i.e. in the month of Kārttika as specified in the text. The date corresponds to October 631 A.D.

It does not, however, appear that there was a solar-eclipse in the month of Kārttika. Mr. Gōkul Prasād Īśwardās (now Tahsildār of Hōshāngābād) informs me that there was a solar eclipse in the expired Śaka year 553 on the *amāvāsya* of Māgha (27th January, 632 A.D.) i.e. after our charter was given away. But the solar-eclipse referred to must have occurred prior to the date of the issue of the charter. In the Śaka year 553 current, there were two eclipses, a total one in the month of Śrāvana on the 13th August 630 A.D. and an annular one in the month of Māgha on 7th February 631 A.D. The total eclipse having occurred at night was not visible, but the annular one was, as it occurred 17 minutes after sunrise. The former took place on a Monday and the latter on a Thursday. Thus while a grant made on an *amāvāsya* falling on Monday (*śānavatī*) coupled with a total eclipse would be more meritorious than that made on a Thursday with an annular eclipse, it is possible that the visibility of the latter may have counterbalanced other considerations and invested it with greater importance. So the greater likelihood is that the grant was made on the 7th February 631 A.D. And this date falls much nearer the date of the issue of the charter than the other.

With regard to the history of the Rāshtrakūṭa dynasty, this record does not throw any additional light on what is known from the Multāi plates. It gives the same information (in rather a vague form on account of its defective composition) as the Multāi record, mentioning Durgarāja as the original ancestor, whose son was Gōvindarāja, from whom was born Svāmikarāja, whose son was Nannarāja (Nandarāja), whose second name Yuddhāsura occurs on the seal. Our charter is, however, very important from one point of view. In the Multāi plates no less than five villages are mentioned, viz. the village granted with four others which bounded it on its

<sup>1</sup> See *Indian Antiquary*, Vol. XVIII, p. 234.

<sup>2</sup> [The text is so full of mistakes that the exact sense of the original is not apparent in several cases. For instance the part played by Śaṃragana (if it has to be taken as a proper name) in line 9, is obscure. No attempt is therefore made to correct the text.—V. V.]

<sup>3</sup> In the Multāi plates the name of the king is *Nandarāja*. The name *Nanna* in the Rāshtrakūṭa family is also known from later times. A grant of Śaṅkaragana, the son of Nauna, the son of Kakkarāja, dated Śaka 715, has been published above, Vol. IX, pp. 193 ff.



four sides. None of these has been as yet identified. Dr. Fleet writing in 1889 remarked :—‘Mr. Ommanney reported that neither have the villages mentioned any resemblance in name to any in the Multāi District nor could he discover any at all like them at Hōshaṅgābād or Jabalpur. It is therefore not even certain that the grant really belongs to the locality in which the holders of it have resided for so long a time. All that can be said on this point is that the characters show that it belongs to some part of Central India, or of the Central Provinces.<sup>1</sup> On 30th July 1909 Dr. Fleet wrote to me, ‘It would be a valuable bit of work if you can locate this record. It is important to decide by identification of places, what locality it does belong to, because it has a bearing on three leading matters :—(a) the origin of that branch of the Rāshtrakūṭas which had the Garuḍa crest; (b) the northern or southern use of the Śaka era; (c) the origin of that particular type of Nāgarī. It is almost impossible that all these 5 villages should have ceased to exist. But though some years ago I closely examined many sheets of the Indian Atlas I could not locate them. All the probabilities are that this record belongs to the south of the Narbadā. I have practically satisfied myself that the places do not exist in Gujarāt and Khāndēsh.’ Although it has not been possible for me to locate with anything like certainty the villages of the Multāi plates, our present charter has come to light as if to solve the difficulty which antiquarians have felt for the last twenty years or for the matter of that for three quarters of a century calculating from the date of the first discovery of the Multāi plates. The fact of the Rāshtrakūṭa domination on the Multāi plateau is now once for all fully established inasmuch as our plates were found in the very village where Nannarāja granted lands to Muṇḍibhaṭṭa. Tivērēkhēṭa of the inscription is undoubtedly the present Tiwarkhēḍ and the *Amvēviaraka-nadi* the *Ambhōrā-nadi* on whose south bank the present village is still situated. As noted above, the engraver has made no difference between *b* and *v*. The real name of the river appears to have been *Ambēviara*, *ka* being a pedantic addition to make it sound like Sanskrit. According to the record *Ghūikhēṭa* should also be somewhere near the *Ambhōrā-nadi*, but it is untraceable now. There is one *Ghūikhēḍ*, about 40 miles south of Tiwarkhēḍ in the Chāndūr tāluk of the Amraoti District of Berār, but I do not find the river running to it. About 55 miles from Tiwarkhēḍ lies the town of Ellichpur (commonly pronounced Elachpur or Alachpur) which I take to be the corrupted form of *Achalapura* from whence our charter purports to have been issued. Ellichpur is a well known historical<sup>2</sup> place and was the headquarters of a district until 1905. The transposition of letters *cha* and *la* in *Achalapura* to *Alachapura* is of the same category which changed the old name of Benares from *Vāṇārasi* to *Vārānasi*.<sup>3</sup> Even at the present day we often hear *Lakhnau* pronounced as *Nakhlau* and *matlab* as *matbal*. In the *Nirvāṇa-kāṇḍa* of a Prākṛit work of the Jains there is mention of *Achalapura* as follows :—

*Achchalapuravaraniyadē śāṇaibhāya-Mēḍhigirisihare*  
*āhuṭṭhayakōḍiō nivoṇagayā namō tēsim.*

‘On the summit of Mēḍhigiri near the good town of Achchalapura towards north-east (of it) three and a half crores (of saints) obtained salvation. I bow down to them.’

This Mēḍhigiri or Mēḍhagiri is now better known as Muktāgiri,<sup>4</sup> a hillock on which several Jain temples are constructed, which contain idols dated in the 14th century A.D. It is only

<sup>1</sup> *Indian Antiquary*, Vol. XVIII, pp. 230-231.

<sup>2</sup> Chammak, the old Charmāṅka, which was granted by a Vākātaka king is only 6 miles from Ellichpur; see *Gupta inscriptions*, p. 236.

<sup>3</sup> In the *Nirvāṇa-kāṇḍa*, a manuscript preserved in the Deccan College Library at Poona, the name of Benares appears as *Vāṇārasi*, whereas latterly elsewhere we have it as *Vārānasi*.

A modern recorded example of similar transposition may be seen in Mr. R. Hughes Buller's *Census Report of Baluchistan* for 1901 where on p. 99 he says : “The Mengāls, Bizanjōs and Zahris, the three largest of the Brahui tribes are termed *Jadgāl* or *Jagdāl*.”

<sup>4</sup> See *Retul District Gazetteer* (1907), p. 249.



ॐ नमो भगवते वासुदेवाय ॥ प गदि श्रीभुक्तिं पापवाप्यमक्षिणी गपुत्र  
 २ लवृष्टा गपुत्र विद्यापि यवु गदवति श्रीगुर्ग गदवृष्टाः नृस्यवातु  
 ४ महेष्टिगिपिष्ट गदः मादिकमादः कुमुत्तादिनसक्तिअपवष्ट  
 ६ कतिमाप्यपिष्टाभिकगदवृष्टा वदवाप्यवादी कृत्त पापवाप्युक्ति  
 ८ नृपवृष्टि पदुष्टि नृपगमपुष्टा पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 १० पृष्ट पृष्ट गदः ॥ निसवृष्टि गद वृष्टः गद वृष्टः गद वृष्टः गद  
 १२ पृष्ट पृष्ट वृष्टि वृष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 १४ अमेष्टिअ गदिरक्ति ॥ ॐ नमो भगवते वासुदेवाय ॥

ii.  
 १० श्री गंगलिका मुष्टि रुद्र ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १२ पिअकव दीरक्ति ॥ ॐ नमो भगवते वासुदेवाय ॥  
 १४ कपिपाती विष्ट कदवपुष्टि पदिरि नृउक्त पृष्ट पृष्ट पृष्ट पृष्ट  
 १६ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 १८ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 २० कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 २२ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 २४ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 २६ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 २८ कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट  
 ३० कदवपुष्टि पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट पृष्ट

6 miles north-east of Ellichpur and is classed as a *Siddha-kshētra* by the Jainas. It is visited by the pilgrims of that community from all parts of India. In the *Śrēṇikā-Purāṇa*<sup>1</sup> of the Jainas the name of the town again appears without transposition of letters. These references not only prove the identity but indicate that Ellichpur was an important place in olden days and that the Rāshtrakūṭas had made it the head-quarters of a province if not their capital which is believed to have been at Mālkhed further south. The old name Achalapura was apparently given to Ellichpur with a certain meaning, as the latter is situated just at the foot of the Satpura Hills (*achala*). With regard to other places mentioned in the inscription, the *Sārasavāhalā* and *Darbhavāhalā* appear to have been streamlets which I have been unable to identify. It is not clear what *Karañjamalaya* was. It may have been a village, in which case it may be identified with one of the numerous *Kāranjās* in Berār. If it was a forest of *karañja* or *kañji* trees (*Pongamia glabra*) or a field having *karañja* trees, it would now be very difficult to identify with certainty even if we came upon a forest or field having these trees.

## TEXT.

## First Plate.

- 1 Om<sup>2</sup> [||\*] Svasty=Acha[la]pur[a]d=[||\*] Vist[i]rṇṇē sthiti-pālan-āpta-yāsasi śrī-Rāshtrakū-
- 2 ṭ-ānvayē ramyē kshira-middhā(dhā)v=iv=ēndur=abhavat śrī-Durgarājā(jō) uṛipah tasjavātta<sup>3</sup>
- 3 tmaja[h\*] śrī-Gōvindarājah māsi<sup>4</sup> tasy-ātmajah ātman(n)y=āhita-śakt[i]-sāmpana<sup>5</sup>-pra-
- 4 kṛiti-maṇḍala-śrī-Svāmīkarāja[s=ta\*]sya tanayō dānārdrikṛita-pāṇa(ṇi)nā pratidi-
- 5 nam yēna dvipēndrayitam parama-vra(bra)hmaṇya[h\*] prāpta-pañcha-mahāśa-
- 6 v(b)da[h\*] śrī-Nannarāja iti sarvva-narēndra-chand[r\*]ah Bhāradvāja-sagōttrā-
- 7 ya Mādhyandina-Svāmibhaṭṭa<sup>6</sup>-puttrāya Maṇḍibhaṭṭāya Tivērekhetā
- 8 Amvēviaraka-[na\*]di-dakṣiṇa-taṭē pañchāśa Māhakārttikī<sup>7</sup> (svahastēna<sup>8</sup>)

## Second Plate.

- 9 śrī-Sāmrāgaṇēna<sup>9</sup> Maṇḍibhaṭṭasya Ghūikhetā<sup>10</sup>-grāmē A[mvē]-
- 10 via[ra\*]ka-nadi-dakṣiṇē taṭē pañchāśa ādityōparāgē
- 11 Kapilā-ti[rthē] svahasta(stē)na pratipāditam [||\*] Uktañ-cha Vēda-Vyā-
- 12 sēna [||\*] Shashta sāmvachchhara<sup>11</sup>-sahasrāṇi svargē tishṭa bhūmidā<sup>12</sup>
- 13 Sārasavāhalā-pūrvvē taṭē Karañjamalaya Darbhavā-
- 14 halā-pūrvva-taṭē daśa-nivarttanāni dharmmakāśa<sup>13</sup> Gōvi-

<sup>1</sup> [*Śrēṇikāpurāṇa* is the name of a work by Śubhachandra preserved in the Deccan College Library at Poona. —V. V.]

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *tasy=aiv=ā-*.

<sup>4</sup> Read *āsīt*.

<sup>5</sup> Read *-sāmpanna-*.

<sup>6</sup> Read *-bhaṭṭa-*.

<sup>7</sup> Probably *Māhakārttikyām*.

<sup>8</sup> The word *svahastēna* has been added under the line and probably applies to the correction which is made at the end of this line. The syllables *māhakārttikī* are entered over an erasure.

<sup>9</sup> Probably *Sāmrāgaṇēna*.

<sup>10</sup> [On the impression and on the plate the reading seems to be °*khēṭha*°. —V. V.]

<sup>11</sup> Read *shasṭīm varsha*°.

<sup>12</sup> Read *tishṭhati bhūmidāḥ*.

<sup>13</sup> Read *dharmakāśa* or *dharmāṅkūśa*.

- 15 nda-mahāsandhivighraha-Narasimgha<sup>1</sup>-sahitā<sup>2</sup> || Śāka-kāla-samvachchha(tsa)ra-  
 16 satēshu pa[ū]cha[su\*] [tra]ya[h\*]-pañchāsa-varshādhikēshu aṣṭamāśābhyatikēshu.<sup>3</sup>

## TRANSLATION.

Om! Hail! From Achalapura. In the widely spread (and) pleasing glorious Rāshṭra-kūṭa lineage, which has acquired reputation by the preservation of stability there was (born) a king, the illustrious Durgarāja, just as in the (broad and charming) ocean of milk (was produced the moon). His own son was the illustrious Gōvindarāja. His son was the illustrious Svāmikarāja, possessed of a host of subjects acquired by self-centred prowess. His son, who resembles the lord of elephants in having his hand moistened (with the water poured) at donations (*dāna*) while the elephant has the trunk wet with the ruddy juice (*dāna*),<sup>4</sup> (is) called the illustrious Nannarāja, who is most kind to the Brāhmaṇas, who has attained the five great sounds and who is the moon amongst all the kings.

To Muṇḍibhaṭṭa, son of Svāmibhaṭṭa, of the Bhāradvāja-gōtra (and) the Mādhyandina-(śākhā), fifty (*nivartanas*<sup>5</sup> of land) in Tivērēkhēṭa (village) on the south bank of the Amvēviaraka river (were given) through the illustrious Śam[ka]ragana on the Mahākārttikī (day). To (the same) Muṇḍibhaṭṭa were given by our own hand at the Kapilā-tīrtha, fifty (*nivartanas* of land) in the Ghūikhēṭa village on the south bank of the Amvēviaraka river, on (the occasion of) a solar eclipse.

And it has been said by (Vyāsa) the arranger of the Vedas :—The giver of land dwells in heaven for sixty thousand years.

Ten *nivartanas* (of land) on the east bank of Sārasavāhalā (and) on the east bank of Darbhavāhalā of Karañjamalaya (were given) (perhaps to the same donee) jointly by the Superintendent of religious affairs (*dharmakāśa*) Gōvinda and the Great Minister for peace and war (*mahāsandhivighraha*) Narasimha.

In five centuries of years increased by fifty-three years (and) also increased by eight months of the Śāka era.

<sup>1</sup> Read -Narasimha-.

<sup>2</sup> Read -sahitān.

<sup>3</sup> Read -māśābhyadhikēshu.

<sup>4</sup> I am indebted to Mr. Venkayya for drawing my attention to the pun on the word *dāna* in this sentence.

<sup>5</sup> *Nivartana* is a land-measure which the dictionaries give as equivalent to 20 rods. The word occurs in a commentary on *śloka* 21, chapter 140 of the Śāntiparvan in the Mahābhārata *yaḥ kīṇśaḥ satam nivartanānī bhūmēḥ karṣati tēna viśṭirūpēṇa rājakiyam api nivartanadaśakam karṣaṇīyam svīyavad rakṣaṇīyam cha*. From enquiries which I personally made in Berar, I came across some old men both of the literate and the illiterate class who told me that in their younger days, about 50 years ago, a land-measure called *netana* equal to 9 *biḡhas* was in use, and that 13 *netanas* made a *chāhur* which is still in use and is equal to 120 *biḡhas*. In Berar a *biḡha* is 2,670 sq. yds. A *netana* would, therefore, be equal to 2,670 × 9 or 24,030 sq. yds, a little less than 5 acres or 20 rods which contain 24,200 sq. yds. Taken with reference to a *chāhur* of 120 *biḡhas* a *netana* would be equal to 9  $\frac{1}{3}$  *biḡhas* or 24,646 sq. yds., i.e. slightly in excess of 5 acres. In popular calculations such complex fractions as  $\frac{1}{3}$  are often neglected and it seems to me that the real value of a *netana* was somewhere midway between 9 and 9  $\frac{1}{3}$  *biḡhas* and this would be 5 acres or 20 rods. I therefore feel no hesitation in holding that *netana* is a corruption of the old *nivartana*. In the *sannads* in possession of the Berar jāgirdars *netana* occurs as a land-measure. That the use of the *netana*-measure was much prevalent in the Deccan may be inferred from the Gadval plates of Vikramāditya I. of A.D. 674 (about the same period as our grant); above, Vol. X, pp. 102 to 106.

## No. 28.—THE PARIKUD PLATES OF MADHYAMARAJADEVA;

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The plates bearing the subjoined inscription were sent in 1906 to the late Dr. Theodor Bloch, then Superintendent, Archaeological Survey, Eastern Circle, by Mr. J. R. Blackwood, I.C.S., Magistrate of the Puri District of Bengal. They were handed over to me by Dr. Bloch in 1908 for decipherment. I finished my article early in 1909 and gave the paper to Dr. Bloch; but he fell ill after looking through the transcript of the first plate and never recovered sufficiently so as to be able to finish it. The plates were not presented to the Indian Museum and consequently there is no record of them in that office. I had only heard from Dr. Bloch that they had come from **Pārikud** in the Puri District.<sup>1</sup> When I was touring in that district for collecting specimens for the Indian Museum, in September 1910, I learnt from Mr. J. Clarke, I.C.S., the then Magistrate, that the plates belonged to the Rāja of Pārikud, who had no intention of presenting them to the Museum. The plates will, accordingly, be sent back to the Rāja after publication. I am obliged to Mr. Clarke for the following information about the plates. The name of the present owner is Śrī-Gaurachandra-Mānasinba Harichandana Mardarāja Bhramaravara Rāja, Rāja Bahādur of Pārikud. The Rāja is not able to trace which of his ancestors first secured the plates and from what source they were received, nor is he able to state the locality in which they were discovered. The plates are now preserved in his record room. Mr. Clarke kindly procured for me the genealogical tree of the Pārikud family, but I find that none of the kings mentioned in the subjoined inscription could be traced in the copy sent to me, though I heard from Mr. Clarke that the Rājas of Pārikud claim to have been descended from the kings mentioned in the copper-plate record.

The inscription is incised on three thin plates of copper, measuring  $7\frac{3}{4}$ "  $\times$   $4\frac{1}{2}$ " and held together by a circular ring of the same metal whose diameter is roughly  $3\frac{1}{4}$ ". To this ring was affixed a seal of some other metal, presumably brass (?), of which, however, there remains only a mutilated part and the solid base in which the edges of the ring are fixed. The last of the plates is broken in the right upper corner, while the first shows a slit from the ring-hole to the edge, as in the case of the Buguḍa plates of Mādhavavarman.<sup>2</sup> This record which has been engraved on the second side of the first plate, and on both sides of the other two plates has already appeared in the *Vaṅgiya-Sihitya-Parishad-Patrikā*.<sup>3</sup> It refers itself to the reign of **Madhyamarajadēva** of the **Śailōdbhava** family who ruled in the **Kōṅgōda-maṇḍala**. The language of the grant is very incorrect **Sanskrit** and the record has been very carelessly incised. Doubling of consonants has been avoided, and almost invariably letters are left out at the ends of words. There is one incorrectly spelt word in the inscription, which is quite unintelligible to me. It is *viśrukē* in l. 49.

The object of the inscription is to record the grant of a village in the **Katakabhukti-vishaya** to twelve Brāhmanas, viz. Śilasvāmi, Gōvardhanasvāmi, Vanthasvāmi, Kāśyapaśvāmi, Nārāyaṇasvāmi, Mādhavasvāmi, Bharaṇisvāmi, Pūrṇasvāmi, Śaṅkhasvāmi, Kṛṣṇasvāmi, Nāgās-  
svāmi and Sukhasvāmi.

<sup>1</sup> [It may be noted that these plates were sent to the Indian Museum by Mr. D. R. Bhandarkar, Superintendent, Epigraphy, Southern Circle, in 1906 by Mr. D. R. Bhandarkar, while the latter was the acting Surveyor of the Bengal Circle. The plates were returned to Mr. Bhandarkar with a set of ink-impressions for publication in the *Epigraphia Indica* (vide Report on Epigraphy for 1905-6, Appendix A, No. 8). The accompanying photo-lithographic plate is prepared from the impressions supplied by the Assistant Archaeological Superintendent's office (Madras).—V. V.]

<sup>2</sup> Above, Volume III, p. 41 f.

<sup>3</sup> Volume XVI, p. 193.

The inscription supplies the new word *timmira* which is not found in published copper-plates, in the phrase *dvādaśa-timmira-pramāṇa*, l. 44. Perhaps "*timira*" is the correct spelling. The new verses of the inscription, which are not found in the Buguḍa plates, contain nothing of importance. I could only infer from them that the kingdom of Madhyamarāja contained all sorts of hermits (vv. 12 and 13). There is no mention of the doings of the king. We may gather, however, that he was a man of great strength (v. 17), a capable archer comparable to the son of Prithā (*i.e.* Arjuna) (v. 16) and an ardent devotee of Śiva (vv. 14 and 15). The inscription is dated twice: 1st, in the regnal year twenty-six: *śaḍ-viṃśatimē vijaya-vardhamāna-rājyē* (l. 45) and again at the end, in an era which has not been specified.<sup>1</sup> The letters on the third plate have suffered very much from corrosion and the numerals of the date have become very indistinct. I find on prolonged examination that the numerals are 80, 8, but Messrs. Venkayya and Krishna Sastri to whom the paper was first submitted are of opinion that nothing whatever can be discovered. If my reading of the date be correct, I would refer it to the Harsha era, though no instance of the use of this era has so far been found in Orissa.<sup>2</sup> If my views be correct, the date of the grant would be  $88 + 606 = 694$  A.D.

Up to this date three inscriptions of the Śailōdbhava dynasty of the Kōṅgōda-maṇḍala have been published:—The Buguḍa plates of Mādhavarman;<sup>3</sup> (2) the Ganjam plates of the time of Śaśāṅkarāja,<sup>4</sup> and (3) the Khurda plates of Mādhavarāja.<sup>5</sup>

The first part of the inscription on the Pārikud plates is in verse, like that of the Buguḍa plates of Mādhavarman, and the first nine verses of both are identical. The tenth verse of the Buguḍa grant is not to be found in this record and the eleventh verse of that record appears as the tenth of the Pārikud inscription. The Buguḍa grant furnishes the genealogy of the family from Raṇabhita to Sainyabhita, while the Pārikud grant carries the genealogy two generations further.

The following tables show the genealogy according to the Buguḍa and Pārikud grants:—

<i>Buguḍa plates.</i>	<i>Pārikud plates.</i>
Śailōdbhava ( <i>in his family</i> )	Śailōdbhava ( <i>in his family</i> )
Raṇabhita	Raṇabhita
Sainyabhita I. ( <i>in his family</i> )	Sainyabhita I. ( <i>in his family</i> )
Yaśōbhita	Yaśōbhita I.
Mādhavarman Sainyabhita II.	Sainyabhita II.
	Yaśōbhita II.
	Madhyamarāja.

<sup>1</sup> [From the accompanying photo-lithographic plate it will be clear that the date is here very badly damaged. What is seen is a circle which may denote 20. It is just possible that the regnal year of the king is simply repeated in numerical symbols preceded probably by the word *sakvatsarē*.—V. V.]

<sup>2</sup> It may have been imported from Northern India as was the Gupta era in the case of the date of the Ganjam plates of the time of Śaśāṅka; above Vol. VI, p. 143. [Palaeography is hardly in favour of this early date. Professor Kielhorn thought that the Buguḍa plates, which are earlier, may belong to the 10th century; see above, Vol. VII, p. 102.—S. K.]

<sup>3</sup> Above, Vol. III, pp. 41 ff. and Vol. VII, pp. 100 ff. and plate.

<sup>4</sup> Above, Vol. VI, pp. 143 ff.

<sup>5</sup> J. A. S. B., Vol. LXXIII, Pt. I, 1904, pp. 282 ff.

The Khurda and Ganjam plates mention three generations only:—

*Khurda plates.*

Sainyabhita

|

Yaśobhita

|

Mādhavarāja

*Ganjam plates.*

Mādhavarāja.

|

Yaśobhita

|

Mādhavarāja II.

(619-20 A.D.)

Both of these plates, like the Buguḍa and Pārikud grants, were issued from the Kōṅgōḍa-maṇḍala and the similarity in names as well as the name Sainyabhita found on the seals of the Buguḍa, Ganjam and Khurda grants leads one to believe that Mādhava was the surname of both Yaśobhita's father and son. But the characters of the Ganjam and Khurda grants are much older than those of the Buguḍa and Pārikud plates. It may be that the former were written in the current alphabet of North Eastern India while in the latter the alphabet prevalent in the Northern Circars, was used.<sup>1</sup> If the four grants be held to belong to the same country, then it may be affirmed with some degree of certainty that the Sainyabhita of the Khurda grant is the same as the Sainyabhita I of the Buguḍa and Pārikud grants. As Yaśobhita is a common factor, we have to admit that Sainyabhita II. is the same person as Mādhavarāja of the Khurda and Ganjam plates.

It is not certain whether Yaśobhita II. and Madhyamarāja are different persons. When the late Professor Kielhorn published the Buguḍa grant for the first time, he was of opinion that Mādhavavarman was a son of Sainyabhita II.<sup>2</sup> Dr. Hultzsch, in his paper on the Ganjam grant of the time of Śaśāṅkadēva,<sup>3</sup> pointed out that Sainyabhita was probably a surname of Mādhavavarman, and this view was subsequently also adopted by Professor Kielhorn.<sup>4</sup> A similar case occurs in this inscription also. In the metrical portion of this inscription, there is nothing to show that there was any relationship whatsoever between Yaśobhita II. and Madhyamarājadēva. In ordinary circumstances and on the analogy of the Buguḍa inscription, it may be assumed that Madhyamarāja is a *biruda* of Yaśobhita II, but there is one small phrase, the import of which, though very weak, yet may prove that king Madhyamarāja was a son of Yaśobhita II. This is the phrase in the 27th line:—*Madhyamarājadēva-guṇa-dhṛid-rājyaṁ pituḥ prāptavān*. The word *pituḥ* may refer to Yaśobhita II.

The inscription records the grant of a village in the Kaṭakabhukti-vishaya. As the king addresses the officers of the Kōṅgōḍa-maṇḍala, it is apparent that the village was situated in that district. The identity of Kōṅgōḍa with Kong-u-t'o is, perhaps, well known.<sup>5</sup> Very little can be added to Dr. Kielhorn's remarks about the characters of these inscriptions in his note on the Buguḍa plates.<sup>6</sup> The king Madhyamarāja had performed the *vājapēya* and *aśvamēdha* sacrifices (ll. 38-39). He was a devout worshipper of Śiva and the fact that he performed the *aśvamēdha* sacrifice shows that he claimed the rank of a supreme monarch (*chakravartin*).

<sup>1</sup> [It is difficult to follow Mr. Banerji when he says that the alphabet of the Ganjam and Khurda plates is much older than that of the Buguḍa and Pārikud plates and at the same time asserts they may be local varieties current simultaneously.—V. V.]

<sup>2</sup> Above, Vol. III, p. 42.

<sup>3</sup> Above, Vol. VI, p. 144.

<sup>4</sup> Above, Vol. VII, p. 100.

<sup>5</sup> Above, Vol. VI, p. 136.

<sup>6</sup> Above, Vol. VII, p. 101.





i.

2 2  
4 4  
6 6  
8 8  
10 10  
12 12

Handwritten text in Devanagari script, likely a record of land grants or administrative orders. The text is arranged in horizontal lines across the plate, with some lines being more prominent than others. The script is a historical form of Devanagari, used during the reign of Madhyamarajadeva.

ii a.

14 14  
16 16  
18 18  
20 20  
22 22  
24 24  
26 26

Handwritten text in Devanagari script, continuing the record from the first plate. The text is arranged in horizontal lines across the plate, with some lines being more prominent than others. The script is a historical form of Devanagari, used during the reign of Madhyamarajadeva.

ii b

28 28  
30 30  
32 32  
34 34  
36 36  
38 38  
40 40  
42 42

Handwritten text in Devanagari script, continuing the record from the second plate. The text is arranged in horizontal lines across the plate, with some lines being more prominent than others. The script is a historical form of Devanagari, used during the reign of Madhyamarajadeva.

iii a.

44  
46  
48  
50  
52  
54  
56

44  
46  
48  
50  
52  
54  
56

44  
46  
48  
50  
52  
54  
56

iii b.

58

58



- 32 [ni](pi)-yaśa[h\*]-khyāpitā[m\*] [|| 15\*] Ā karṇād=atula[m\*] vikṛīya(shya)  
tara[sū\*] chāpa-dvayair=lilayā ||<sup>1</sup> [a]śtābhi[h\*] kapa(va)chair=vivēśhṭya
- 33 phalakō(kā)n=ārād=ubhābhyām=apī [i\*] pānibhyā[m\*]ś=chaturah śili(li)mukhai(kha)-  
mukhai[h\*] — — suti(ti)kshnai[r\*]=bhṛīśah<sup>2</sup> jāto di(di)vya-gati[h\*] Pri-
- 34 thā-tu-sata-sama[h\*]<sup>3</sup> Kōṅgōda-ra[tna]-kshitō(tan)[|| 16\*] Varmma(rma)phyām  
sakala[m\*] śariram=asakṛit=samvyē(vē)shṭyē(shṭya) lil-ānvitam pinē(nau)
- 35 dvō(dvau) purushō(shau) nidhāya yagavat<sup>4</sup> skandha-[dvayē] lilayā [i\*] sadya[s\*]  
śāta-kṛipāna-bhāsura-karō dhāvaty=a-
- 36 khi[n\*]nō bhṛīśa[m\*] bhūpālō Hanuma[t\*]-parākrama iti khyāta[h\*] kshamā-  
maṇḍalē | [17\*] Jātēna yēna vapushā śa[ś]i-
- 37 n=[ē]va yēna sa[m]varddhitañ=kumuda-śa(sha)ṇḍam=iv=ātma-gōttra[m\*] [i\*]  
samkōchitam cha ripu-paṅkaja-vṛindam=ārādhāt<sup>5</sup> k[ō]pēna
- 38 [yō] jayati lavdha(bdha)-jaya-pratāpa[h\*]<sup>6</sup> | [18\*] Kaṭāt<sup>7</sup> śrī-Śailōdbhava-  
kula-tilakō mahā-makha-Vājapēy-Āśva-
- 39 mēdh-[ā]vabhṛithasnāna-nirvvi(rva)rttita-prakhyāta-[kirtti-krama[h\*] parama-māhē-  
śvarā(rō) mātā-pitri-pādānudhyāta[h\*]
- 40 śrī-[Ma]dhyamarājadēva[h\*] kuśa[li] asmiñ Kōṅgōda-maṇḍalē śrī-  
sāman[ta]-mahāsā[ma\*]uta-mahārāja-rā-
- 41 ja(jā)naka-rājaputtr-ā[m]taraṅga-danḍanānāyak-<sup>8</sup>ōparika-vishayapati-[ta\*]dāyu[k]taka-  
varttamāna-bhavishyad-v[y]ava-
- 42 hāripa[h] sa-kāra(ru)ṇyam vrā(brā)hmaṇa-purōgudi-<sup>9</sup> janapadāñ=cha yath-ārha[m]  
mā[na]yati [bōdha]ya[ti ā]-

*Third Plate ; First Side.*

- 43 jñāpayati cha [||\*] viditam=astu bhavatā[m] jñā(śrī?)-Kaṭakabhukti-visha[ya\*]-  
samva(mba)ddha-purvva-[kha]ṇḍa . . .
- 44 [mō] dvādaśa-[t]immira-pramāṇa[s\*]=sarvva-piḍā-varjitaś=chāṭa-bhaṭ-āpravēśy[ō] na  
kiñchid=anapa[ragrā\*]-<sup>10</sup>
- 45 hya[h\*] shaḍ-viñśatimē samvatsarē vijaya-varddhamāna-rājy[ē] mātā-pitrōr=  
ātmanaś=cha puṇy-ābhi[vṛi\*]-
- 46 [d\*]dhayē salila-dhārā-pura[s\*]sarēṇa(ṇ=ā)-chandr-ārka-kshiti-sama-kālam=asmābhi[r\*]=  
nānā-gōtra-pravara-

<sup>1</sup> This sign of punctuation is superfluous. Read *chāpa-dvayām*.

<sup>2</sup> Read =*bhṛīśam*.

<sup>3</sup> This corrupt phrase is, perhaps, to be corrected into *Prithāsuta-samāh*. *Ratna-kshiti*, as applied to Kōṅgōda, is difficult to explain. Perhaps *Kōṅgōda-rāḍ-rakshitā* was intended.

<sup>4</sup> Read *yugapat*.

<sup>5</sup> Read =*ārāt*.

<sup>6</sup> Compare this verse with verse 10 of the Buguḍa plates, which is omitted in the first part of the subjoined inscription. Sainyabbita Mādhavavarman is there compared to the Sun, while here Mādhymarāja is compared to the Moon.

<sup>7</sup> Read *Kaṭakāch=chhri*.

<sup>8</sup> Read =*danḍanāyak*.

<sup>9</sup> *Purōgādi* is pleonastic. Read *purōgāñ=jānapadāñ=cha*. One would have expected, as in other allied plates, *jānapadāñ=anyāñ=cha*.

<sup>10</sup> Perhaps we have to read *na kena chit=parigrāhyah*.

- 47 charaṇāya vrā(brā)hmaṇa-[Śi]lasvāmi-Gōva[r]ddhanasvāmi-Vandhusvāmi-Kavaḍisvāmi-Nārāyaṇa-
- 48 svāmi-Mādhavasvāmi-Bharanīsvāmi-Durggasvāmi-Ādityasvāmi-Rudrasvāmi-Śivasvāmi-
- 49 S[u]khasvāminē <sup>1</sup>vi[śra]kē(?) pratipādita[h\*] yatō [h]y=asya yathā-kālam-upayujyatō na k[ē]na śchi(chi)d=[vighāta][h\*] kara-
- 50 niya[h\*] | Uktañ=cha Dharmmasāstr[ē] [||\*] Va(ba)hubhir=vvasudhā data(ttā) rājabhi[s\*]=Sagar[ā]dibhi[h\*] [||\*] yasya yasya yadā bhu(bhū)mi[s\*]=
- 51 tasya tasya tada(dā) phalam [|| 19\*] Mā bhu(bhū)d=aphala-śaṅkā va[h\*] para-da[t\*]t=ēti<sup>2</sup> pā[r\*][th]ivā[h\*] [||\*] [sva]-dānāt=phalam=ānantya[m\*] para-dat[t-ā]-
- 52 nupālana(nē)<sup>2</sup> [|| 20\*] Sva-da[t\*]tā[m\*] para-da[t\*]tām=vā yō harēti(ta) vasundharām [||\*] śva-vishṭhāyā[m\*] kṛimir=bhu(bhū)tvā <sup>3</sup> pitṛibhi[s\*]=saha
- 53 pachyatō [|| 21\*] Haratē hārayatē bhu(bhū)mi[m\*] manda-vu(bu)ddhi[s\*]=tamā-vṛita[h\*] [||\*] sa va(ba)ddhō Vārunai[h\*] pāsai(śai)[s\*]=ti(ti)[r\*]ya[g\*]-yōnisha(shu) jā-
- 54 yati(tē) [||] [22\*] Iti kamala-dal-āmvu(mbu)-vi(bi)ndu-lōlām śrī(śrī)yam-anuchintya manushya-jivitañ=cha [||\*] sakalam=ida[m=u]-
- 55 dāhṛitañ=cha vu(bu)ddhvā na hi(hi) purushai[h\*] para-kirttayō vilōpyā[h\*] [|| 23\*] Vidyud-vilāsa-taralām=avagamyā sa[mya\*]k(g)=lōka-
- 56 sthitim yasa(śa)śi(si) śa(sa)kta-manōbhir=u[ch\*]chai[h\*] [||\*] nitya[m\*] par-ō[pakṛiti\*]mātra-ratai[r=bhavadbhir\*]=dharmm-ābhirādhana-parair=anu[mōdita]-

*Third Plate ; Second Side.*

- 57 [vyam] [|| 24\*] . . . . . [likhi]ta[m] sāndhivigrahika-
- 58 . . . . . devēna [||\*] Lāñchi(ñchhi)taṁ . . . . .
- 59 driddhēna || Sa[mvat] . . [88] Kārttika-śukla . . . . .

No. 29.—EIGHT CHOLA DATES.

By THE HONOURABLE DIWAN BAHADUR L. D. SWAMIKANNU PILLAI, M.A., B.L., L.L.B.

In his paper on the dates of Chōla kings (above, Volume X, pp. 121 ff.) Mr. R. Sewell has shown, by an elaborate calculation of a Tamil date from Nandalūr and of five Telugu dates from Bāpaṭla (Nos. 186 to 190) of king Kulōttunga-Chōla II., that the accession of Kulōttunga-Chōla II. (Kulōttunga-Chōla II. of Tamil inscriptions) must be placed between **March 26th and July 14th A.D. 1133**. The subjoined eight dates, besides confirming the correctness of Mr. Sewell's results, enable us to reduce the limits of the accession of Kulōttunga-Chōla II. to the period **May 9th—July 14th A.D. 1133**. Also, in the date from the Nandalūr Tamil inscription (which I have included among the eight dates now calculated) the difficulty felt by

<sup>1</sup> [The reading intended is perhaps *vipaschitā*.—V. V.]

<sup>2</sup> See above, Vol. III, p. 45, note 15.

<sup>3</sup> This sign of punctuation is superfluous.

Mr. Sewell about the *nakshatra* Śravana is explained by a reference to the custom usually followed in fixing the day of the Śivarātri in Southern India. The Śivarātri begins at midnight, when the *nakshatra* Śravana must be current, and is kept all the following day. The inscription presumably refers to the *nakshatra* Śravana only in this sense, as it was not current at sunrise on the following day.

### KULOTTUNGA-CHOLA (II)

#### 244.—In the Vaidyanāthasvāmin temple at Tirumalavādi.<sup>1</sup>

- 1 Svasti Śri [||\*] Pū-maruviya puviyēṇam . . . . .  
 33 . . . . . Kāv=Irājakoṣari-  
 34 patmar=āṇa Tribavanachehakkaranavattigal śrī-Kulōttunga-Śōḷadēvarku  
 35 yāṇu Zāvadu Danu-nāyarra apara-pakshattu navamiyu[m] Ti[n]-  
 36 gar-kilamaiyum perga Attatti-nāl.

"In the 2nd year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva,— on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus."

The date corresponds to Monday, the 10th December, A.D. 1134, on which day the *nakshatra* ended at 11 *ghatikās* after sunrise, while the *prāṭha* of the dark fortnight of the lunar month began on the same day at 45½ *ghatikās* after mean sunrise. The solar month was Dhanus, as recorded in the inscription.

#### 245.—In the Karatandēvata temple at Udayarkōyil.<sup>2</sup>

- Śrī . . . . .  
 . . . . .  
 27 Tiṇṇuva[n]achehakkaranavattigal śrī-Ku[l]ōttunga-Śōḷadēvarkku yā-  
 3. qāṇu nāl-āvadu . . . . .  
 3. Śrī-nāyarrā apara-paksha[tt]u Tiṇṇu-l-kilamaiyūm [Sadurt]t[iyu[m]] perga  
 Iravadi-[nāl].

"In the 4th—fourth—year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva,— on the day of Rēvatī, which corresponded to a Monday and to the fourth *tithi* of the second fortnight of the month of Simha."

The date corresponds to Monday, the 17th August, A.D. 1136, on which day the fourth *tithi* of the second fortnight of the lunar month Bhādrapada ended at 11 *ghatikās* after mean sunrise, while the *nakshatra* Rēvatī ended on the same day 1½ *ghatikās* after sunrise. The ending moment of the *nakshatra* in mean Lanka time was just after sunrise on the 17th August, but from the time of the year and for any place in Southern India, it will be seen, from Table XIII of my *Indian Chronology* that the ending moment of the *nakshatra* in *local* time must have been shortly after sunrise, so that the inscription is correct in giving the *nakshatra* as Rēvatī. The solar month was Simha.

<sup>1</sup> No. 85 of the Government Epigraphist's collection for 1895.

<sup>2</sup> No. 405 of the same for 1902.

246.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>1</sup>

- 1 [Sva]sti śr[i] [||\*] Pū-mēvu tirumaga! . . . . .
- 2 . . . . . kōv=Irr-ā(Irā)jakēsaripa[ṇmar=āṇa] Chakrava[rtti]-  
ga[1] śrī-Kulōttuṅga-Śōladēvaṅku yāṇḍu eṭṭ-āvadu
- 6 . . . . . śrī-Kulōttu[ṅga]-Śōladēva[ku] yāṇḍu eṭṭ-āvadu  
Kumbha-nāyaṇṇu apara-pakshattu=chchaturdaśi[yum] Velli-kkiḷamaiyu[m]  
Tiruvē(vō)ṇamum=āṇa Śivarāttiri-nāḷ.

"In the eighth year (*of the reign*) of king Rājakēsarivarman *alias* the emperor the glorious Kulōttuṅga-Chōladēva,— on the day of Śivarātri, which was (*a day of*) Śravaṇa, a Friday, and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (*of the reign*) of the glorious Kulōttuṅga-Chōladēva."

The date corresponds to Friday, the 7th February, A.D. 1141, on which day the 14th *tithi* of the second fortnight of the lunar month Māgha ended at 41½ *ghaṭikās* after mean Laṅkā sunrise, while the *nakshatra* Śravaṇa had ended at 8 *ghaṭikās* after midnight between the 6th and 7th February. Now, Śivarātri is celebrated on the day following the *midnight* (nearest to Māgha *amītiśyā*) at which the *nakshatra* Śravaṇa is current. Therefore Śivarātri in the year in question fell on a Friday, and it was the solar month of Kumbha, as stated in the inscription.

247.—In the Tyāgarājasvāmin temple at Tiruvārūr.<sup>3</sup>

- 1 Svasti śrī [||\*] Pū-maṇṇu-padumam . . . . .
- 4 . . . . . kōv=Irājakēsaripaṇmar=āṇa Tiribu[va]ṇa[ch]cha-  
[k]karavattiga! śrī-Kulōttuṅ[ga]-Śōladē[va][1\*]kku yāṇḍu 10 āvadu [Da]ṇu-  
nāyaṇṇu [pū]rva-paksha[tu] ēkāde(da)śi[yum Tiṅga]t-kiḷamaiyum perṇa  
A[ś]vati-nāḷ.

"In the 10th year (*of the reign*) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,— on the day of Aśvinī, which corresponded to a Monday and to the eleventh *tithi* of the first fortnight of the month of Dhanu."

The date corresponds to Monday, the 30th November, A.D. 1142, on which day the 11th *tithi* or *ēkādaśī* of the first fortnight of the lunar month Mārgaśīras ended at 59 *ghaṭikās* after mean Laṅkā sunrise, while the *nakshatra* Aśvinī ended on the same day at 41 *ghaṭikās* after mean Laṅkā sunrise.

It may appear at first sight that a *tithi* which ended at 59 *ghaṭikās* after mean Laṅkā sunrise may possibly have been carried forward to the next day in local time, but it will be seen from Table XIII of my "Indian Chronology" (p. 157 of the Tables) that in the year A.D. 1142, on the 251st day of the solar year, which was our day, the difference between mean Laṅkā time and Tanjore time was only an addition of 4 *palas* to the former, which would still have placed the ending moment of the *tithi* within the civil day noted above, *i.e.* the 30th November. The solar month was Dhanu, as stated in the inscription.

<sup>1</sup> No. 572 of the Government Epigraphist's collection for 1907.

<sup>2</sup> No. 553 of the same collection for 1904.



248.—In the Karavandīśvara temple at Uḍaiyarkōyil.<sup>1</sup>

- 1 [Svasti śrī] [||\*] [Pū-maṇṇu-padumam] . . . . .  
 21 . . . . . kōv=Irājak[ē]sar[i]panmar=āna Tribhuvanachchakkaravatti[ga] śrī-  
 Kulōttuṅga-Śōḷa[d]ē-  
 22 varṇu yāṇḍu 14 āvadu Mēsha-nāya[r]ru pūrvvapakshattu navamiya(yu)[m]  
 V[i]yāḷa-kkiḷa[mai]ya(yu)[m] perṇa Āyilai[ya]ttiṇ nāl.

“In the 14th year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,— on the day of Āslēshā, which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Mēsha.”

The date corresponds to Thursday, 10th April, A.D. 1147, on which day the 9th *tithi* of the first fortnight of the lunar month Vaiśākha commenced at 26 *ghaṭikās* after mean Lankā sunrise, while the *nakshatra* for the whole of that day and for 5½ *ghaṭikās* of the next, was Āslēshā, the *nakshatra* Pushya having ended shortly before sunrise on the 10th April. The solar month was Mēsha.

249.—In the Kripāpurīśvara temple at Tiruveṇṇainallūr.<sup>2</sup>

- 5 . . . . . [i]nda śrī-mey-kkirttiy-uḍaiya Tribhuvana[ch]chakkaravattiga! śrī-  
 Kulōttuṅga-Śōḷa[dē]varṇu yāṇḍu 15 vadu [pa]dinaiṇj<sup>3</sup> . . . . .  
 . . . . . shṭiyun<sup>4</sup>=Diṅgaḷ-kiḷamaiyum perṇa Bara-  
 6 ṇi-nāl.

“In the 15th—fifteenth— year (of the reign) of the emperor of the three worlds, who had this glorious panegyric poem (in his honour)<sup>5</sup>, the glorious Kulōttuṅga-Chōḷadēva,— on the day of Bharanī, which corresponded to a Monday and to the sixth *tithi* . . . . .”

Neither the solar nor the lunar month is traceable in the inscription which only refers to a sixth *tithi*; but it will be observed from Table XI of my “Indian Chronology” that a 6th *tithi* can concur with the *nakshatra* Bharanī only in the dark fortnight of lunar Śrāvaṇa or of lunar Bhādrapada. We work for the latter in the year A.D. 1147 and find that the date corresponds to Monday, 18th August, A.D. 1147, on which day the 6th *tithi* of the dark fortnight ended at 39½ *ghaṭikās* after mean sunrise, while the *nakshatra* Bharanī ended on the same day at 12½ *ghaṭikās* after mean sunrise. The solar month was Simha. N.B.—Monday, 9th August A.D. 1137, would have satisfied the *vīra*, *tithi* and *nakshatra*, but we reject this date, as A.D. 1137 was obviously not the 15th year of our king.

250.—In the Vaidyanāthasvāmin temple at Tirumalavāḍi.<sup>6</sup>

- 1 || Svasti śrī [||\*] Pū-maṇṇi yāṇar . . . . .  
 27 . . . . . kōv=I-  
 23 rājakēsari[pa]nmar=ā[ṇa\*] Tribhuvanachchakkaravattiga! śrī-Kulōttuṅga-Śōḷadē-  
 varṇku  
 29 yāṇḍu 15 āvadu . . . . .  
 32 . . . . . ivv=āṭṭai Magara-nāya[r]ru pūrvvapakshattu piri[dī]-  
 pada[mu]m Viyāḷa-kkiḷamaiy perṇa Uttirādatti-nāl.

<sup>1</sup> No. 401 of the Government Epigraphist's collection for 1902.

<sup>2</sup> No. 316 of the same collection.

<sup>3</sup> Read *padinaiṇjāvadu*.

<sup>4</sup> Read *shashṭhiyun*.

<sup>5</sup> Viz the introduction *pū maṇṇu-padumam*, etc. of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva mentioned in No. 315 of the Government Epigraphist's collection for 1902 (No. 251, below).

<sup>6</sup> No. 83 of the Government Epigraphist's collection for 1895.

"In the 15th year (of the reign) of king Rajakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,— on the day of Uttarāshāḍhā which corresponded to a Thursday, and to the first *tithi* (*pratipadā*) of the first fortnight of the month of Makara in this year."

The date corresponds to Thursday, the 25th December, A.D. 1147, on which day the first *tithi* of the first fortnight of the lunar month Pausa ended at  $29\frac{1}{2}$  *ghaṭikās* after mean sunrise, while the *nakshatra* Uttarāshāḍhā ended at  $20\frac{1}{2}$  *ghaṭikās* after mean sunrise on the same day. The same day was also the first of the solar month Makara.

251.—In the Kripāpurīśvara temple at Tiruveṇṇainallūr.<sup>1</sup>

- 1 . . . [P]ū-maṇṇu-padumam . . . . .  
 2 . . . . . śrī-mey-kki[r\*]tti-y-udaiya Tribhu[va\*]nachechakkaravatti[ga]l śrī-Kulōttuṅga-Śōḷadēvarkku yāṇḍu [1]5 vadu Ishaba-nāyaru=ppadinārān=diyediy-āṇa Nāyaru-kkilamai-nāl.

"In the [15th year (of the reign) of the emperor of the three worlds, who had (*this*) panegyric poem (in his honour), the glorious Kulōttuṅga-Chōḷadēva,—on a Sunday which was the sixteenth solar day of the month of Rishabha."

The lunar *tithi* is not cited, but the week day affords a clue to the date. During the 15 years A.D. 1135 to A.D. 1149 there were only two years in which the 16th day of solar Vṛishabha was a Sunday, and they were A.D. 1137 and A.D. 1148. We reject the former date, as it obviously was not the 15th year of our Chōḷa king, and we conclude that the date of the inscription was Sunday, 9th May, A.D. 1148, which was the 16th day of Vṛishabha.

*Summary.*

We can now arrange the eight dates discussed above in chronological order and endeavour to discover therefrom the commencement of the reign of Kulōttuṅga-Chōḷa II.

- (244) 2nd year : Monday, 10th December, A.D. 1134.  
 (245) 4th year : Monday, 17th August A.D. 1136.  
 (246) 8th year : Friday, 7th February A.D. 1141.  
 (247) 10th year : Monday, 30th November A.D. 1142.  
 (248) 14th year : Thursday, 10th April A.D. 1147.  
 (249) 15th year : Monday, 18th August A.D. 1147.  
 (250) 15th year : Thursday, 25th December A.D. 1147.  
 (251) 15th year : Sunday, 9th May A.D. 1148.

*Dates disclosed by Inscriptions.*

We see that the 15th year of the reign must have commenced between the 10th April, A.D. 1147, which fell in the 14th year and the 18th August A.D. 1147 which fell in the 15th year. At the same time the last inscription shows that the regnal year did not change till after 9th May. Therefore regnal years of Kulōttuṅga-Chōḷa II. must have regularly commenced between 9th May and 18th August, rather 9th May and 17th August, if we bear in mind the result of inscription 245; that is, the reign itself commenced between 9th May and 17th August A.D. 1133; the 2nd year of the reign in May, June or July, A.D. 1134, and so on with the 3rd and subsequent years.

<sup>1</sup> No. 315 of the same collection for 1902.

No. 30.—MANNARKOYIL INSCRIPTION OF JATAVARMAN  
SUNDARA-CHOLA-PANDYADEVA.

By K. V. SURESHMANYA AITAR, B.A.; OOTACAMUND.

The subjoined inscription<sup>1</sup> is engraved on the base of the north wall of the central shrine in the *Gōpālakṛishṇasvāmin* temple at *Maṇṇārkōyil* in the *Ambāsamudram tāluka* of the *Tinnevely* district. With the kind permission of the late *Rai Bahadur V. Venkayya* I edit it from an inked impression prepared in 1905.

The inscription which is in tolerably good preservation consists of 8 lines of *Tamiḷ* prose written in the *Tamiḷ* alphabet of the period to which the record belongs. The letters are well engraved. There are a large number of Sanskrit words and syllables in *Grantha* characters.<sup>2</sup> Two forms of *ya* occur, one with a closed loop to the left which occurs only in the beginning of line 1, and the other, which is more common, without this loop. The secondary *ā*-symbol is, in a few cases, not separated from the consonant to which it is added. In the majority of cases the central loops of the consonants *ṇ* and *ṇ* appear fully developed, though there are instances where they are written without the loops. Another peculiarity is that the secondary *i*-sign is marked on the left top corner instead of on the head of the letters as is generally seen in records of this period. This is especially the case with *pi*, *vi*, and *li*, while in *ni* the *i*-sign is sometimes added on to the top of the letter and sometimes by its right side, according to the shape of the letter *n* which, in this record, is not uniform. The signs for *u* and *ū* in the letters *mu* and *ru* are not distinguished. Only in one case a curve has been added to the *u* in *mu* in order to denote the length. Except in the letters *lai* and *lai* where the first part of the vowel *u* is used to denote the *ai*-symbol, the secondary *ai* is invariably marked by two secondary *e*-signs written side by side as in *Grantha*. The group *nta* is always employed whenever the two letters come together. The palatal *ñ* is so shaped in some cases that it may at first sight be mistaken for *ṇ̄*. The guttural *ṇ* occurring in *purāṅgarai* (l. 3), =*Tiruvaraṅga*- (l. 6) and *Iruṅgaṇḍi*- (l. 8), and the syllable *ru* are peculiarly shaped.

The object of the inscription is to register a sale of land to the *Vishṇu* temple called *Rājendraśōḷa-Viṇṇagar*. Lines 2 and 3 give the boundaries and extent of the various fields that were sold, and line 4 describes the formal transfer of the land to the temple by the assembly of *Rājarāja-chaturvēdimāṅgalam*. Lines 5 and 6 give the names of some of the members of the assembly at whose instance the lands appear to have been sold. The conveyance was drawn up by the accountant (*karaṇattāṇ*) of the village and was attested by several of the persons who ordered the sale (ll. 7 and 8). It is interesting to note that most of the members of the assembly were learned men, and this is indicated by the titles *bhaṭṭa*, *sōmayājīn* and *kramavit* affixed to their names. Further, it might also be pointed out that these members were not natives of the village but immigrants from other parts of Southern India, who had settled in the several suburbs (*śēri*) of the village. A list of these suburbs and villages is given at the end of this paper.

This inscription is a record of one of the *Chōḷa-Pāṇḍya* kings.<sup>3</sup> South-Indian inscriptions point to the existence of at least three *Chōḷa* princes who bore the title *Chōḷa-Pāṇḍya*. *Rājendra-Chōḷa I.* (A.D. 1011-44), after he had subjugated the *Pāṇḍya* country, is said to have appointed his son *Chōḷa-Pāṇḍya* to rule over it.<sup>4</sup> *Parakēsarivarman Rājendradēva* (A.D.

<sup>1</sup> No. 109 of the Madras Epigraphical collection for 1905.

<sup>2</sup> It is worthy of note that two of the signatures at the end of the inscription are in Sanskrit. Such admixture of Sanskrit words in a *Tamiḷ* record of this period may be accounted for, to a certain extent, by the revival of learning brought about by the immigration to the Southern country of a large number of *Brāhmaṇas* from the north as a result of the conquests of *Rājendra-Chōḷa I.*, which extended as far as the Ganges.

<sup>3</sup> *Annual Report on Epigraphy for 1905*, Part II, p. 56, paragraph 25.

<sup>4</sup> *Ibidem*, 1906, Part II, p. 68, paragraph 17.

1052-64) is reported to have conferred the title of Śōla-Pāṇḍiyan<sup>1</sup> on his younger brother, the victorious Mummaḍiśōlan.<sup>2</sup> The Chōla king Virarājendra (A.D. 1062-70) is also stated to have been pleased to grant the Pāṇḍimaṇḍalam "whose crown of jewels is exalted in this world, to his royal son Gaṅgaikoṇḍaśōlan<sup>3</sup> along with the title Śōla-Pāṇḍiyan, the leader of an army of very tall elephants."<sup>4</sup> Inscriptions discovered so far reveal the names of two Chōla-Pāṇḍya princes, viz. Jaṭavarman Sundara-Chōla-Pāṇḍya and Māravarman Vikrama-Chōla-Pāṇḍya. The former of these is spoken of in a Mannarkōyil record as one of the sons of Rājendra-Chōla I.<sup>5</sup> and he is, therefore, identical with the first Chōla-Pāṇḍya ruler. It is perhaps to the same king that we must attribute inscriptions dated during the reign of Jaṭavarman alias Uḍaiyār Śōla-Pāṇḍyadeva found at Śuchindram<sup>6</sup> and Śevilipēri,<sup>7</sup> though the name Sundara does not occur.

The title Chōla-Pāṇḍya given to them seems to have been invented to indicate the double fact that they were members of the Chōla family and were made to rule over the Pāṇḍya territory. The position held by them was apparently that of a viceroy acting under the orders of the Chōla king ruling at Tanjore. The necessity for their appointment arose from the fact that the Pāṇḍyas could never be completely subdued. They continued in a state of chronic revolt against the Chōla yoke during the whole period of Chōla supremacy in Southern India.<sup>8</sup>

The subjoined record is dated in the 13th year of the reign of king Jaṭavarman Sundara-Chōla-Pāṇḍyadeva. As his accession to the throne has been fixed at A.D. 1020-1 from the fact that his 15th year probably coincided with the 21st of his father,<sup>9</sup> it follows that this inscription should have been engraved about A.D. 1033-4 which corresponded to his 13th year. A few facts concerning the king's reign deserve mention.<sup>10</sup> His latest known date is the 23rd year<sup>11</sup> corresponding to A.D. 1043-4, which was the last year of the reign of his father. Sundara-Chōla-Pāṇḍya's inscriptions have so far been traced in the ancient Pāṇḍya and Kērala dominions, i.e. in the modern districts of Madura and Tinnevely and portions of the Pudukkōṭṭai and Travancore States.<sup>12</sup> His Chōlapuram<sup>13</sup> inscription is dated in the 11th year and registers the gift of a lamp by a certain Sarvalōṣāśraya Viṣṇuvardhana-Mahārāja alias Śaḷukki-

<sup>1</sup> *South-Ind. Inscri.*, Vol. III, Part I, p. 62.

<sup>2</sup> The title Mummaḍiśōlan was first borne by Rājūāja I.

<sup>3</sup> Rājendra-Chōla I. appears to have first assumed the title Gaṅgaikoṇḍaśōlan after his conquest of the North. The city of Gaṅgaikoṇḍichōlapuram owes its name to him.

<sup>4</sup> *South-Ind. Inscri.*, Vol. III., Part I, p. 36.

<sup>5</sup> No. 112 of the Madras Epigraphical collection for 1905.

<sup>6</sup> Nos. 69 and 70 of the same collection for 1896.

<sup>7</sup> No. 408 of the same collection for 1906.

<sup>8</sup> Parāntaka I. is known to have defeated the Pāṇḍyas thrice in the field. His grandson Sundara-Chōla claims to have driven the Pāṇḍya king into the forest, while Āditya II (Karikāla), even when he was a youth, fought against Vira-Pāṇḍya. Uttama-Chōla's title Madhurāntaka indicates his hostility to the Pāṇḍyas and the Tiruvālaṅgadu plates give Amarabhujaṅga as the name of the Pāṇḍya sovereign defeated by Rājārāja I. Rājendra-Chōla I., Rājādhirāja and Virarājendra I. claim to have defeated the Pāṇḍyas. The Pāṇḍyas seem to have asserted their independence already during the reign of Kulōttunga I. At any rate, we have no reason to suppose that the Chōla-Pāṇḍya kings continued very long. In fact their rule could not have lasted more than half a century, which was probably occupied by the rule of the few princes known from inscriptions.

<sup>9</sup> *Annual Report on Epigraphy for 1905*, Part II, paragraph 25.

<sup>10</sup> Sundara-Chōla-Pāṇḍiśūram-udaiyār, the ancient name of the ruined Śiva temple at Perundurai in the Pudukkōṭṭai State suggests that the temple was probably called after the king and built in his time.

<sup>11</sup> No. 18 of the Madras Epigraphical collection for 1894 and No. 438 for 1909.

<sup>12</sup> His inscriptions found at the following places roughly indicate the extent of the country ruled by him :—

Āpaimalai, near Madura; Perundurai in the Tirumaiyam tāluka of the Pudukkōṭṭai State; Mannarkōyil, Tiruvāliśvaram, Ambāsamudram, Virāṣikbāmaṇi, Kaḷugumalai, Gaṅgaikoṇḍān, Śevilipēri, Śhērmādevi, and Āḍaṅūr in the Tinnevely district; Chōlapuram and Śuchindram in the Travancore State.

<sup>13</sup> No. 32 of the Madras Epigraphical collection for 1896.

**Vijayādittan-Vikki-anṇaṇ.** The terms Śaḷukki and Viṣṇuvardhana-Mahārāja, occurring in the name of the donor, suggest that he must have been a member of the Eastern Chālukya family.<sup>1</sup>

According to the Tiruvālaṅgāḍu grant, the Pāṇdyas were first attacked by Rājendra-Chōla I., with the result that their king deserted his country from fear. Establishing his son Chōla-Pāṇḍya as the protector of the Pāṇḍya territory, Rājendra-Chōla proceeded westwards, conquered the forces of the Kēraḷa ruler in a fearful battle and returned to his capital leaving that country also in charge of the same prince. That the Chōla-Pāṇḍya here referred to is none other than Jaṭavarman Sundara-Chōla-Pāṇḍya of our record has already been noticed. It may be pointed out now that while the stone inscriptions of the 5th and 6th years of Rājendra-Chōla I. mention his conquest of the Kēraḷas, the invasion of the Pāṇḍya country is practically omitted in the historical introduction of all his records. If, as stated in the Tiruvālaṅgāḍu grant, the Chōla king conquered the Kēraḷas immediately after he had overcome the Pāṇdyas, the latter event would have taken place before A.D. 1016-7, which corresponds to his 5th year.<sup>2</sup> It would thus appear that Sundara-Chōla-Pāṇḍya was in charge of the two conquered countries from or prior to A.D. 1016-7, i.e. four years before his accession.<sup>3</sup> That he actually ruled over the Kēraḷas is borne out by some of the inscriptions at Maṇṇārkōyil, where mention is made of two of his Chēra feudatories named Rājasimha and Rājarāja.<sup>4</sup> In one of his inscriptions,<sup>5</sup> it is stated that the Chēra king (Śēramāṇār) Rājasimha built the Viṣṇu temple called Rājendraśōla-Vinnagar, i.e. the modern Gōpālakṛishṇasvāmin temple at Maṇṇārkōyil. The name of the Chēra king conquered by Rājendra-Chōla is not given. Nor do we know if it was Rājarāja or Rājasimha.

Among the geographical names that occur in this inscription, Maṇṇārkōyil does not find a place. It seems to be a shortened form of Maṇṇārkōyil<sup>6</sup> and probably denotes the modern Gōpālakṛishṇasvāmin temple. The village in which the temple was situated, was called Rājarāja-chaturvēdimaṅgalam in ancient times. It was a *brahmadēya* in Muḷli-nāḍu, a district of Muḍigonḍasōla-valanāḍu which was a subdivision of Rājarāja-Pāṇḍināḍu. A number of hamlets appear to have been attached to this village in early days. The modern villages of Ambāsamudram<sup>7</sup> and Kallaḍaikkurichchi<sup>8</sup> were its southern hamlets, while Pāpāṅguḷam<sup>9</sup> (Vēlārkuṛichchi) and Ālvārkuṛichchi<sup>10</sup> (Kāḍēru; text l. 2) situated at a distance of about 8 miles from Ambāsamudram, formed its hamlets on

<sup>1</sup> We do not know of any Eastern Chālukya prince with this name at the time. About A.D. 1030 the approximate date of the Chōlapuram inscription, the ruler of Vēngī was Rājarāja I. (A.D. 1022-1063).

<sup>2</sup> It cannot, however, be inferred from this that the Pāṇdyas remained independent even until this date, because earlier inscriptions of Rājendra-Chōla I. have been found in the Tinnevely and Madura districts. The existence of these records in that part of the country might be taken to show that the Pāṇdyas acknowledged the overlordship of the Chōla sovereign even before the invasion, conquered as the Pāṇḍya country was by Parāntaka I. and Rājarāja I. It was perhaps the Pāṇḍya king's attempt to assert his independence that caused the invasion in the present instance.

<sup>3</sup> Perhaps he was not formally installed in the Viceroyalty but allowed to issue orders in his own name as soon as he was placed in charge of the Pāṇḍya territory. This privilege was probably granted some time after he had been actually governing the subjugated province.

<sup>4</sup> Nos. 111, 113 and 114 of the Madras Epigraphical collection for 1905.

<sup>5</sup> No. 112 of the same.

<sup>6</sup> *Mannanār* means Viṣṇu.

<sup>7</sup> No. 102 of the Madras Epigraphical collection for 1905. The ancient name of Ambāsamudram was Iḷaṅ-gōykkuḍi.

<sup>8</sup> No. 90 of the same collection for 1907.

<sup>9</sup> The Viṣṇu temple of Rāmasvāmin at Pāpāṅguḷam is called in its inscriptions Bagavadi-Vinnagar-Ālvār at Vēlārkuṛichchi, the north-western hamlet of Rājarāja-chaturvēdimaṅgalam (No. 124 of the Madras Epigraphical collection for 1907).

<sup>10</sup> The Vanniappar temple at Ālvārkuṛichchi was called in ancient times Tiruvāṇṇichchuramuḍaiyār at Kāḍēru, the north-western hamlet of Rājarāja-chaturvēdimaṅgalam (No. 121 of the Madras Epigraphical collection for 1907).

the north-western side. Four other hamlets of Rājārāja-chaturvēdimaṅgalam, *viz.* Pāmbuṇāri, Kōṇāḍu, Kaḍaiyam and Pulakkulam *alias* Vārimāyileṭṭi are also mentioned in this inscription. Of these, Kaḍaiyam may be identified with the village of the same name, situated to the west of Ambāsamudram. The modern name of Pulakkulam is Punakkulam<sup>1</sup> and it is also in the vicinity of Ambāsamudram. I am not able to identify the two others. The position assigned to several of the hamlets would point to the identification of the *brahmadēya* of Rājārāja-chaturvēdimaṅgalam with the modern village of Brahmadēśam in the same taluka and it may be noted that the Śiva temple of Tiruvāliśvaram and the Viṣṇu temple of Rājendraśōla-Viṇṇagar which are stated in their inscriptions to be in Rājārāja-chaturvēdimaṅgalam, are quite close to Brahmadēśam. From the boundaries described in the grant portion of the subjoined record it appears that at Maṇṇārkōyil there was in ancient times another Viṣṇu temple called Rājārāja-Viṇṇagar. This has now disappeared. The district of Muḷli-nāḍu mentioned above seems to be different from another of the same name in which Shērmādevi was situated, because while the first was in the subdivision of Muḍigonḍaśōla-vaṇanāḍu the second was in Uttamaśōla-vaṇanāḍu.<sup>2</sup> Though the names Uttamaśōla and Muḍigonḍaśōla after which the two subdivisions are named may refer to the same Chōla king (perhaps Rājendra-Chōla I.), yet, as these divisions occur in the inscriptions of the same period, there is not much doubt as to their representing different local areas. Further, it may be pointed out that the two subdivisions named above comprised different districts. Thus, for instance, the districts of Nechchura-nāḍu,<sup>3</sup> Kīlkaḷa-kūrram<sup>4</sup> and Kīlvēmba-nāḍu<sup>5</sup> were in Muḍigonḍaśōla-vaṇanāḍu, while Purattāya-nāḍu,<sup>6</sup> Nāñji-nāḍu<sup>7</sup> and Marugal-nāḍu<sup>8</sup> were in the subdivision of Uttamaśōla-vaṇanāḍu. A rough idea of the extent of Muḍigonḍaśōla-vaṇanāḍu might be formed from the fact that Tinnevely, Kaḷugumalai, Ambāsamudram and the villages near them were originally included in it. In Uttamaśōla-vaṇanāḍu were situated Cape Comorin, Shērmādevi, and Chōlapuram near Nāgerkoil. Rājārāja-Paṇḍināḍu was the name applied to the Pāṇḍya country after its conquest by the Chōla king Rājārāja I.; and it mainly consisted of the districts of Madura and Tinnevely and a part of the Travancore and Pudukkōṭṭai States. Though the Pāṇḍyas were defeated several times on previous occasions and their dominion acquired by the Chōlas by conquest, the name of their country does not appear to have been altered prior to the time of Rājārāja I.

Two rivers are mentioned in this record, *viz.* Muḍigonḍaśōlappērāru and Rājārājappērāru. As one of the fields sold to the temple is said to have been situated to the north of the former and south of the latter, the relative position of the two is established beyond question and affords facilities for the identification of both. Porundam, the original name of Muḍigonḍaśōlappērāru is synonymous with the Tāmraparṇi, which near Maṇṇārkōyil runs parallel to its tributary, the Gaṭanā, and is to the south of it. Rājārājappērāru is, therefore, identical with the Gaṭanā. In passing, it may also be pointed out that the two rivers join within a mile's distance of Maṇṇārkōyil at a place called Tiruppuḍaimarudūr.

#### TEXT.

1 Svasti śri [||\*] Kō=Chchadaiyapaṇmar=āṇa Uḍaiyār śri-Sunta(nad)ra-Śōla-  
Pāṇḍiyadēvarkku yāṇḍu paḍin[mū]ṇrā[va]ḍu<sup>9</sup> śri-Rājārāja-Ppāṇḍināṭṭu  
Muḍigonḍaśō[la]-vaṇanāṭṭu Muḷli-nāṭṭu brahmadēyam śri-Rājārāja-

<sup>1</sup> It may be noted that in the Tinnevely district there are two kinds of tanks, *punakkulam* and *kālvarattukulam*. The former depends on rain for its supply of water, while the latter is fed by a channel from a river.

<sup>2</sup> Nos. 193 and 194 of the Madras Epigraphical collection for 1895 and No. 106 of the collection for 1905.

<sup>3</sup> No. 18 of the collection for 1894.

<sup>4</sup> See remarks against No. 416 for 1905.

<sup>5</sup> No. 408 of 1906.

<sup>6</sup> No. 100 for 1896.

<sup>7</sup> No. 34 of 1896.

<sup>8</sup> No. 32 for 1896.

<sup>9</sup> The *ca* in *mūṇrāvaḍu* is written above the line.

chcharuppēdima[ñ]galattu śrī-Rājēnta(ndra)śōla-Vin[pa]ga[r] [pa]ramasvāmiga-  
lukku śrī-Rājarāja-chchatu[r]vvēd[i]mañgalattu mahāsabhaiyōm viṛru=kkuḍutta  
būmiyāvadu [||\*] Eñgal paḍāgai Pāmbunā[ri] Iḍaikk[u]ṇṇavēttikkum  
mērkum [||] śrī-Rājarāja-Viṇṇagardēvar dēvadā[ṇa]-

- 2 ttukku=kkilakkum [||] Taṇ-Porundam=āna Muḍiṇḍasōlappērarrukku  
vaḍakkum [||] śrī-Rājarājappērārru[k]ku-tterkkum [||] āga ivv=e[||\*]laiyuṇ  
agappa[t]ta iru-pū<sup>1</sup> ārupāychchal nila[ṇ\*] āru-vēliyum mērpaḍi maḷuk-  
[kā]ḍu<sup>2</sup> vaṣakkāniṇṇa nilaṇ mū-vēliyum pu[ṇ]sey maḷukkāḍu nilaṇ mū-  
vēliyum eñgalūr=ppaḍāgai Kōṇaṭṭu iru-pū ārup[p]āychchal<sup>4</sup> nilaṇ oṇṇēy-  
ēṇ-māvum ivv=ūr=ppaḍāgai Kaḍaiyattu-Padaiyāvli Kāḍērru iru-pū  
ārupāychchal nilaṇ araiyum ivv=ūr=ppaḍāgai Pulakkuḷa-

- 3 m=āna Vārimāyileṭṭi ēri-purañ=garaṇ oru-pū nilaṇ araiyum i=kkulatt-agam  
pu(pū)-nir-kōvai-nilaṇ araiyum [ā]ga iru-pū ārupāychchal<sup>5</sup> nilaṇ ē[||]ē-  
mukkālēy-iraṇḍu-māvum mērpaḍi maḷukkāḍu nilaṇ mū-vēliyum puṇsey  
maḷukkāḍu nilaṇ mū-vēliyum oru-pū nilaṇ araiyum kuḷattil ni[r\*]-kōvai-  
[ni]ḷaṇ araiyum āga nilaṇ paḍiñālē[y]<sup>6</sup>-mukkālēy-iraṇḍu-māvum viṛru-  
kkuḍuttōm śrī-Rājēndrasōla-Viṇṇagar [parama]svāmigaḷukku śrī-Rājarāja-  
chcharuppēdimañgalattu mahāsabhai-

- 4 yōm [||\*] I=ppariṣu viṛru=kkuḍutta i-bhūmikkum emmil=iśaiñja vilai=  
pporuḷ=ellān-gaiyyilēy ara=kkonḍu iduvē[y]<sup>7</sup> vilai-ōlaiyu[m] poru[||]-sēla ōlaiyum=  
āvid=āgavum iduv=alladu vēru vilai-māvarudi=pporuḷ-sēla ōlai kātṭa=  
kkaḍamaiy=ṇṇi vilai=ara-viṛru=p[poruḷ]-ara=kkonḍu viṛru vilai-ōlai-śeydu  
nirōḍu aṭṭi=kkuḍuttōm Rājēndrasōla-Viṇṇagar paramasvāmigaḷukku śrī-  
Rājarāja-chcharuppēdimañgalattu mahāsabhaiyōm [||\*] I=ppariṣu viṛru=  
kkuḍukka=ppaṇichchōm śrī-Rājarāja-

- 5 chchēri=Kkōṭṭaiyūr-Chchaṇḍaraṇ Śivadēvabattachchōmāśiyārum<sup>8</sup> śrī-  
Mummaḍisōlachchēri Tiruppēr=Dēvadēvēsa-[Nā]rāyaṇaṇum śrī-  
Arumōḷid[ē]yachchēri=Kkirāñchi Mahēśvarakiramavittāṇum<sup>9</sup> śrī-  
Nittaviṇḍōdachchēri Kōrōvi-Kāḷidāda<sup>10</sup>baṭṭa[ch]chōmāśiyārum śrī-  
Chōlēnta(ndra)śiṅgachchēri Karāmbirchēṭṭu Śrīdarabattāṇum śrī-  
Sundarasōlachchēri Kōrōvi śrī-Māḍavachchōmāśiyārum śrī-Vāraṇ-  
māḍēvichchēri=Kkōṭṭattu=Dēvadēvēsaṇ-Śandiraṇum śrī-Uttamasōlachchēri=Kkarip-  
purattu=Pporukku-

- 6 māṇakiramavittāṇum śrī-Sēmbiyaṇmāḍēvichchēri=Kkirāṇūr Śōlaippirāṇ-  
Śuppiramaṇiyabattāṇum śrī-Kundavachchēri Nimbai-I[||ai]yanambi-  
battāṇum śrī-Paṇchavaṇmāḍē[vi]chchēri=Kkuṇḍūr=Ttiruvaraṅga-Nārā-  
yaṇa-kkiramavittāṇum śrī-Oḷkamāḍēvichchēri Iḍaiyārrukkuḍi=  
Chchōmaṇakkāṇum āga i=ppari[śu] papichchu viṛru=kkuḍuttōm śrī-  
Rājēndrasōla-Viṇṇagar paramasvāmikaḷukku<sup>11</sup> śrī-Rājarāja-chatu[r]vētimaṇkalattu<sup>12</sup>  
mahāsabhaiyōm [||\*] Ippaḍi aṇivēṇ Koṭ[ṭai]yūr-Chchaṇḍaraṇ śivadēvabattā-

<sup>1</sup> oru-pū and iru-pū are terms still employed in some parts of the country to mean single-crop and double crop lands.

<sup>2</sup> The *akshara* *kā* seems to be corrected from *ku*.

<sup>4</sup> Read *ārupāychchal*.

<sup>5</sup> The *y* of this word is a correction from *p*.

<sup>8</sup> *Sōmāśi* is the abbreviated Tamil form of the Sanskrit *sōmayājīn*.

<sup>9</sup> *kiramavittāṇ* stands for the Sanskrit *kramavid*, one who knows the *kramapāṭha* of the Vēdas.

<sup>10</sup> *Kāḷidāda* is the Tamil form of *Kāḷidāsa*.

<sup>12</sup> Read *chaturvēdimañgalattu*.

<sup>3</sup> This word is written below the line in the original.

<sup>5</sup> The *akshara* *y* looks like *p* in the original.

<sup>6</sup> Here the original reads *pa* instead of *ya*.

<sup>11</sup> Read *paramasvāmigaḷukku*.

- 7 chchōmāsiyēṇ ivai eṇ eluttu [\*] Ippaḍi aṇivēṇ Kōrōvi-  
 Kāḷidādachchōmāsiyēṇ ivai eṇ eluttu [\*] Ippaḍi aṇivēṇ Tirupṇēr  
 Dēvadēvēśa-Nārāyaṇaṇ eluttu [\*] Ippaḍi aṇivēṇ Kirāñchi-Mahēśvara-  
 kkiramavittāṇ eluttu [\*] Ippaḍi aṇivēṇ Śrīdaṇūr-Kkēśavaṇ Śēnduppirāṇ  
 eluttu [\*] Ippaḍi [aṇi]vēṇ Karāmbich[chēṭ]tu Śrīdarabaṭṭāṇ eluttu [\*]  
 ippaḍi aṇivēṇ Kōrōvi śrī-Māḍavachchōmāsi[y]ēṇ eluttu [\*] Ippaḍi aṇivēṇ  
 Nimbai-Iḷaiyaṇambibaṭṭāṇ eluttu [\*] Ippaḍi aṇivēṇ
- 8 Iruṇḡaṇḍi-Dēvadēvēśabaṭṭāṇ eluttu [\*] Ippaḍi aṇivēṇ Irāṅṇuppuratt<sup>1</sup>  
 Yaṇṇaṇ<sup>2</sup> eluttu [\*] Ittham Vīrasya p[u]trēṇa Śāstamaṇka(ga)lavāsinā [\*]  
 [Nā]rāyaṇōṇa vidita[m] bhakta-bhaktēṇa Śārggīṇā<sup>3</sup> [\*] Iti viditam Solaiṇrāṇ  
 Subramaṇyēṇa ||o Mahāsabhaiyār=ppaṇikka ivv=ōlai eluḍiṇēṇ ivv=ūr sabhai=  
 kkarapaṭṭāṇ [Śūrri]-Śaṅgaran=āṇa Śamaṇjaśappiriyaṇēṇ eluttu ||os

## TRANSLATION.

Hail! Prosperity! In the thirteenth year of (*the reign of*) king Jaṭāvarman *alias* Uḍaiyār śrī-Sundara-Chōla-Pāṇḍyadēva, the great assembly of Rājārāja-chaturvēdimaṅga-  
 lam sold the following land to the Supreme Lord (*pīramasvāmīn*) of śrī-Rājēndraśōla-  
 Vinṇagar at śrī-Rājārāja-chaturvēdimaṅgalam, a *brāhmadēya* in Muḷli-nāḍu (a district of)  
 Muḍigoṇḍasōla-vaḷanāḍu (which was a subdivision) of śrī-Rājārāja-Pāṇḍināḍu. (The  
 land lies) to the west of (the path called) Iḍaikkunṇaveṭṭi<sup>4</sup> (leading to) our hamlet (*paḍiṇai*) of  
 Pāmbuṇāri, to the east of the *dēvalīna* of the god of śrī-Rājārāja-Vinṇagar, to the north of  
 (the river) Taṇ-Porundam *alias* Muḍigoṇḍasōlappērāru<sup>5</sup> and to the south of (the river called)  
 śrī-Rājārājappērāru. The great assembly of śrī-Rājārāja-chaturvēdimaṅgalam sold to the  
 Supreme Lord of śrī-Rājēndraśōla-Vinṇagar, six *vēli* of river-fed double-crop land lying within  
 these boundaries together with three *vēli* of maḷukkāḍu-land of the same (class) which  
 was being brought under cultivation;<sup>6</sup> three *vēli* of dry maḷukkāḍu-land; one (*vēli*) and  
 seven *mā* of river-fed double-crop land in Kōnāḍu, a hamlet of our village; half (a *vēli*) of  
 double-crop river-fed land at Kāḍēru in Kaḍaiyattu-Padaiyāvili, a hamlet of this village;  
 half (a *vēli*) of single crop land close to the bank of the tank at Pulakkūḷam *alias*  
 Vārimāyileṭṭi, a hamlet of this village; half (a *vēli*) of crop-yielding marshy land in the bed of  
 this tank;—in all measuring seven (*vēli*) three quarters and two *mā* of river-fed double crop  
 land; three *vēli* of maḷukkāḍu-land of the same (class); three *vēli* of dry maḷukkāḍu-land; half  
 (a *vēli*) of single crop land; half (a *vēli*) of marshy land in the tank; together making a  
 total of fourteen and three-fourths (*vēli*) and two *mā*. For the land thus given away by sale,  
 this shall be the sale deed and the document evidencing the receipt of the money for our having  
 obtained on hand the entire sub-amount agreed upon by us. Besides this, no other deed  
 evidencing the payment in full of the sale money (*vilai-māṇ-arudi-porul-sēlav-ōlai*) shall  
 be demanded. We, the members of the great assembly of śrī-Rājārāja chaturvēdimaṅgalam,  
 gave the land with libation of water to the Supreme Lord of Rājēndra-śōla-Vinṇagar,  
 having sold it completely and obtained the entire price and having executed the

<sup>1</sup> Read *Rāṣṭipurattu*.<sup>2</sup> Read *Yajñan*.<sup>3</sup> Read *Śārāṅgaṇa*. This is a verse in the Anuṣṭubh metre.<sup>4</sup> Literally this word means a path cut through a bill.<sup>5</sup> At first sight one would take the expression *Taṇporundamāṇa-Muḍigoṇḍasōla=ppērāru* to mean 'Muḍi-  
 goṇḍasōlappērāru which is ever filled with water', but the real significance of the words seems to be that Muḍi-  
 goṇḍasōla=ppērāru is another name for Taṇ-Porundam or the cool Porundam. Porundam and Porunsi are other  
 names of the river Tāmraparṇi.<sup>6</sup> The word *vaṣakkāṇiṇṇa* seems to be used in this sense also in No. 326 of the Epigraphical collection for  
 1908, in the passage *i-nnilattukku kām-kalli kāḍum-veṭṭi nilamum-vaṣakki payir-ērri*. Here *vaṣakki* seems  
 to mean cultivating or ploughing in which sense it does not appear to be used at present.



sale deed. We (the following persons) thus ordered the sale (of the above mentioned land) :— Kottaiyūr Śaṅgarāṇ-Śivadēvabhāṭṭa-śomāsiyār of śrī-Rājarājachchēri; Tiruppēr Dēvadēvēśa-Nārāyaṇa of śrī-Mummaḍiśōlachchēri; Kiriāñji śrī-Mahēśvara-kramavittaṇ of śrī-Arumōḷidēvachchēri; Kōrōvi Kālīdādabhāṭṭa-śomāsiyār of śrī-Nittaviṇōdachchēri; Karāmbichchēṭṭu-Śrīdarabhāṭṭa of śrī-Chōlēndraśiṅgachchēri; Kiorōvi Madhava-śomāsiyār of śrī-Sundaraśōlachchēri; Kōṭṭattu-Dēvadēvēśa-Chandraṇ of śrī-Vāṇavaṇmādhēvichchēri; Karippurattu-Porkumāra-kramavittaṇ of śrī-Uttamaśōlachchēri; Kiraṇūr Śōlaippirāṇ-Subrahmaṇyabhāṭṭa of śrī-Śēmbiyaṇmādhēvichchēri; Nimbai Iḷaiyanambibhāṭṭa of śrī-Kundavachchēri; Kuṇḍūr Tiruvaraṅga-Nārāyaṇa-kramavittaṇ of śrī-Paṇchavaṇmādhēvichchēri; Idaiyārukkūḍi Sōmanakkaṇ of śrī-Lōkamādhēvichchēri. We, the members of the great assembly of śrī-Rājarāja-chaturvēdimaṅgalam, thus ordered and sold (the land) to the Supreme Lord of śrī-Rājēndraśōla-Viṇṇagar. I, Kottaiyūr Śaṅgarāṇ-Śivadēvabhāṭṭa-śomāsi know this; this is my signature. I, Kōrōvi Kālīdāda-śomāsi know this: this is my signature. I know this: the signature of Tiruppēr Dēvadēvēśa-Nārāyaṇa. I know this: the signature of Kiriāñji Mahēśvara-kramavittaṇ. I know this: the signature of Śrīdaṇūr Kēśavaṇ Śēnduppīrāṇ. I know this: the signature of Karāmbichchēṭṭu-Śrīdarabhāṭṭa. I know this: the signature of Kōrōvi śrī-Mādhava-śomāsi. I know this: the signature of Nimbai Iḷaiyanambibhāṭṭa. I know this: the signature of Iruṅgaṇḍi-Dēvadēvēśabhāṭṭa. I know this: the signature of Rāṣipurattu-Yajñāṇ. Thus known by Nārāyaṇa, son of Vīra, who was the devotee of the devotees of Viṣṇu (and) resident of Śāstamaṅgala. Thus known by Śōlaipp[i]rāṇ Subrahmaṇya. At the command of the great assembly I, Śūrri Śaṅgarāṇ *alias* Samahjasapriyaṇ, the accountant (*karaṇattāṇ*) of this village assembly, wrote this document; (this is my) signature.

List of villages and chēris mentioned in the inscription.

Serial Number.	Names of villages.	Serial Number.	Names of <i>chēris</i> of Rājarāja-chaturvēdimaṅgalam. <sup>1</sup>
1	Kottaiyūr	1	Rājarāja-chēri
2	Tiruppēr	2	Mummaḍiśōla-chēri
3	Kiriāñji	3	Arumōḷidēva-chēri
4	Kōrōvi	4	Nittaviṇōda-chēri
5	Karāmbichchēḍu	5	Chōlēndraśiṅga-chēri
6	Kōṭṭam	6	Sundaraśōla-chēri
7	Karippuram	7	Vāṇavaṇmādhēvi-chēri
8	Kiraṇūr	8	Uttamaśōla-chēri
9	Nimbai	9	Śēmbiyaṇmādhēvi-chēri
10	Kuṇḍūr	10	Kundavai-chēri
11	Idaiyārukkūḍi	11	Paṇjavanmādhēvi-chēri
12	Śrīdaṇūr	12	Lōkamādhēvischēri
13	Iruṅgaṇḍi		
14	Rāṣipuram		
15	Śāstamaṅgalam		

<sup>1</sup> Of these *chēris* Nos. 1–5 are named after the surnames of Rājarāja I., No. 6 after his father Parāntaka II. Sundara-Chōḷa, No. 7 after his mother Vāṇavaṇ-mahādēvi, who performed *sahagamana* on her husband's death, No. 8 after the Chōḷa king Uttama-Chōḷa, son of Gaṇḍarāditya, No. 9 after the mother of Uttama-Chōḷa, No. 10 after Rājarāja's sister and Nos. 11 and 12 after his queen. In *Ind. Ant.*, Vol. XL, p. 135, I have shown that Chōlēndrasinha was a surname of Rājarāja.

## No. 31.—DADHIMATI-MATA INSCRIPTION OF THE TIME OF DHRUHLANA;

[GUPTA-]SAMVAT 289.

BY PANDIT RAM KARNA; JODHPUR.

This inscription is the oldest of all so far discovered in Mārwar. It was found in a very ancient temple, which is dedicated to the goddess Dadhimati, commonly called Dadhamat-*mātījī*, situated in a desert where the boundaries of two villages named Gōṭh and Maṅglōd meet. These villages are 24 miles north-east of Nāgār, the principal town of the district of the same name, in the Jōdhpur State. The rims of the slab are raised one inch high on all sides, and it was discovered lying upside down in one of the corners of the hall of the temple of the goddess.

When the news of this find reached Jōdhpur, the stone was brought to the Tawārikh Mēhkmā or Historical Department of the State, where its contents were first deciphered by me. The stone had been kept there for several years when, on the request of the *pañchas* of the Dāhimā-Brāhmaṇa community of Jōdhpur, the Darbār kindly ordered that it should be returned to them with instructions to take proper care of it, it being the most valuable and oldest inscription in the State. The reason why it was made over to them was that all the Dāhimā-Brāhmaṇas recognise Dadhimati as their *kula-dēvī* or family goddess, and that they consequently urged that the presence of such an inscription rendered the edifice more sacred and important in their eyes and proved the antiquity of the temple of their *mātījī*. The stone is, therefore, now lying in its former position in the *sabhā-maṇḍapa* of this temple.<sup>1</sup>

The inscription covers a space of writing 1' high by 1' 7 $\frac{1}{4}$ " broad. The average size of the letters is about  $\frac{3}{16}$ ". Considerable skill seems to have been exercised in engraving this inscription, and the rims are raised one inch high, as noted above, presumably with a view to protect the writing from the effects of weather and rain or from other stones coming into contact with the written surface; but, in spite of this care and foresight, the right half of the sixth line has been rubbed off, apparently with an instrument, by somebody. Otherwise, the inscription is in an almost perfect state of preservation. It contains 13 lines of writing in Sanskrit, which is grammatically faulty and inaccurate in some places, e.g., *Avighnanāgaḥ-pramukhā* (l. 2), *datta drumma-pañchāśaḥ* (l. 7f.), *dataḥ drammasataḥ* and *Bappakaḥ Pūrṇamukha-putrēṇa* (l. 10), etc., etc. Besides, there are several minor mistakes of engraving. The text is in prose excepting lines 11 and 12 wherein a verse occurs, which is a quotation from the *Dēvī-Māhātmya*, as will be shown subsequently. The date of the inscription is given in the last line. The characters belong to the northern class of alphabets; and the letters *r*, *ś*, *n*, *ṇ*, *jḥ*, *h*, *d*, and *b*, are identical with those of the Mandasor inscription of Rājādhirāja Yaśodharman-Vishṇuvardhana of M. V. 589.<sup>2</sup> In respect of orthography it may be noticed (1) that in all cases where the word Brāhmaṇa occurs (except in ll. 3 and 12), the sign for *v* is used for *b*, though in the case of other words wherein the letter *b* occurs the sign for *b* is invariably employed; (2) the consonant following *r* has been doubled only once in the word-*Pūrṇa*- in l. 10; (3) the rules of *parasavarṇa* have been throughout observed with the exception of the word-*saṁnidhya*- in l. 1.

<sup>1</sup> Its contents have since been committed in Dēvanāgarī characters to a copper-plate which has been fixed on the left hand of the entrance and in the front wall (facing the deity) of the *Sabhāmaṇḍapa* for the reason that if the stone, which is now old enough, be broken, the contents may not be destroyed. A new *prafastī* has been added, composed by Pandit Ram Karna, and giving the genealogy of the Rāthōrs from Sihā and down to the late Mahārāja, Sir Sardar Singh. [The accompanying plate has been prepared from an impression prepared by Pandit Ram Karna himself.—Ed.]

<sup>2</sup> Published in *Ind. Ant.*, Vol. XV, p. 224 ff., and *Gupta Inscr.*, p. 152.

The inscription opens with obeisance to the goddess *Sarasvatī*. Then follows a request to *dēvī Dadhimatī* by the community (*gṛahīkākā*) of *Dadhya-Brāhmaṇas*, headed by *Avighnanāga*. These *Brāhmaṇas* used to reside, it appears, in the same temple and were the worshippers of the *dēvī*. A passing reference is also made here to one *Śrī-Dhrūhlāṇa*, who appears to have been then the ruling prince, but who this chief was and where he ruled we are unable to ascertain. Lines 3 to 10 contain the names and *gṛahas* of the donors with their fathers' names and the amount contributed by each, the details whereof are embodied in the sub-joined table.

No.	Name of donor.	Name of father.	Gōtra.	Clan.	Amount contributed.
1	Avighnanāga . . . .	Langaka . . . .	Vachchha <sup>1</sup> .	Āvō .	1,100
2	. . . . . Miśra . . . .	Kaṭaka . . . .	...	...	
3	Mātulya . . . .	Pūphaka . . . .	...	...	
4	Yaśapati . . . .	Yakshadinna . . . .	...	...	
5	Majhabhiha . . . .	Gaṇabhata . . . .	...	...	100
6	.....	.....	...	...	120
7	Vishṇudēva . . . .	Dhūlaṇa . . . .	...	...	50
8	Nimbagaṇa . . . .	Śūraka . . . .	...	...	100
9	Dbaniyaka . . . .	Achintita . . . .	...	...	300
10	Bālāditya . . . .	Avigahaka . . . .	...	Mahattara	100
11	Bappaka . . . .	Pūrṇamukha . . . .	...	...	150
12	Sōmānaka . . . .	.....	...	...	4
13	Achilakadē [va*] }	Nimbāditya . . . .	...	...	
14	Suvaka }				

Line 11 contains the verse<sup>2</sup> *sarva-maṅgala-maṅgalyē śivē sarvārthasādhikē | śaraṇyē tryambakē Gauri Nārāyaṇi namō=stu tē*, quoted from the *Mārkaṇḍēya-Purāṇa*, as said above. Then follow (1. 12) the names of the *Brāhmaṇas* numbered 12-14 in the above table. The reason why their names are mentioned after this verse and not along with those of their caste fellows specified above, is not quite clear. Probably they contributed their mite after the engraving of the inscription had commenced. The last line, i.e., the 13th, gives the date which is the 13th of the dark half of *Śrāvāṇa* of the year 289 (Gupta, equivalent to *Vikrama-Samvat* 665 or 608 A.D.).

It may be noted that the date of this inscription has been expressed in numerical symbols. The numeral 200 has been represented by a sign resembling २ which is just after the fashion

<sup>1</sup> [Perhaps the same as *Vatsa*.—V. V.]

<sup>2</sup> Its meaning is, O goddess *Nārāyaṇi*, obeisance to thee, who art the source of all blessings, doer of good, accomplisher of desired objects, giver of shelter, endowed with three eyes and *Gauri* (i.e. the spouse of the god *Mahādēva*).

so often observed in the Jaina manuscripts<sup>1</sup> (*vide* Bühler's Table IX). Again, 80 has been expressed by a symbol which differs but little from that given in Bühler's Table. Then follows the sign for 9, which is also in harmony with the Valabhī system. So that 200 80 9 stand for the year 289, which has been given in the symbolical system so often met with in early inscriptions. Then follow the words *Śrāvana ba* apparently for *Śrāvana badi* (*i.e.* the dark half of the month of Śrāvana), the letter *di* after *ba* having been omitted for want of space. The date 13th has, again, been expressed by numerical symbols. 10 has been represented by a sign which is just like that met with in the Vākātaka inscriptions (*vide* Table No. IX of Bühler, referred to above) and 3 is denoted by three more or less parallel lines (≡) which is also after the Gupta fashion. Similarly, the numeral 4 in the last line has also been represented by the symbol (𑀘) which is after the same Gupta or Nēpāl system (*vide* table quoted above). There is a dot after this symbol in the original stone, but it appears to have been inadvertently engraved by the mason. If the author had meant 40, the sign for 40 and not that for 4 would have been used in its place. From the above, it is quite clear that the date of the inscription is of the Gupta era and not Vikrama or Harsha. Secondly, the formation of the characters resembles that of the Mandasōr pillar inscription of king Yaśodharman, as already noted, which fact also corroborates the conclusion arrived at above; and thirdly, we know that the Gupta rule, which had extended far and wide over the land, came to its end at about the same period.

It may be inferred from the words *asmin dēvyā nivāsē* of line 3 that the temple of the goddess Dadhimatī was *in situ* when the contribution was raised by the Dadhya-Brāhmaṇas headed by Avighnanāga. Had this subscription been called for erecting the shrine, some such word as *kārita* would have been used. The temple is therefore a very old one. Additions to the temple were made by a Dāhimā Brahmacārī named Viṣṇudāsajī in V.S. 1906.<sup>2</sup>

In the beginning of this inscription there is a mention of *Dadhya-Brāhmaṇas*.<sup>3</sup> These are now-a-days known as Dāhimā-Brāhmaṇas, and are one of the *chha-nyāti* (six castes<sup>4</sup>) of Brāhmaṇas of the Pañcha-gauḍa section. "There is no doubt that the Dadhyas of our inscription are the modern Dāhimās, because, first, the whole of the community of the Dāhimā-Brāhmaṇas recognise this goddess (Dadhimatī) as their *kula-dēvī* or family goddess; secondly, the majority of the population of the villages, adjoining the temple within the limit of 10 to 20 *kōs*, consists of these Brāhmaṇas; thirdly, most of the modern names of the Khāmpas (clans) of this community are after the names of the villages situated round about the temple, *e.g.*, Gōṭhēcā after Gōṭh, Māṅgalōdyā after Māṅglōd, Āsōpā after Āsōp, Īnānyā after Īnānā, Khatōḍa after Khātū, Bōrādā after Bōrāwār, Ḍiḍawānyā after Ḍiḍwānā, etc. The Dāhimā-Brāhmaṇas assert that they are descended from the well-known Dadhichi-*Rishi* and style themselves *Dādhiḥas*; while in this inscription they are termed *Dadhya*s, certainly after the name of the goddess Dadhimatī. A reference to No. 2 in the above table would show that the epithet *Mīśra*, which is still used by the Dāhimās, was common in those days. In the third line there occurs a word *āvō*; but there is no clan amongst the

<sup>1</sup> [A closer approximation to the symbol used in the present inscription occurs in Pandit G. H. Ojha's *Palaeography of India*, plate 42, column 9, where it is stated that the symbols in that column are taken from "various records and charters."—V. V.]

<sup>2</sup> Further repairs to the temple are being executed by the Dāhimā-mahāsabhā, by raising subscriptions from the whole community of Dāhimā Brāhmaṇas residing in all parts of India. Nearly a sum of Rs. 10,000 has already been collected and spent for the purpose.

<sup>3</sup> [Though it seems most natural to read *śrī-dadhya*, I feel little doubt that what the engraver had before him was *śrī-dēvyā*.—S.K.]

<sup>4</sup> The names of the six castes who interline but do not intermarry are :—1. Dāhimā, 2. Pārikha, 3. Gauḍa, 4. Gūjara-gauḍa, 5. Sārasvata, and 6. Śikhawāla (some say Khaṇḍelawāla).

Dāhimā-Brāhmaṇas known by this name. It therefore appears that it is perhaps a contracted form of the word *āvōṭī*, just as the word *brāhmaṇa* is written in the abbreviated form *brāhra* in line 12. It is also possible that the letter *ṭi* of the word *āvōṭī* has been carelessly omitted. The word *āvōṭī* or *āvōṭi* means a worshipper; and hence it may be inferred that the Dadhyas were worshippers of the goddess Dadhimati in those days. The office of worshipping this goddess is now held by the Sēvagās (or Bhōjakas). It is just possible that the Dadhya-Brāhmaṇas, as they took up some other profession, later on employed a Sēvaga for this purpose, whose descendants are up to this day doing the same work. This supposition is further strengthened by the fact that the Dāhimā-Brāhmaṇas of the village Rōl, 10 miles from this temple, even now personally perform the worship of the deity and offer oblations in her honour in the months of Chaitra<sup>1</sup> and Āśvina when fairs are held in and around the temple. In these fairs the inhabitants of the adjoining villages meet together to worship the goddess and offer their cattle for sale.

The most noteworthy information furnished by this inscription is the light it throws on the date of the *Mārkaṇḍēya-Purāṇa*. In line 11 of our inscription is quoted the 9th verse of the 91st chapter of that *Purāṇa* or the 10th chapter of the *Dēvī-Māhātmya*, as the latter begins from the 81st chapter and ends with the 93rd. From this quotation we can conclusively and convincingly assert that the *Dēvī-Māhātmya* was composed before V. S. 665, i.e. before the 7th century A.D. It would, therefore, be futile if any one were to assign a date, later than the 7th century, to the *Dēvī-Māhātmya* or the *Mārkaṇḍēya-Purāṇa*. The section *Dēvī-Māhātmya* is regarded by some scholars as an interpolation, but what can with certainty be contended is that the *Dēvī-Māhātmya* is not a production later than the 7th century or thereafter. Rev. K. M. Banerjea writes in the introduction to his edition of the *Mārkaṇḍēya-Purāṇa* as follows<sup>2</sup> :—

“ We cannot help noticing in this place the dignity imparted to the work under review. It is classed in the same category with the Vēdas, and described as an immediate product from Brahmā's mouth. Although a *Purāṇa*, it is not attributed to Vyāsa, whom other Śāstras consider as the author of all works bearing that title. The *Mārkaṇḍēya Purāṇa*, however, does not acknowledge him as its composer, editor or compiler.<sup>3</sup> It claims equal honour in this respect with the Vēdas themselves.”

And he says in the beginning of his preface<sup>4</sup> that “ the section called *Dēvī-Māhātmya* was probably an interpolation.” A reference to chapter 94, verse 1,<sup>5</sup> would show that when recapitulating the past, the speaker (i.e. Mārkaṇḍēya-Rishi) says that he has caused him (the addressee, i.e. Krauṣṭuki-Rishi) to hear the *Dēvī-Māhātmya*. This internal evidence alone is sufficient to prove that the *Dēvī-Māhātmya* is not an interpolation but forms a part and parcel of the *Mārkaṇḍēya-Purāṇa*. Besides, if the *Dēvī-Māhātmya* were to be removed from it, the

<sup>1</sup> In the months of Chaitra and Āśvina falls the *Nava-rātra*, i.e. the first nine days of the bright half of the months when worship of the goddess is eloquently recommended in the *Dēvī-Māhātmya*. The Dāhimā-Mahāsabhā is contemplating to re-assume the management of the temple which was formerly in their own hands even when the Sēvagās were the worshippers. The annual meetings of the *sabhā* have been held in this temple for three consecutive days in every Chaitra-Navarātra, for the last four years, and the Mahāsabhā has recently started a school there.

<sup>2</sup> P. 15 of the Bibl. Ind. Edition, Calcutta, 1862.

<sup>3</sup> This statement has apparently been made on the authority of the Bengal manuscripts of the *Purāṇa* that were at Mr. Banerjea's disposal when editing the work, but the Maithilā and other manuscripts of the same *Purāṇa* recount in the ordinary way the names of the eighteen *Purāṇas* and their author.

<sup>4</sup> *Vide* p. 1.

<sup>5</sup> सावित्रीमित्रं सद्यक प्रीतिं मयुनरं तव । तथैव देवीमाहात्म्यं महिषासुरघातनम् ॥१॥

total number of verses attributed to this Purāṇa in the commencement would fall short by the number contained in the *Māhātmya*.<sup>1</sup>

But to return to our inscription. It does not give the names of the clans wherewith the Dadhya-Brāhmaṇas were then known; and the two names *āvō* and *mahattara*, which may be presumed to be clan-names, are not identical with the modern ones. It is therefore evident that the present Khāmpas, such as *Gōṭhēchā*, etc., must have been introduced only after V. S. 665. There is one *gōtra* mentioned in the inscription, viz. *Vachchha* (Vatsa) which is even now found among the Dāhimā-Brāhmaṇas. Had their present clans been well known, they would certainly have been mentioned as the epithet “*Misra*” has been in l. 4.

The record does not contain the name of the person who composed it, nor of the mason who engraved it.

TEXT.<sup>2</sup>

- 1 ओ<sup>3</sup> नमः(॥) [स]रस्वत्यै [॥\*] श्रीदध्या<sup>4</sup> दधिमतीसंनिध्यपादानुध्याता[ः\*] श्रीधू-  
ह्वाणपादानु[पा]-
- 2 लिता ब्राह्मण<sup>5</sup> अविघ्ननागःप्रसुखा<sup>6</sup> देवी<sup>7</sup> दधिमतीं विज्ञाययन्ति<sup>8</sup> ॥ अ-
- 3 स्मि<sup>9</sup> देव्या [नि]वेशे गोष्ठिकाप्रथमं<sup>10</sup> आसो[ब्राह्म]ण<sup>11</sup> अविघ्नना[ग]<sup>12</sup>  
ब्राह्मण[लं]ग-
- 4 कपुत्रः<sup>13</sup> वच्छसःगोत्रः<sup>14</sup> तथा<sup>15</sup> ब्राह्मणमिष्य . . . कटक[पुत्रः<sup>16</sup> मा]तुल्य<sup>17</sup>  
पूफकपुत्रैः<sup>18</sup> त[था]
- 5 <sup>19</sup>ब्राह्मणयशपतिः यच्चदित्रपुत्रः<sup>20</sup> ए[तै]र्गोष्ठिकै<sup>21</sup> प्रततः<sup>22</sup> द्रमसहस्रं शताधिकं । ब्रा-<sup>23</sup>
- 6 ह्मणमभ[ही]ह (।) गणभटपु[त्रे]ण दत्त<sup>24</sup> द्रमशतं । . . . .
- 7 ब्राह्मणैर्दत्ते<sup>25</sup> द्रमशतं विंशोत्तरं<sup>26</sup> । तथा<sup>27</sup> ब्राह्मणविष्णुदेवः दूलणपुत्रेण दत्त<sup>28</sup>
- 8 द्रमपंचाशः<sup>29</sup> [।\*] तथा<sup>30</sup> ब्राह्मणनिम्बगण (।) शूरकपुत्रेण दत्त<sup>31</sup> द्रमशतं [।\*]  
[त]था ब्राह्म-<sup>32</sup>

<sup>1</sup> [The above should be compared with the able discussion of the age of the *Mārkaṇḍeya* by Mr. Pargiter, in the introduction to his translation in the *Bibl. Ind.*, Calcutta, 1904, where he sums up his results on p. 22 as follows,— “The *Dēvimāhātmya*, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original *Purāṇa*, were very probably in existence in the third century, and perhaps even earlier, and the first and second parts were composed between those two periods.”—S. K.]

<sup>2</sup> From the original stone.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read °संनिध्य°.

<sup>5</sup> Read ब्राह्म°.

<sup>6</sup> Read °नामप्रसुखा°.

<sup>7</sup> Read देवीं दधिमतीं.

<sup>8</sup> Read विज्ञाययन्ति.

<sup>9</sup> Read °स्मिन्दे°.

<sup>10</sup> Read °ष्ठिकाप्रथम.

<sup>11</sup> Read °ब्राह्मणोऽवि°.

<sup>12</sup> Read °नागो ब्रा°.

<sup>13</sup> Read °पुत्री.

<sup>14</sup> Read वच्छसगीत्रस°.

<sup>15</sup> Read ब्राह्म°.

<sup>16</sup> Read °पुत्री.

<sup>17</sup> Read मातुल्यः.

<sup>18</sup> Read °पुत्रस°.

<sup>19</sup> Read ब्राह्मणयशपतिर्य°.

<sup>20</sup> Read °पुत्र.

<sup>21</sup> Read °गोष्ठिकैः.

<sup>22</sup> Read प्रदत्तं.

<sup>23</sup> Read ब्रा°.

<sup>24</sup> Read दत्तं.

<sup>25</sup> Read ब्राह्मणैर्दत्तं.

<sup>26</sup> Read °शोत्तरं.

<sup>27</sup> Read ब्राह्मणविष्णुदेवदू°.

<sup>28</sup> Read दत्ता.

<sup>29</sup> Read °शत°.

<sup>30</sup> Read ब्राह्म°.

<sup>31</sup> Read दत्तं.

<sup>32</sup> Read ब्राह्म°.

- 9 णधनियक (i) <sup>1</sup>अचिन्तितपुत्रेण दत्त<sup>2</sup> द्रम्भचिशति<sup>3</sup> ॥ तथा महत्तरबा-  
लादित्य (i) अ[वि]-  
10 गहकपुत्रेण दत्तः<sup>4</sup> द्रम्भशतः<sup>5</sup> [॥\*] तथा वप्पक(ः)पूर्णमुखपुत्रेण दत्त<sup>6</sup> द्रम्भ-  
11 शतं (i) साई<sup>7</sup> [॥\*] सर्वमङ्गलमङ्गल्ये शिवे स[र्व]र्यसाधके<sup>8</sup> । अरण्ये<sup>9</sup>  
चांम्बके<sup>10</sup> गौरि(i) [ना]-  
12 रायणि नमोस्तु ते ॥ तथा ब्राह्म<sup>11</sup>सोमानक<sup>12</sup> ब्राह्मण<sup>13</sup>अचिलक[दि][व\*]सुवकः<sup>14</sup>  
[नि]-  
13 [स्व]दिदित्यपुत्रेर्दत्त<sup>15</sup> [द्र]म्भा<sup>16</sup> ४ ॥ <sup>17</sup>संवच्छरशेतेषु २०० ८० ८  
यावण व<sup>18</sup> १० ३

No. 32.—SEVADI COPPER-PLATES OF THE CHAHAMANA RATNAPALA;  
VIKRAMA-SAMVAT 1176.

By PANDIT RAM KARNA, JODHPUR.

These copper-plates were found at Sēvādī, a village in Bāli district, Gōdwār province, Jōdhpur State. They were brought to light in a house in this village in consequence of a heavy downpour of rain. The news of the find reached the Police Sub-Inspector who forwarded the plates to the Mēhkmā Khās, Rāj Mārwar. They were thence sent to the Historic department (Tawārikh Mēhkmā) of the State for being deciphered and for impressions being prepared therefrom. One set of impressions has been furnished to the Ajmer Museum at the request of the Curator.<sup>19</sup> The original plates are now in charge of the Superintendent of the Tawārikh Mēhkmā.

The plates are three in number, of which the first is inscribed on one side only. The second is written on both sides, and the third bears but three lines of writing on its inner side. The inscription is perhaps incomplete as shown by the isolated and unconnected letter *ka* at the end. The average breadth of the plates is 9" while the average length is 11½". The edges have been slightly raised into rims, and the plates are strung on two almost circular rings, the ends of which are open and bear no sign of any seal. The ends of the rings are so wide apart as to permit the plates passing out of them without any difficulty. Their diameter varies from 2" to 2¼", and their thickness is slightly over ¼".

The inscription consists of sixty lines of writing and is in an almost perfect state of preservation. The characters belong to the northern class of alphabets. Attention may be drawn to the somewhat rare forms of the letters *i* and *bh*, while the archaic formation of

<sup>1</sup> Read °यकारिच°.

<sup>4</sup> Read दत्तं.

<sup>7</sup> Read साईम्.

<sup>10</sup> Read च्यम्बके.

<sup>13</sup> Read ब्राह्मणाचिलक°.

<sup>16</sup> Read द्रम्भा.

<sup>2</sup> Read - दत्ताः.

<sup>5</sup> Read °शतं.

<sup>8</sup> Read °साधिके.

<sup>11</sup> I.e. ब्राह्मण.

<sup>14</sup> Read °सुवकौ.

<sup>17</sup> Read संवत्सरश°.

<sup>3</sup> Read द्रम्भचिशतौ

<sup>6</sup> Read दत्तं.

<sup>9</sup> Read शरण्ये.

<sup>12</sup> Read सोमानको.

<sup>15</sup> Read °पुत्रौ । एतेर्दत्ता.

<sup>18</sup> Read वदि.

<sup>19</sup> [The accompanying plate has been prepared from impressions sent by Pandit Ram Karnā.—V. V.]

[illegible]

**V. VENKAYYA.**

**SCALE .4**

W. GRIGGS & SONS, LTD., PHOTO-LITH.





the labial *ph* is rather peculiar to this inscription. The language is Sanskrit; and the text is in prose with the exception of thirteen lines at the beginning and seventeen at the end containing 11 and 15 verses (numbered), respectively, although the numbers of the last two are omitted. In respect of orthography the following may be noted: (1) the sign for *v* is also used for *b*; (2) there is an indifference about the doubling of the consonants after *r*, e.g. *-karmāṇau* in l. 52; (3) rules of *parasavarṇa* have in some places been violated; (4) *ś* and *s* have been confounded, e.g. *-yasaskarīṇi* (l. 53), *-sahasrāṇi* (l. 58).

The object of the inscription is to record a grant of a village named **Gūṇḍakūrchechā** (the modern Gūndoch as we shall see later on) to Brāhmaṇas residing in the same village, by a Chāhamāna king named **Ratnapālādēva**,—the son of **Prithvipāla**, in V. S. 1176.

The inscription opens with obeisance to the god Brahman. The introductory verse extols the word *śruti*. A person came out of the eye of **Indra**, lord of the east, while looking; and from this person sprang the Chāhamāna dynasty (v. 2), which is extolled in the succeeding verse (v. 3). The next eight verses unfold the following Chāhamāna genealogy. There lived a king named **Lakshmaṇa**, whose son was **Śōhita**, who is here called lord (*pati*) of **Dhārā**. His other name is **Śōbhita**.<sup>1</sup> From him sprang **Balirāja**, who was succeeded by his paternal uncle **Vigrahapāla**. **Vigrahapāla**'s son was **Mahēndra** whose other name is **Manindu** to whom the Rāshtrakūṭa king **Dhavalā** lent a helping hand against **Muñjūrāja**.<sup>2</sup> **Mahēndra**'s son was **Aṇahillādēva**, who was blessed with two sons named **Bālaprasāda** and **Jēsala**dēva, whose (latter's) other name is **Jēndrarāja**<sup>1</sup> or **Jindarāja**. **Jēsala**'s son was **Prithvipāla**. Then comes the prose portion of the inscription. **Prithvipāla**'s son was **Ratnapālādēva**, who is styled a *Mahārājāṇḍhirāja*. He issues the following order after having called together all his ministers, civil and military officers, the headmen as well as the leading persons among his subjects and all the resident Brāhmaṇas of the **Saptaśata-vishaya** (of 700 villages):—

“Be it known to you that, the seat of our Government being in **Naḍūla** (**Nāḍōl**) and the head quarters of our armies in the village **Nahurā**, after having bathed and put on two cleaned clothes, setting aside such faults as vehement desire, hatred, jealousy, moral decline, and others of like nature; being in the state of absolute goodness; realising the instability of the world; holding *tīla* (sesamum), unhusked grain (barley), *kuśa* (grass) and water in our right hand; having satisfied gods and *pitris* with water; remaining true to our duty; comprehending (the fact that) life is more unsteady than the drop of water on the petal of the day-lotus; having worshipped the consort of **Pārvatī** (*i.e.* the god **Mahādēva**), who is the ruler of both the moveable and the immoveable; having adored **Vishṇu** (*who is*) the greatest in the world and is skilful in destroying heaps of sins and is able to save from (the pains of) birth, old age and death; having restrained the totality of the senses for a moment; having realised (the fact that) wealth (would) collapse in a moment and such other inconstancies (of the world); having satisfied Brāhmaṇas and other venerable persons by gifts of gold, food, and clothes; favouring (*i.e.* following) the right path; recalling (mentally) the fear of the next world; accepting the fruit of (actions in both) this and the next world; having seen that the lettering of the charter formerly issued by the *Mahārāja* **Jindarāja** has disappeared, and (having) a mind to renew the same in its former state; for the increase of our religious merit and fame; and for our well-being in the next world; with a pure mind inspired by great devotion; our sins vanishing far (from us) and we being conscious of self (*i.e.* being in our right senses), we have, with libations of water, granted this charter according to the former state of things on **Thursday**, the 8th of the dark half of the month of **Jyēshṭha**, when 1176 years, reckoned (in the

<sup>1</sup> See above, Vol. IX, p. 83.

<sup>2</sup> Above, Vol. X, p. 68.

name of) **Vikramāditya** had elapsed, to all the resident **Brāhmaṇas** of the great **Brāhmaṇa** village named **Guṇḍakūrṇchā**, that has survived in all the four *yugas*, who delight in the six<sup>1</sup> acts of sacrificing, etc., prayer, study of the *Vēdas*, meditation and religious practices, who are well-versed in the sacred lore of *Itihāsas* (epic poems), *Purāṇas* (legends), *Rāmāyaṇa*, *Bhārata*, in words and sentences, and in (the *Smṛitis* of) *Yājñavalkya*, *Kātyāyana*, *Bṛṛigu*, *Aṅgiras*, and *Mārkaṇḍeya*; in the six *darśanas*<sup>2</sup> beginning with the *Bhātta-darśana* (*Pūrvamīmāṃsā*) and other sciences; who are performers of sacrificial rites prescribed in the *Yajur-veda*, such as *Āvasathya* (sacred domestic fire), *Agnihōtra* (daily offering to fire), *Agnishtōma* (liturgical rite in the *Sōma* sacrifice), *Sautrāmaṇi* (rite sacred to *Sutrāmanu*, i.e. India), *Paśubandha* (animal sacrifice lit. binding of victim to sacrificial post), *Chāturmāsya* (sacrifice to be offered every fourth month) and others; who are competent to break the hard knot of sins; who are well-versed in the *Vēdas*<sup>3</sup> and the *Vēdāṅgas*<sup>4</sup>; and whose fame is as brilliant, extensive and praiseworthy as that of the full moon. In the beginning of the Kali-age a pious *Mahārāja* (named) *śrī-Jājuka* who was ruling **Kanyakubja**, rode a mare, and the land that he could traverse in 4 *praharas* (or 12 hours), was granted by him, with the pouring out of water, for his welfare in the next world, to a **Brāhmaṇa** named **Gōvinda**, by a *śīsana*, the glorious **Guṇḍakūrṇchā**, a brush (*kūrṇchā*) for manifesting the picture of good conduct, circumscribed by the four boundaries, (ll. 16-36). From that time the name **Guṇḍakūrṇchā** (of the village so) named after the **Brāhmaṇa** **Gōvinda** became famous on (this) earth (l. 37). In the *Kṛita*-age it was known by the name of *Nishadḥā*, in *Trētī* as *Triyambakī*, in *Dvāpara* as *Khanitṛi* and in *Kalī* as **Guṇḍakūrṇchā** (l. 38). Its (four) boundaries (are described as follows) :—

“To the east (lies) the way (leading) to the village (named) **Vērā** and passing by (the village) **Ghōḍiyā**, the reservoir (*raduḥa*). (locally called *Nāḍi*), (the village) **Tōusāla**, and the *Śiva* temple of the village **Ārāchandra**.

To the south (are situated) the pond (named) **Rājji** near the village of **Khavaḍa**, and the villages **Chāmgaubā**, **Kṛikuḍapadra**, **Gugī** and the proximity of the *pratōli* (main gate) of the village **Chadarapadra**.

To the west (are to be found) the villages (named) **Milua**, **Ākandhāpadra** and **Goḍāiṇi**, and three reservoirs of water (*raduḥa-traya*).

To the north (passes) the way which leads to **Lavaṇa-khēḍa**, going from the three reservoirs of water (*raduḥa-traya*) to (the village named) **Sumnēvī**, thence going round the mountain named **Sēhatuṅga** and (finally) reaching the village **Vērā**” (ll. 39-43).

“These are the four boundaries marked out. Within these limits, future kings, whether of our own family or others, should not demand even a single flower from the *śrī-lōkas* (i.e. **Brāhmaṇas**) residing in **Guṇḍakūrṇchā** (i.e. should levy no tax, flower being mentioned as an insignificant article of no practical value) (l. 44).”

Then follow 15 imprecatory verses, after which there stand the first half of a verse and the letter *ka* which perhaps was the beginning of the second half left out for some reason unknown to us.

We thus see that the inscription refers itself to the **Chāhamāna** family of **Lakshmaṇa**, whose progenitor is, in this inscription, said to have been born out of the eye of the god **Indra**; while, in other inscriptions of the family it is recorded that, “when the solar and lunar races had come to an end, the holy **Vachchha** (i.e. **Vatsa**) brought about the creation of a new race

<sup>1</sup> The six acts prescribed for the **Brāhmaṇas** are sacrificing, conducting sacrifices, studying, teaching, giving and taking.

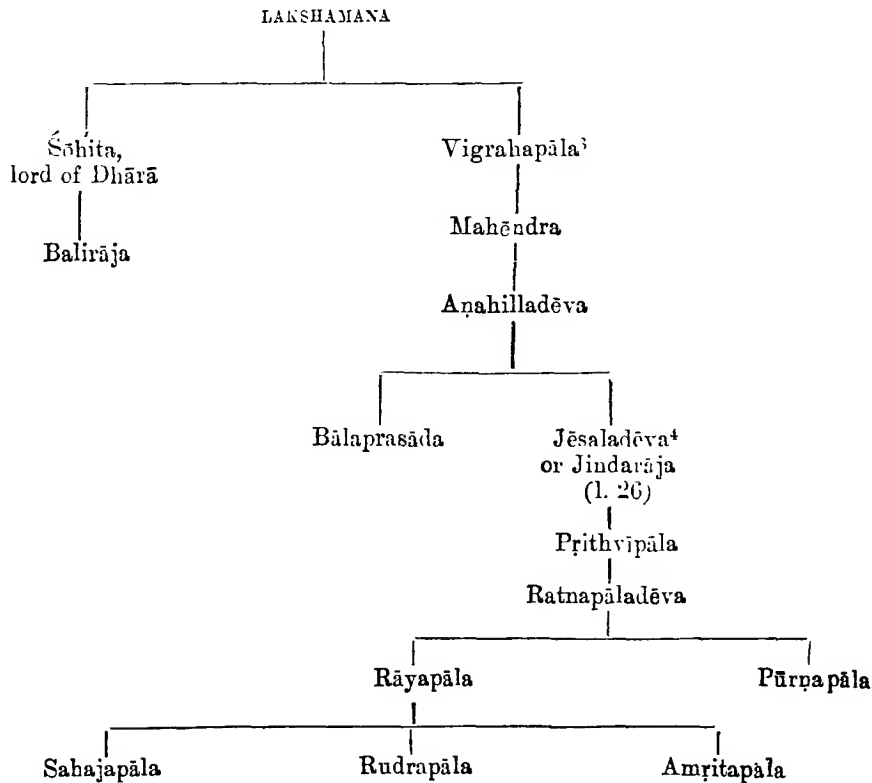
<sup>2</sup> The six *darśanas* are *Pūrvamīmāṃsā* of Jaimini, *Uttaramīmāṃsā* of Vyāsa, *Nyāya* of Gautama, *Vaiśeṣika* of Kaṇāda, *Sāṅkhya* of Kapila and *Yōga* of Patañjali.

<sup>3</sup> The four *Vēdas* are, *Rik*, *Yajur*, *Sāma*, and *Atharvan*.

<sup>4</sup> The six *Vēdāṅgas* are, *Śikṣā* (orthography or phonetics), *Kalpa* (rituals or liturgy), *Vyākaraṇa* (grammar), *Nirukta* (etymology and lexicography), *Ukhandaḥ* (prosody), and *Jyōtiṣa* (astronomy).

of warriors, the Chāhumāna race."<sup>1</sup> This fact is further corroborated by an inscription where we read<sup>2</sup> that "there was the hero Chāhumāna, a sonice of joy to the great *Rishi Vatsa*.' Professor Kielhorn also points out<sup>3</sup> that "according to verse 12 of the Bijoli rock inscription of Sōmēśvara (No. 154 of his *Northern List*) Sāmanta, the first Chāhumāna chief, was born in the Vatsa-*gōtra* at Ahichchhatrapara." The current belief that the four races of Paramāras, Chālukyas, Chāhamānas and Pratihāras sprang from the *agni-kunḍa* receives no support from this inscription.

The genealogy unfolded by our inscription, is the same as that given by Prof. Kielhorn in his paper on the Chāhamānas of Naddūla, referred to above, as far as Prithvipāla, and the name of Ratnapāladēva, the hero of our inscription, is an addition to it. But an inscription recently discovered at Maṇḍōr, when archaeological excavations were being carried out under the supervision of Dr. Marshall, reveals the name of two further generations, *viz*, Rāyapāla, son of Ratnapāla, and Sahajapāla, son of Rāyapāla. Before the discovery of the inscription at Maṇḍōr, it was not known whose son Rāyapāla was, though he was known to be a Chāhamāna from his eight inscriptions found in the Gāḍwār District. From these latter we further learn that Rāyapāla had besides Sahajapāla two other sons, *viz.*, Rudrapāla and Amṛitapāla; while in another inscription of Ratnapāla (published in the *Bhāvanagar Prākṛit and Sanskrit Inscriptions*), the name of Ratnapāla's son is given as Pūnapāksha, which I am inclined to read as Pūrṇapāla. So the dynastic list would now stand as follows :—



<sup>1</sup> *Ep. Ind.* Vol. IX, p. 79.

<sup>2</sup> *Ibid.*, p. 71.

<sup>3</sup> The present inscription does not give us the relation which Vigrahapāla bore to his predecessor Balirāja. It is taken from Kielhorn's Genealogical Table (above, Vol. IX, p. 83).

<sup>4</sup> Called Jēndrarāja (Jindurāja) in Prof. Kielhorn's Table.

In our inscription, Śōhita is styled lord of Dhārā. Śōhita's time is after V.S. 1039<sup>1</sup> when Muñja was ruling over Dhārā. It is possible that he defeated Muñja and became, for some time, lord of that city or country. This supposition is confirmed by the fact that Śōhita's son Balirāja, routed the army of Muñjarāja.<sup>2</sup> The *Mahārāja* Jindarāja mentioned in line 26 is the same as Jēsaladēva of verse 10 above. We may also note that the grant, the renewal of which is recorded in this inscription, is stated to have been originally made by *Mahārāja śrī-Jājuka* in the beginning of the Kali age.

Of the localities mentioned in our inscription, all of them except 5 have been identified :—

Guṇḍakūrchchā—is the modern Gūndōch, 5 *kōs* south of Pāli (called Mārwar-Pāli), the principal town of the district of the same name and a railway station on the Jōdhpur-Bikaner Railway. It is a *Jāgīr* village held by Ṭhākur Gōpāl Singh, son of Ranjīt Singh, of the Ūḍavat clan of Rāthors.<sup>3</sup>

Vērā—Bēḍ (now desolate) 1 *kōs* east of Gūndōch.

Khavaḍa—Khōḍ, 4 *kōs* south of Gūndōch,

Gugi—Gōgāvās (now deserted).

Chadarapadra—Chāñchōḍī, 7 *kōs* south.

Milua—Mālōla (now uninhabited), 1 *kōs* south.

Ākandhāpadra—Kāndā, 1 *kōs* west of Gūndōch.

Gōḍāṇī—Gurḍāi, 3 *kōs* west.

*raduḥa-traya*—are the 3 Nāḍīs (or reservoirs of water) called Ḍūli, Bhāṇḍlāi, and Ghāṇḍvara, 1 *kōs* (west).

Sēhatuṅga—Kāliyōtūmka and Baḍā Bhākara are the names of 2 small hills and a way leading to Bēḍ passes between the two.

Ghōḍiyā—Bachūji-rō-Gurhō, 1 *kōs* east of Gūndōch.

*raduḥa*—is the Nāḍī called Sānvaliyō, 3 *kōs* east.

Ārāchandra—now desolate; but there is still a temple of Śiva in the desert,  $\frac{3}{4}$  *kōs* south of Gūndōch.

Nahurā—now called Bāmaṇān-rō-Nōrō. It lies in the Jālōr District and is situated at a distance of 11 *kōs* to the west of Gūndōch.

#### TEXT.<sup>4</sup>

First Plate.

- 1 ओं ओं ब्रह्मणे<sup>5</sup> नमः ।[\*] स्वस्तीति चतुरो वेदान् सषडंगपदक्र-  
मान् ।[\*] सर्वाशिष्यमया<sup>6</sup> स्वस्ति स्वस्तीति परमं  
2 पदं ॥ [१\*] पपात पुरुषे<sup>7</sup> तिन्नादोक्षतः पूर्वादिक्तातेः<sup>10</sup> । <sup>11</sup>चाहमानात्व-  
यस्तस्माद्भव<sup>12</sup> गुणिनां प्रियः ॥[२\*] <sup>13</sup>वंशः सतां य<sup>14</sup>

<sup>1</sup> This is the latest date given for Lakshmana by Mr. D. R. Bhandarkar; above, table opposite p. 78.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 71.

<sup>3</sup> Besides Gūndōch proper, he holds the following villages as his *Jāgīr*—Kōnalā, Bachūji-rō-Gurhō, two *dhānis* (hamlets) near Gūndōch, Pratāppurā and Gōpālgarh. The annual rental of all these villages is estimated at ₹7,000 per annum by the State for the purposes of levying State taxes, etc. The majority of the population consists of two different castes of Brāhmanas, viz. Gurjar-Gauḍas and Śaṅkhavālas. The former claim the village to have been granted to their ancestor named Gaṅgēya (a corruption of Gōvinda of our inscription). The *kūrcha* grass still grows here in abundance—a fact which leaves not even a shadow of doubt as to its being the same village.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read ब्रह्म<sup>०</sup>.

<sup>7</sup> Metre: Anushtubh.

<sup>8</sup> Read सकलाशीर्मया.

<sup>9</sup> Read पुरुषो नेच<sup>०</sup>.

<sup>10</sup> Read <sup>०</sup>वर्वादिक्तातेः.

<sup>11</sup> Read <sup>०</sup>नाम्नय<sup>०</sup>.

<sup>12</sup> Read <sup>०</sup>हभूव.

<sup>13</sup> Metre: Indravajrā.

<sup>14</sup> Read यः.

- 3 'सफलः सपुण्यो लोके प्रसिद्धः सगुणो बभूव<sup>2</sup> । सारोक्तारच्छेदविभेदहीन<sup>3</sup>  
आकारवर्मानुरतोऽभिषेक<sup>4</sup> ॥३
- 4 'श्रीलक्षणो<sup>5</sup> 'लब्धवरप्रदानस्तता<sup>6</sup> बभूवाखिलराज्ञपत्यः<sup>9</sup> ॥ <sup>10</sup>वृद्धाभिषिक्तोतिव-  
रण<sup>11</sup> पुष्टसपःद्रष्टीवा-<sup>12</sup>
- 5 स्थिरमंविकायाः<sup>13</sup> ॥४ <sup>14</sup>तस्यात्मजोरातिचयावमर्दी<sup>15</sup> य[सो]भिराक्रांतसमग्रकाष्ठः ।  
नरेन्द्रवृद्धैः<sup>16</sup>
- 6 तुतपादपद्मो बभूव<sup>17</sup> धारापतिशोहिताख्यः ॥५ <sup>18</sup>ततो बभूव<sup>19</sup> राजन्यो <sup>20</sup>वलि-  
राजो महोपतिः [।\*] वलिममा-<sup>21</sup>
- 7 नदानो यो जितनिःशेषसंगरः ॥६ <sup>22</sup>संख्याजिर<sup>23</sup> विग्रहपालसूनुः प्रतापनिःशे-  
षितवैरिजा[तः ।\*]
- 8 <sup>24</sup>सक्रंदनाद्यो <sup>25</sup>वलवा[न्नि]तांतं ततश्च राजा समभून्महेद्रः ॥७ <sup>26</sup>तस्याभवच्छीअ-  
णहिल्लदेवः<sup>27</sup> सु-
- 9 तः <sup>28</sup>शमांकोज्वलदानकीर्तिः । येनाहवे वैरिजनोपि साक्षी[क]तः स्वशैर्यस्य<sup>29</sup> जना-  
तिग[स्य] ॥८ <sup>30</sup>त[स्या]-
- 10 त्मजोरातिगण[स्य] हंता बालप्रसादो<sup>31</sup> नृपतिर्वभूव<sup>32</sup> । रणाजिरे येन जिताः  
<sup>33</sup>सपत्ता सुस्थ[क]-<sup>34</sup>
- 11 ता शेषजना तिदापैः<sup>35</sup> ॥९ <sup>36</sup>तस्यानुजो जेसलदेवभूपो बभूव<sup>37</sup> पुणा<sup>38</sup> कमनोय-  
कांतिः । जातं मता-
- 12 नां परिपूर्णतायाः शत(तं) स्थिवास्वर्णतुरंगदानैः<sup>9</sup> ॥१० <sup>40</sup>सनुस्तस्या<sup>41</sup>भवद्राजा  
पृथ्वोपाल<sup>42</sup>

<sup>1</sup> The letter स is probably a subsequent addition.

<sup>3</sup> Read सारोक्तारच्छेद°.

<sup>4</sup> Read °वर्मानु°.

<sup>2</sup> Read बभूव.

<sup>5</sup> Metre : Upajāti.

<sup>6</sup> Read °लक्ष्मणी.

<sup>7</sup> Read लब्धवरप्रदानस्ततो.

<sup>9</sup> Read बभूवा°.

<sup>9</sup> Read °राज्ञपत्यः.

<sup>10</sup> Read वृद्धा°. [The first akshara appears to be च. Perhaps the reading intended is चूडा°.—V.V.]

<sup>11</sup> Read °वरेण.

<sup>12</sup> Read पुष्टसपःप्रभावात्.

<sup>13</sup> Read °मंविकायाः.

<sup>14</sup> Metre : Upajāti.

<sup>15</sup> Read यशोभि°. [There is a blank space for at least three letters between री and का in the original.—V.V.]

<sup>16</sup> Read वृद्धैर्नुत°.

<sup>17</sup> Read बभूव.

<sup>18</sup> Metre : Anushtubh.

<sup>19</sup> Read बभूव.

<sup>20</sup> Read वलि°.

<sup>21</sup> Read वलि°. This line offends against the metre. [Perhaps we have to read वलिस्म°.—V.V.]

<sup>22</sup> Metre : Upajāti.

<sup>23</sup> Read °जिर.

<sup>24</sup> Read संक्रन्द°.

<sup>25</sup> Read वल°.

<sup>26</sup> Metre : Upajāti.

<sup>27</sup> Read °च्छी°.

<sup>28</sup> Read शमांकोज्वल°.

<sup>29</sup> Read °शैर्य°.

<sup>30</sup> Metre : Upajāti.

<sup>31</sup> Read बाल°.

<sup>32</sup> Read °वभूव.

<sup>33</sup> Read °पवाः.

<sup>34</sup> Read स्वस्थीकृतः.

<sup>35</sup> Read निवापैः.

<sup>36</sup> Metre : Upajāti.

<sup>37</sup> Read बभूव.

<sup>38</sup> Read पुणाः.

<sup>39</sup> Read स्थिरा°.

<sup>40</sup> Metre : Anushtubh.

<sup>41</sup> Read सनुस्तस्याभ°.

<sup>42</sup> Read °पालो.

- 13 महावलः<sup>1</sup> [\*] शूरो रणे कृतो [त्या]गी कक्षाशौचे सदा रतः ॥११  
तत्पुत्रो [नि]जकुलांभोजमित्रो म-
- 14 हाराजाधिराजश्रीरत्नपालदेवो महीं पालयन्<sup>2</sup> स्वीयमहामात्यरहसादिनियोगिनो<sup>3</sup>  
महासामन्त-<sup>4</sup>
- 15 <sup>5</sup>डडनायकदुःसाधसाधनिकठकुरवलाधिप<sup>6</sup>पट्ट[कि]लजनपदादीन्<sup>7</sup> <sup>8</sup>सव्वान <sup>9</sup>सपशत-  
विषयातःस्थित-<sup>9</sup>
- 16 महास्थानब्राह्मणांश्च<sup>10</sup> बोधयत्यस्तु<sup>11</sup> वः संविदित<sup>12</sup> यथा । इह ओनदूली  
निजराज्ये प्रवर्त्तमा-
- 17 ने नहुराग्रामस्थिते कटके <sup>13</sup>श्रीविक्रमादित्येत्पादितातीतसम्बत्सरशते[ष्वे]कादश-
- 18 सु षट्सप्तत्यधिकेषु <sup>14</sup>ज्येष्ठमासवहुलपक्षा[ष्ट]मीगु[रु]वासरे ॥ अंकतोपि संव-
- 19 त् ११७६ ज्येष्ठ वदि ८ गुरौ<sup>15</sup> एवं काले प्रवर्त्तमाने<sup>16</sup> अस्यां संवत्सरमा-  
सपक्षपूर्वायां तिथौ

*Second Plate ; First Side.*

- 20 स्नानं विधाय धौतपोतिके परिधाय रागद्वेषमत्सरकषायादिदोषान् हित्वा  
सात्विकभावे<sup>17</sup> स्थि-
- 21 त्वा संसारस्यासारता<sup>18</sup> विदित्वा तिलाक्षतकुशावुप्रणयिनं<sup>19</sup> दक्षिणकरं कृत्वा देवपि-
- 22 तृतुदकेन संतर्प्य धर्मानुष्ठानमुपसर्प्य नलिनीदलगतजललवतरलतरं
- 23 जीवितमाकलय्य चराचरगुरुं पार्वतीपतिं संपूज्य जगन्महीयांसं पापपटल-  
पाटनपटो-
- 24 यास<sup>20</sup>(१) जन्मजरामरणरक्षणप्रभविष्णुं विष्णुं पूजयित्वा क्षणमेकमिन्द्रियग्रामं जित्वा  
क्षणां लक्ष्मी-
- 25 सुपलब्ध<sup>21</sup> इत्याद्यनित्यतामवेक्ष्य ब्राह्मणान्<sup>22</sup> गुरुंश्च सुवर्णैर्नवस्तदानैः<sup>23</sup> संतोष्य  
सन्मार्गं सं-
- 26 पोष्य<sup>24</sup> परलोकभोक्त्वमाश्रित्य<sup>25</sup> ऐहिकामुष्मिकं फलमंगीकृत्य <sup>26</sup>प्राक्महाराजश्री-  
जिंदराज-

<sup>1</sup> Read °वलः.

<sup>4</sup> Read °सामन्त°.

<sup>7</sup> Read °दीन्.

<sup>10</sup> Read °ब्राह्मण°.

<sup>13</sup> Read °विक्रमादित्येत्पा°.

<sup>16</sup> Read °मानेऽस्यां.

<sup>19</sup> Read °कुशावु°.

<sup>22</sup> Read ब्राह्मणान्.

<sup>25</sup> Read द्रित्यैहिका°.

<sup>2</sup> Read °यन्.

<sup>5</sup> Read °दण्ड°.

<sup>8</sup> Read सव्वान्.

<sup>11</sup> Read बोध°.

<sup>14</sup> Read °बहुल°.

<sup>17</sup> Read सात्विक°.

<sup>20</sup> Read °यांसं.

<sup>23</sup> Read सुवर्णै°.

<sup>26</sup> Read प्राक्म°.

<sup>3</sup> Read °रषड् इत्यादिनियो°.

<sup>6</sup> Read °बलाधिप°.

<sup>9</sup> Read सपशतविषयान्तः°.

<sup>12</sup> Read संविदितं.

<sup>15</sup> Read गुरावेवं.

<sup>18</sup> Read °सारतां.

<sup>21</sup> Read °लब्धेत्या°.

<sup>24</sup> Read संतोष्य.

[illegible][illegible]





- 27 प्रदत्तशासनाचराणि भ्रष्टान्यवलोक्य तथा स्थित्या जीर्णीकारुद्गा<sup>1</sup> स्वपुत्र-  
यशोभित्वये चातु-  
28 <sup>2</sup>युगिकमहाव्यङ्गस्थानश्रीगुदकूर्चाहिधाननिवासिने<sup>3</sup> यजनादिषड्भजपंखाध्यायध्या-  
नानुष्ठान-  
29 विधायिने इतिहासपुराणरामायणभारतपदवाक्ययाज्ञवल्क्यकात्यायनभगवंगिरीमार्क-  
डेय-<sup>4</sup>  
30 <sup>5</sup>भट्टदर्शनादिषट्दर्शनशा[स्त्र]ाभिरताय<sup>6</sup> आवसथ्याग्निहोत्राग्निष्टोमसौत्रामणिपशुवंध-<sup>7</sup>  
31 चातुर्भास्यादियजुक्रियानिरताय<sup>8</sup> निविडतरकल्मषय(यं)धिभिदे [वे]दवेदांगविदे (।)  
राकाश-  
32 शो(शां)कविशदविस्तृतशाघ्यहोकाय समयश्रीब्राह्मणलोकोय<sup>9</sup> परत्र हिवुद्गा<sup>10</sup>  
निजमनःशुद्धा भ-  
33 क्तिभरप्रेरितमनोभिर्दूग्धप्रणश्यदेनोभिरात्मसंवित्या पूर्वस्थित्या शासनमिदमुदकपूर्वमि-  
34 त्यस्माभिः प्रदत्तं ॥ कलियुगादौ तुरग्यारूढेन दिवसचतुःप्रहरमध्ये यावती  
भ(भू)मिः परिभ्रंता ताव-  
35 त्यां कृताघाटनैरुपलक्षिता <sup>11</sup>सराचारचित्रोन्मीलनकूर्चा श्रीगुंदकूर्चा त[स्मै] गोविं-  
दनाम्न<sup>12</sup> द्विजन्मनो(ने ।) श्रीकन्य-  
36 कु[ज]यातना<sup>13</sup> सुकृतिना महाराजश्रीजाजुकं(के)न परत्र श्रेयसे स्वश्रेयसे शा-  
सननोदकपूर्व<sup>14</sup> प्रदत्ता  
37 तदाप्रभृति . तस्य गोविंदविप्रस्य नामांकितं गुंदकूर्चति<sup>15</sup> नाम वसुधायां विख्यातं  
वभूव<sup>16</sup> ॥ <sup>17</sup>कृते तु  
38 निषटा प्रोक्ता त्रेतायां च त्रियंवकी<sup>18</sup> । द्वापरे च खनिचोति गुंदकूर्चा  
कलौ स्मृता । (॥) अस्या आघाटनानि । पूर्वस्थां  
39 दशि<sup>19</sup> वेराग्रामवार्त्तनी<sup>20</sup> घोडिया रदुह तोउसाल आराचंद्रग्रामशिवभवनसमी-  
पगामिनी ॥

Second Plate ; Second Side.

- 40 दक्षिणतः खवडग्रामसमीपे राज्जीतडागं चांगौहाग्रामः । ककुडपद्रं च । गुगी-  
ग्रामः । चदर-  
41 पद्रग्रामप्रतोलोसमीपं च । पश्चिमतो मीलुअग्रामं च । आकंधापद्र । गोडा-  
इणी रदुहत्र-

<sup>1</sup> Read 'वुद्गा'.

<sup>4</sup> Read 'भृग्विगीमार्क'.

<sup>7</sup> Read 'बन्ध'.

<sup>10</sup> Read 'हिवुद्गा'.

Read 'कुजपतिना'.

<sup>16</sup> Read 'वभूव'.

<sup>2</sup> Read 'ब्रह्म'.

<sup>5</sup> Read 'दर्शना'.

<sup>8</sup> Read 'यजुःक्रिया'.

<sup>11</sup> Read 'सदाचार'.

<sup>14</sup> Read 'पूर्व'.

<sup>17</sup> Metre : Anushtubh.

<sup>3</sup> Read 'गुंदकूर्चाभिधान'.

<sup>6</sup> Read 'षट्दर्शनशास्त्राभिरतायाव'.

<sup>9</sup> Read 'ब्राह्मणलोकाय'.

<sup>12</sup> Read 'नाम्न'.

<sup>15</sup> Read 'कूर्चति'.

<sup>18</sup> Read 'त्रियंवकी'.

<sup>20</sup> Read 'वर्त्तनी'.

<sup>19</sup> Read 'दशि'.

- 42 य<sup>1</sup> च । उत्तरतो लवणखेडवर्त्मनी । रदुहत्रयात् सुनेवीग्रामगामिनो  
ततो<sup>2</sup> सेहतुंगपर्व-  
43 तं मध्ये कृत्वा वेराग्रामग्रामिनो<sup>3</sup> ॥ इने<sup>4</sup> चत्वार आघाटनाः प्रमाणं  
अमोपां<sup>5</sup> आघाटनानां मध्ये<sup>6</sup> आ(अ)-  
44 स्मदंशजैरन्यैश्च भावि[भू]मिपालैश्च केनापि गुंदकूर्चायां श्रीलोकपार्श्वे वडपुष्पं<sup>7</sup>  
न याचनीयं । अस्मदंश य-  
45 दा क्षीणे यः कोपि नृपतिर्भवत्तस्याहं<sup>8</sup> करे लग्नः शासनं न व्यतिक्रमे<sup>9</sup> ॥१  
<sup>10</sup>वहुभिर्वसुधा भुक्त्वा<sup>11</sup> राजभिः स-  
46 गराद्भिर्यस्य<sup>12</sup> यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥२ चोख्याहुरपि<sup>13</sup> दानानि  
गावः पृथ्वीं सरस्वती [।\*]  
47 आसप्तमं फलमित्येते<sup>14</sup> दोहवाहनिवेदने<sup>15</sup> ॥३ सर्वेषामेव दानानां<sup>16</sup> एकजन्मानुकं<sup>17</sup>  
फलं<sup>18</sup> । हाटकक्षि-  
48 तिगौरीणां सप्तजन्मुकं<sup>19</sup> फलम् ॥४ यावन्ति सस्यमूलानि गोरोमाणि च संख्यया [।\*]  
नरस्तावन्ति<sup>20</sup> व[र्ष]ाणि स्व-  
49 र्गो तिष्ठति भूमिदः ॥५ तडागानां<sup>21</sup> सहस्रेणाश्व[मि]धशतेन च । गवां कीटिप्रदा[नि]न  
भूमिहर्ता न शुध्यति ॥६  
50 सत्यं चैव हुतं चैव यत्किंचिद्वर्त्मसंचितं । अर्द्धांगुलिन सीमायां<sup>22</sup> हरणेन  
प्रनस्यति<sup>23</sup> ॥७ न्यायेनोपाजि-<sup>24</sup>  
51 ता भूमी<sup>25</sup> अन्यायेनोपहारिता । हरन्तो हारतथापि<sup>26</sup> <sup>27</sup>हनत्यात्सपमं कुलं  
॥८ भूमी<sup>28</sup> यः प्रतिगङ्गाति<sup>29</sup> य-  
52 स्तु भूमी<sup>30</sup> प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतो<sup>31</sup> स्वर्गगामिनौ ॥९  
यानीह दत्तानि पुरा नरेन्द्रे<sup>32</sup>  
53 दानानि<sup>33</sup> धर्मार्थयसस्कराणि<sup>34</sup> । निर्माल्यवतःप्रतिमानि<sup>34</sup> तानि को नाम साधुः  
पुनराददेत्<sup>35</sup> ॥१०

<sup>1</sup> Read °चयं.<sup>2</sup> Read ततः.<sup>3</sup> Read °गामिनौ.<sup>4</sup> Read इमे.<sup>5</sup> Read अमोषामा°.<sup>6</sup> Read मध्येऽस्म°.<sup>7</sup> Read बहुपुष्पं.<sup>8</sup> Read °भवत् । एतस्या°.<sup>9</sup> Read व्यतिक्रमेत्.<sup>10</sup> Read बहु°.<sup>11</sup> Read भुक्त्वा.<sup>12</sup> Read सगरादिभिः । यस्य.<sup>13</sup> Read °रति°.<sup>14</sup> Read फलवर्त्ते.<sup>15</sup> Read °निवेदनैः.<sup>16</sup> Read दानानामे°.<sup>17</sup> Read °नृगं.<sup>18</sup> Read फलं.<sup>19</sup> Read °जन्मानुग.<sup>20</sup> Read °वन्ति.<sup>21</sup> Read सहस्रेण चाश्व°.<sup>22</sup> Read सीमाया.<sup>23</sup> Read प्रनस्यति.<sup>24</sup> Read °नोपाजिता.<sup>25</sup> Read भूमिरन्यायेना°.<sup>26</sup> Read हारयन्तीऽपि.<sup>27</sup> Read प्रपन्नत्यासपम°.<sup>28</sup> Read भूमिं.<sup>29</sup> Read °गङ्गाति.<sup>30</sup> Read भूमिं.<sup>31</sup> Read नियतं.<sup>32</sup> Read नरेन्द्रे°.<sup>33</sup> Read °यसस्कराणि.<sup>34</sup> Read °वान्°.<sup>35</sup> Read °राददेत्.

- 54 पूर्वदत्ता<sup>1</sup> नरेन्द्रैश्च यत्नाद्वत्त [श]तकतुः<sup>2</sup> [।\*] <sup>3</sup>महीमहिभृता श्रेष्ठा<sup>4</sup> दानाश्रेया-  
नुपालनं<sup>5</sup> ॥११ विंध्याट-  
55 वीवीध्वतोयासु शुष्ककोटरवासिनः । कृष्णसर्पा भि<sup>7</sup> जायन्ते <sup>8</sup>ब्रह्मदायापहारकः<sup>9</sup> ॥  
56 १२ न विषं विष[मि]त्याहुः<sup>10</sup> ब्रह्मस्वं विष<sup>11</sup> उचाते । विषमेकाकिनं हन्ति ब्रह्म<sup>12</sup>-  
57 स्वं पुत्रपोत्रिकम् ॥१३

## Third Plate.

- 58 षष्टिर्वर्षसहस्राणि<sup>13</sup> स्वर्गे वसति भूमिदः । हरणेनानुमंताश्च<sup>14</sup> तस्यैव<sup>15</sup> नरकं  
वसेत् ॥० रिणह<sup>16</sup>  
59 र्त्ता भूमिहर्त्ता हारोताश्च<sup>17</sup> हि ते क्षयः<sup>18</sup> । एते च नरकं यांति <sup>19</sup>यावदिन्द्रचतुर्द-  
60 श ॥० ॥ <sup>20</sup>रिणहर्त्ता भूमिहर्त्ता द्वावेतौ तुलया धृती[।\*] क<sup>21</sup>

## No. 33.—THREE INSCRIPTIONS OF THE REDDIS OF KONDAVIDU.

By J. RAMAYYA, B.A., B.L.

## A.

This inscription is engraved on three sides of a stone pillar planted in front of the temple of Virabhadra-svāmin in the village of Phiraṅgipuram<sup>22</sup> in the Sattanapalli taluka of the Guntur District. I first saw and copied it in April 1897. Subsequently, my friend Rao Sahib Krishna Sastri visited the place and took an estampage of the inscription, from which I edit it. The letters are cut deep and the inscription is in an excellent state of preservation.

The Telugu characters and orthography of this inscription are similar to those of the Tottarāmūdi plates of Kātaya-Vēma.<sup>23</sup> In the present inscription, however, the aspirated forms of *b*, *ḍ* and *p* are distinguished from the unaspirated ones by a stroke resembling the Telugu figure 1 affixed at the right-hand corner of the bottom of the letter. This sign is not found in the case of *bha*, *bhā* and *bhu*, the first and last of which are, however, distinguished from the corresponding unaspirated letters by the presence of the *talakaṭṭu* or top-stroke. Sometimes a consonant is unnecessarily doubled after an *anusvāra* as in *vinōḍumḍu* (l. 103).

A remarkable feature in the orthography of the Telugu portion of the inscription is the use of the sign of the *pūrṇānusvāra* for denoting *ardhānusvāra* as in *-okkamḍu* (l. 97 f.), *-pati-*

<sup>1</sup> Read °दत्ता.<sup>2</sup> Read शतकती.<sup>3</sup> Read मही महीभृता.<sup>4</sup> Read श्रेष्ठ. The syllable श्रि is written below the line.<sup>5</sup> Read दानाश्रेयोनु°.<sup>6</sup> Omit the first बी.<sup>7</sup> Read हि.<sup>8</sup> Read ब्रह्म°.<sup>9</sup> Read °हारका.<sup>10</sup> Read °व्याहुर्ब्रह्म°.<sup>11</sup> Read विषसुच्यते.<sup>12</sup> Read ब्रह्म°.<sup>13</sup> Read षष्टि वर्षसहस्राणि.<sup>14</sup> Read हर्ता चैवानुमन्ता च.<sup>15</sup> Read तान्येव नरके.<sup>16</sup> Read ऋणहर्ता.<sup>17</sup> Read तथा हारयिता.<sup>18</sup> Read क्षयः.<sup>19</sup> Read °दिन्द्राश्च°.<sup>20</sup> Read ऋण°.<sup>21</sup> The inscription abruptly stops here.<sup>22</sup> A station on the Bezvada-Guntakal branch of the Madras and Southern Mahratta Railway.<sup>23</sup> Above, Vol. IV, pp. 318 ff.

*yuṁ Gīṣṭa-* (102 f.), *-annūṁguṁ-butri* (104 f.), *-nārāyaṇūṁḍu-* (105 f.), *-puṭāmbulāṁ bari-* (123), and *-vīṇḍūṁ bari-* (125 f.). In all these places, metre requires the *ardhānūsvara* only; and this was, no doubt, what was intended to be read. The use of the complete circle which is the sign of the full *anusvara* to denote the half-*anusvara*, is common in inscriptions and in old manuscripts and is the modern sign of the *ardhānūsvara*—i.e. the left half of a circle,—had not yet come into vogue at the beginning of the 15th century A.D. It shows also that '*ardhānūsvara* was *pūrṇānūsvara* incompletely pronounced,' as the author of the *Āndhrabhāṣīthūṣhaṇam* puts it, and disproves the view of some of the later grammarians who seem to think that *ardhānūsvara* was the earlier and *pūrṇānūsvara* the later form of the sound. It also falsifies the much bolder theory of the late Prof. M. Seshagiri Sastri who held that *ardhānūsvara* simply denotes the elision of a consonant.<sup>1</sup> In modern Telugu the words *pūchi*, *ḍūchi*, and *nūchi* are pronounced only with an *ardhānūsvara* after the first vowel, but Nannichōḍa, in his *Kumārasambharam*, used these words as *pūchi*, *ḍūchi* and *nūchi* and made them rhyme with *eūchi*, and even now we hear, in the Guntur, Nellore, and the Ceded Districts, *vāṇḍu* for *vāḍu* (he), *tūṇchu* for *tūchu* (weigh), *mīṇḍu* for *mīḍu* (above), *pēṇṭu* for *pēṇṭu* (market town) and *pēṇḍu* for *pēḍu* (dung). In the Roman text of the Telugu portion of the inscriptions, the *anusvara* to be elided is printed in italics.

The language of the inscription is partly Sanskrit and partly Telugu and it is throughout in verse. The sixth and seventh verses are also found in the *Śrīṅgāradīpikā*, a commentary on the *Amaraśaṅkha* by Kōmaṭi-Vēma,<sup>2</sup> and the thirteenth verse is taken, with a slight modification, from the Madras Museum plates of Vēma.<sup>3</sup> The first verse is devoted to the praise of the bear-incarnation of Viṣṇu and the second and third to the praise of the Sun and Moon, and Vināyaka. In the next verse, the poet appropriately eulogizes the feet of Viṣṇu which gave birth to the (Śūdra) caste, which is a veritable ocean of good qualities. In that caste was born king Vēma who was 'a seventh emperor,<sup>4</sup> as it were, and an eleventh incarnation of Viṣṇu' (v. 5). Vēma ruled for a long time, enjoying what was left of the kingdom after enjoyment by Brāhmanas, and constructed the flight of steps from *Pātālagāṅgā* to the summit of the Śrīśaila as if to climb up to the abode of Śiva (v. 6). He had an elder brother named Mācha, who had three sons, viz., king Redḍivōṭa, śrī-Kōmaṭīndra, and king Nāga, who were like *dharma*, *artha*, and *kāma* personified (v. 7). Ped[d\*]ja-Kōmaṭi begot a son named Vēma—as great as Karṇa in charities—even as the ocean begot the moon (v. 8). Verses 9 and 11 describe the military greatness of Vēma, while vv. 10, 12 and 13 praise his charities which extended from Śrīśaila to Kāśī (Benares), touching on the way Kumārāchala, Pañchārāma, Simhāchala, Śrīkūrma and Purushōttama. The queen of this king was Sūramāmbikā, who, on the second day of the dark fortnight of the month of Phālguna in the year Virōdhi corresponding to the Śaka year counted by the moon, Rāmas, Rāmas and the earth (1331), performed the ceremony of *pratishṭhā* (completion and dedication to public use) of the tank called Santānapayōnidhi (vv. 14 and 15). The next three verses contain a hyperbolical description of the tank, and then follow three verses from the *Mahābhārata* on the merit of digging tanks. The last Sanskrit verse tells us that this pure *dharmaśāstram* was composed by Śrīnātha who was the *Vidyādhikārin* of Vēma and a storehouse of learning.

The three Telugu verses that are engraved on the east face of the pillar, are in the Sisa metre, each verse consisting of four long lines in the proper Sisa metre followed by four

<sup>1</sup> See his *Theory of Ardhanūsvara*, Edition of 1892.

<sup>2</sup> See the late Rai Bahadur Venkayya's remarks on the Phirāṅgipuram inscription, in his Report on Epigraphy for 1900, p. 21, paragraph 55.

<sup>3</sup> Above, Vol. VIII, pp. 9 ff.

That is, as great as any of the six emperors (*ṣaṭchakravartin*) spoken of in the Purāṇas.

short lines in the Tēṭa-gīta metre. The first verse announces the fact of the completion of the tank and gives us the additional information that the day of the ceremony of *pratikṣā* was a Friday and that Sūramāmbā was the daughter of king Ganna of Dhānyavātī (Dharanikōṭa). The next two verses contain a hyperbolic description of the tank of which it is stated that its waters were as purifying as those of Gaṅgā, Yamunā, and other sacred rivers, that it was full of water-lilies which blossomed at the touch of the moon which was the crest of (the idol of) Śiva established on its bank, that the deafening roar of its waters filled all space, that it was the sporting ground for fish, crabs, and other water animals, and that its waves kissed the sky (v. 24). "How, to such a tank as this, can be likened the ocean which was trodden to dust by the hoofs of the false Boar that was Vishṇu, which became dry by the touch of the fire of the arrows of Rāma, that was drunk up by sage Agastya, and that was dammed with stones by hosts of monkeys and bears?" (v. 25).

In regard to the date of the inscription, the Honourable Dewan Bahadur L. D. Swamikannu Pillai, the learned author of the "Indian Chronology," kindly informs me that "the *tiṭhi* ended at 23½ *ghatikās* after mean sunrise on Friday, 21st February, A. D. 1410".

The inscription confirms, but adds little to, what we know already of the history of the Reddis of Konḍavidu, which I discussed at length in my paper on the Madras Museum plates of Vēma.<sup>1</sup>

Special interest attaches to this inscription as well as to the two following ones from the fact that they were composed by the great Telugu poet Śrinātha.

Vēma, son of Pedda-Kōmaṭi, bore the titles *Samgrāma-Dhanamīyana* (vv. 9 and 11) and *Vīranārāyaṇa* (v. 23). He seems to have been both a scholar and a patron of scholars. The *Śṛīṅgārādīpikā*, of which he is the reputed author, says that he was well versed in all the branches of knowledge and that his court was the resort of poets among whom was the great Sanskrit poet Vāmanabhaṭṭa Bāṇa, the author of the drama *Dattatrayaparīkṣā* and of the poem *Vemabhūpālīyam* of which Vēma was himself the hero. Śrinātha held the position of *Vidyādhikārin* (Poet Laureate<sup>2</sup>) under Pedda-Kōmaṭi-Vēma and he seems to have held the same position under his son Rācha-Vēma, as will appear from the next inscription.<sup>3</sup> After the death of Rācha-Vēma he seems to have gone to Rajahmundry where he was patronised by Vēma-Redḍi and Virabhadra-Redḍi. He was a prolific writer and his poetry is characterised by originality and vigour of expression. He is the author of the following works:—

1. Marudrāṭcharitramu.
2. Śālivāhana-Saptaśati.
3. Śṛīṅgāranaishadhhamu.
4. Bhimakhaṇḍamu.
5. Kāśikhaṇḍamu.
6. Haravilāsamu.
7. Paṇḍitārādhyacharitramu.
8. Vithi-Nāṭakamu.

Nos. 3 to 6 have been published. A *Vithi-Nāṭakamu* purporting to be the work of Vinukonḍa Vallabhāmātya has been recently edited by Mr. Mānavalli Rāmankṛishṇa.

<sup>1</sup> Above, Vol. VIII, pp. 9 ff.

<sup>2</sup> [*Vidyādhikārin* appears to have been a responsible high place somewhat similar to the 'Examiners' of the present day. That Śrinātha did occupy such a place is evident from what is said in the introduction to the *Bhīmakhaṇḍamu*, in the Sisa-foot *bhāṣimchināḍavu bahudhā-budhalatō vadya* *vijalandu*.—H. K. S.]

<sup>3</sup> Śrinātha's connection with the Reddis probably began in the reign of Ana-Vēma to whose minister he dedicated his *Śṛīṅgāranaishadhhamu*.

and I agree with the editor in considering that Śrīnātha, who was Vallabha's contemporary, was the real author of this little poem. The poetry is certainly that of Śrīnātha.<sup>1</sup>

In the introduction to his *Bhīmakhaṇḍamu*, the poet tells us that he was a Brāhmaṇa of the Pākanāṭi sect. The Pākanāṭis are found mostly in the Nellore District and there is a family of them at Sūlūrupēṭa, whose house-name is Śrīnātham (Śrīnāthuni). These Brāhmaṇas usually call their sect Prāṇnāṭi to distinguish it from that of Pākanāṭi Kāpus or Redḍis and interpret that term as meaning the "Eastern Country." This etymology is obviously incorrect.<sup>2</sup> The Telugu term Pākanāḍa is evidently derived from Tamil Pākkai-nāḍu, which is found in several Tamil inscriptions in the Nellore District and the word *pākkai* is the Tamil rendering of the Sanskrit *pāya*, meaning areca-nut. Pūṅgi, a variation of Pūgi, appears in inscriptions as the name of the country "which extended from the eastern slopes of Srigiri to the eastern sea on both sides of the river Kuṇḍi."<sup>3</sup> In my paper on the Madras Museum plates of Vēma, I was unable to explain the significance of this term, but there is no doubt about it now. The Telugu form of *pūṅgi* is *pūṅgi* — *ṅ* being nasal — and a sect of the Redḍis of the Cudappah District call themselves Pōkanāṭi and not Pākanāṭi Redḍis.

Śrīnātha was a much travelled man for his times. He tells us, in a stray verse attributed to him, that he visited the courts of the Vijayanagara king Harihara II. and Rāva Sarvajña-Siṅgamanḍu of the Velugūṭi family, and that he was patronised by Sāluva Telugu Rāya. He spent, however, the best part of his life at the courts of the Redḍi chiefs of Konḍaviḍu and Rajahmundry and dedicated most of his works either to those chiefs or to their officers. The traditional history of the Velugūṭi family tells us that Liṅgamanāyudu of that family having killed Vēma-Redḍi of Rajahmundry in battle and taken his sword called the *Nandikanta-pōtarāju*,<sup>4</sup> Śrīnātha was deputed by Vēma's brother Vīrabhadra to get back the sword and that the poet succeeded in doing so by eulogizing Liṅgamanāyudu in three verses.<sup>5</sup>

## B.

This inscription also belongs to the time of Pedda-Kōmaṭi-Vēma and is engraved on both sides of five copper plates. About ten years ago, the plates were sent by the Tahsildar of Guṇṭūr to the Collector of the Kistna District in which Guṇṭūr was then included, and I edit the inscription from impressions taken by me at that time. The inscription consists of two

<sup>1</sup> Śrīnātha is also the reputed author of the ballad *Pāṇnāṭi-vacharitramu*; but some dispute his authorship and the point requires investigation.

<sup>2</sup> [The Bitragunta plates of Saṅgama II (above, Vol. III, p. 27, verse 19) describe Pāka-vishaya or Pāka-nāḍu as a district situated 'on the shore of the Eastern Ocean (i.e. the Bay of Bengal),' including within it the town Vikramasimhapura, i.e. the modern Nellore. Pūgi or Pūṅgi vishaya, on the other hand, was a part of Pāka, confined in extent to either bank of the river Kuṇḍi or Gundlakamma and extending from Śrīśaila to the Bay of Bengal. Prāṇnāḍu 'Eastern Country' as applied to themselves, by the Pākanāṭi Brāhmaṇas of the Nellore district appears, therefore, to have been the correct etymological interpretation of the term Pāka-nāḍu, though the form Pākkai-nāḍu of Tamil inscriptions was undoubtedly derived from *pūṅgi*, *pūgi* or *pōka*, which formed a part of the name of the northern sub-division of Pāka-nāḍu and meant an areca-nut. Consequently it looks as if the larger territorial division Pāka-nāḍu or Pākkai-nāḍu derived its name from the smaller Pūṅgi-vishaya, which was perhaps the earlier and the more ancient.—H. K. S.]

<sup>3</sup> *Nellore Inscriptions* by Messrs. Butterworth and Venu Gopaul Chetty, Vol. II, p. 873, and Vol. III, pp. 1397 and 1401.

<sup>4</sup> Above, Vol. VIII, p. 10.

<sup>5</sup> In another place it is called *Sandikanta-pōtarāju*.

<sup>6</sup> The *Velugūṭi-vacharitramu* by Vellāla Sadāśiva Śāstrulu and Avadhānamu Śeṣha Śāstrulu, Madras edition of 1910, pp. 59 and 60. In this book the Redḍi king who was killed, is called Anavēma-Redḍi. But this is clearly a mistake for Allaya-Vēma-Redḍi.

parts; the first part records the grant by Pedda-Kōmati-Vēma of the village of Ālapāḍu to a Brāhmaṇ named Viśvēśvara-bhaṭṭa, and the second part records the distribution of the village by the donee, among a number of other Brāhmaṇs. The first part consists of twenty Sanskrit verses intercepted, after verse 18, by a long Telugu prose passage which describes the boundaries of the village. The first, fourth, fifth and eighth verses are found also in inscription A. We learn from this part of the record that Pedda-Kōmati-Vēma had a younger brother named Mācha who is known to have been killed in battle by Kumāra-Vēdagiri-Nāyuḍu of the Velugōṭi family.

The object of the inscription is to record the fact that on the Śivarātri day in the month of Māgha in the year Nandana corresponding to the Śaka year counted by the oceans, Rāmas, and the moon (1334), Pedda-Kōmati-Vēma granted the village of Ālapāḍu, situated on the eastern bank of the river Tuṅgabhadra, in the beautiful Velanāṇḍu district of the Trilinga-vishaya to Viśvēśvara-bhaṭṭa who was the great-grandson of Mādhava, grandson of Guṇḍaya and son of the great poet Mādhava-bhaṭṭa of the Yajuh-śikṣā and the Bhāradvāja-gṛā. The enclosing boundary line of the village is specified in great detail in Telugu prose<sup>1</sup> after which comes the usual imprecatory verse *śa-dattī* [i.e. *śa-dattī* = *śa-dattī* = *śa-dattī*], etc. The last verse tells us that the inscription was composed by Śrinātha. The signature at the end consists of the phrase *śrī-Vīranārāyaṇasya*, i.e. of the glorious Vīranārāyaṇa.

The second part of the inscription, which is engraved on both sides of the fourth and fifth plates, states that Viśvēśvara-bhaṭṭa, here stated to be a student of the Yajuh-śikṣā, of (the three *pravaras*) Āgīrasa, Bārhaspatya and Bhāradvāja, to have been the son of Mādhavāchārya, 'who was capable (equally) of cursing or conferring boons,'<sup>2</sup> and to have been born as a gift of the glorious (God) Nṛsiṃha, divided the village Ālapāṭi-Vēmavara (i.e. Ālapāḍu renamed Vēmavara after the donor) given to him by king Pedda-Kōmati-Vēma, into 60 shares out of which he reserved apparently 15 shares for himself and distributed the remaining 45 shares as shown in the list appended at the end of this article.

Ālapāḍu is identical with the village of that name in the Tenāli tāluka of the Guntur District. Tuṅgabhadra was a branch of the Kṛishṇā river and branched off from the main river near Bezwada. It has ceased to exist as a river after the construction of the Kṛishṇā anicut and its course is marked by the main and the Kommamūr canals of the Guntur tāluka and the drain which is in continuation of the latter.

The Honourable Swamikannu Pillai has kindly furnished the following note about the date of the inscription:—"Śaka 1334, Nandana, Śivarātri, i.e. Māgha *baṅḍa* 13 or 14. I understand that Śivarātri is celebrated at midnight when the *nakshatra* Śravaṇa is current, whether the *tithi* be the 13th or the 14th. Now the *nakshatra* Śravaṇa was current at midnight between Monday, 30th, and Tuesday, 31st January, 1413 A.D. which was Nandana, Śaka 1334. The 14th *tithi* ended at 15½ *ghatikās* on Tuesday, 31st January 1413. The *nakshatra* Śravaṇa ended at 12½ *ghatikās* on Tuesday, 31st January 1413."<sup>3</sup>

<sup>1</sup> The description as usual includes the mention of a number of anthills distinguished by different trees that grow over or near them and of the villages, Pedapūṇḍi-Maṇḍūru (north-east), Tāṇḍiparati (south-west), Jatalam-maṇḍūru and Chuṇḍūru.

<sup>2</sup> The same is stated of Mādhavabhaṭṭa in the first part of the inscription (v. 15). It is also recorded here that Mādhavabhaṭṭa had thoroughly accomplished (the repetition of) the *mantra* (invoking the blessing-) of Lakshmi-Nṛsiṃha.

<sup>3</sup> [It will be seen from l. 29 that there was an eclipse of the sun in connexion with the Śivarātri. Mr. Sewell has kindly informed me that the Śivarātri ended at mean sunrise on Wednesday, February 1st. There was an important eclipse of the sun on that morning (Wednesday), conjunction taking place at 3 h. 58 m. after mean sunrise.—S. K.]



*Other Brāhmin donees and their shares.*

Serial number.	Names of Donees.	Gōtra.	Śūkhā.	Shares.
1	K[ā]ṇḍrūri Śingāya-Śishta . . . . .	Harita . . . . .	Yajus . . . . .	2
2	Lakṣmī-Narasimhabhatta, son of Mādhavāya . . . . .	Bhāradvāja . . . . .	Do. . . . .	2
3	His younger brother, Ananta-Narasimhabhatta . . . . .	Do. . . . .	Do. . . . .	2
4	Addanki Mallabhatta . . . . .	Śrīvatsa . . . . .	Do. . . . .	2
5	Yellaya-Śishta of Velanāndu . . . . .	Harita . . . . .	Do. . . . .	2
6	Kattangūri Gangābharabhatta . . . . .	Kāśyapa . . . . .	Do. . . . .	2
7	Parami Pelli-Śishta . . . . .	Harita . . . . .	Do. . . . .	1½
8	Janipani Annama-Śishta . . . . .	Śāṇḍilya . . . . .	Rig . . . . .	1
9	Rudraya-bhatta . . . . .	Kauśika . . . . .	Yajus . . . . .	1
	.....	Harita . . . . .	Do. . . . .	1
	.....	Śāṇḍilya . . . . .	Do. . . . .	1
12	Atukūri Pelli-Śishta . . . . .	Kauśika . . . . .	Rig . . . . .	1
13	His son, Kūpaya-Śishta . . . . .	Do. . . . .	Do. . . . .	1
14	His younger brother, Pinnaya-Śishta . . . . .	Do. . . . .	Do. . . . .	1
15	Neaya-Śishta . . . . .	Do. . . . .	Yajus . . . . .	½
16	Śingaya-Śishta, son of Padmanābha . . . . .	Kāśyapa . . . . .	Do. . . . .	1
17	Gadiyamaia Kṛṣṇaya-Śishta . . . . .	Śrīvatsa . . . . .	Do. . . . .	2
18	Māyaya-Śishta, son of Pōtaya . . . . .	Do. . . . .	Do. . . . .	1
19	Kṛṣṇamaia-Śishta son of Pōtaya . . . . .	Śāṇḍilya . . . . .	.....	½
20	Annaya-bhatta, son of Annaya . . . . .	Śāṇḍilya . . . . .	Yajus . . . . .	1
21	.....	Do. . . . .	Do. . . . .	1
22	.....	Do. . . . .	Do. . . . .	1
23	.....	Do. . . . .	Do. . . . .	1
24	.....	Do. . . . .	Do. . . . .	1
25	.....	Do. . . . .	Do. . . . .	1
26	.....	Do. . . . .	Do. . . . .	1
27	.....	Do. . . . .	Do. . . . .	1
28	.....	Do. . . . .	Do. . . . .	1
29	.....	Do. . . . .	Do. . . . .	1
30	.....	Do. . . . .	Do. . . . .	1
31	.....	Do. . . . .	Do. . . . .	1
32	.....	Do. . . . .	Do. . . . .	1
33	.....	Do. . . . .	Do. . . . .	1
34	.....	Do. . . . .	Do. . . . .	1
35	.....	Do. . . . .	Do. . . . .	1
36	.....	Do. . . . .	Do. . . . .	1
37	.....	Do. . . . .	Do. . . . .	1
38	.....	Do. . . . .	Do. . . . .	1
39	.....	Do. . . . .	Do. . . . .	1
40	.....	Do. . . . .	Do. . . . .	1
41	.....	Do. . . . .	Do. . . . .	1
42	.....	Do. . . . .	Do. . . . .	1
43	.....	Do. . . . .	Do. . . . .	1
44	.....	Do. . . . .	Do. . . . .	1
45	.....	Do. . . . .	Do. . . . .	1
46	.....	Do. . . . .	Do. . . . .	1
47	.....	Do. . . . .	Do. . . . .	1
48	.....	Do. . . . .	Do. . . . .	1
49	.....	Do. . . . .	Do. . . . .	1
50	.....	Do. . . . .	Do. . . . .	1
51	.....	Do. . . . .	Do. . . . .	1
52	.....	Do. . . . .	Do. . . . .	1
53	.....	Do. . . . .	Do. . . . .	1
54	.....	Do. . . . .	Do. . . . .	1
55	.....	Do. . . . .	Do. . . . .	1
56	.....	Do. . . . .	Do. . . . .	1
57	.....	Do. . . . .	Do. . . . .	1
58	.....	Do. . . . .	Do. . . . .	1
59	.....	Do. . . . .	Do. . . . .	1
60	.....	Do. . . . .	Do. . . . .	1
61	.....	Do. . . . .	Do. . . . .	1
62	.....	Do. . . . .	Do. . . . .	1
63	.....	Do. . . . .	Do. . . . .	1
64	.....	Do. . . . .	Do. . . . .	1
65	.....	Do. . . . .	Do. . . . .	1
66	.....	Do. . . . .	Do. . . . .	1
67	.....	Do. . . . .	Do. . . . .	1
68	.....	Do. . . . .	Do. . . . .	1
69	.....	Do. . . . .	Do. . . . .	1
70	.....	Do. . . . .	Do. . . . .	1
71	.....	Do. . . . .	Do. . . . .	1
72	.....	Do. . . . .	Do. . . . .	1
73	.....	Do. . . . .	Do. . . . .	1
74	.....	Do. . . . .	Do. . . . .	1
75	.....	Do. . . . .	Do. . . . .	1
76	.....	Do. . . . .	Do. . . . .	1
77	.....	Do. . . . .	Do. . . . .	1
78	.....	Do. . . . .	Do. . . . .	1
79	.....	Do. . . . .	Do. . . . .	1
80	.....	Do. . . . .	Do. . . . .	1
81	.....	Do. . . . .	Do. . . . .	1
82	.....	Do. . . . .	Do. . . . .	1
83	.....	Do. . . . .	Do. . . . .	1
84	.....	Do. . . . .	Do. . . . .	1
85	.....	Do. . . . .	Do. . . . .	1
86	.....	Do. . . . .	Do. . . . .	1
87	.....	Do. . . . .	Do. . . . .	1
88	.....	Do. . . . .	Do. . . . .	1
89	.....	Do. . . . .	Do. . . . .	1
90	.....	Do. . . . .	Do. . . . .	1
91	.....	Do. . . . .	Do. . . . .	1
92	.....	Do. . . . .	Do. . . . .	1
93	.....	Do. . . . .	Do. . . . .	1
94	.....	Do. . . . .	Do. . . . .	1
95	.....	Do. . . . .	Do. . . . .	1
96	.....	Do. . . . .	Do. . . . .	1
97	.....	Do. . . . .	Do. . . . .	1
98	.....	Do. . . . .	Do. . . . .	1
99	.....	Do. . . . .	Do. . . . .	1
100	.....	Do. . . . .	Do. . . . .	1

Serial number.	Names of Donees.	Gōtra.	Śākā.	Shares.
33	Rudra-bhatta—on behalf of his wife Akkamāmbikā, daughter of the donor Viśvēśvara-bhatta <sup>1</sup>	Kāśyapa . . .	Yaga . . .	4
34, 35	The village gods, Hari and Hara . . .	.....	.....	2 (one each)
36	Tippaya-Śiṣhta, son of Śrīdhara <sup>2</sup> . . .	Śīṇḍīya . . .	Do. . .	1
	TOTAL . . .	.....	.....	45

## C.

This inscription consists of a Telugu verse in the Śiṣa metre followed by another in the Tēṭa-gīta metre and is engraved on the western side of a hillock called *pullaribōḍu* north-east of Aminabād near Phiraṅgipuram. Like the last two inscriptions, this was also composed by the poet Śrīnātha. It records that, on the full moon day of the month of Māgha in the year Manmatha corresponding to the Śaka year 1337 (corresponds to the year 1416 A.D.), king Vēmaya-Rāchavēmana<sup>3</sup> (*i.e.* Rāchavēmana, son of Vēmaya, *cf.* Phiraṅgipuram inscription A) dug a channel called Jaganobbagāṇḍa-kāluva<sup>4</sup> dug as a feeder to the tank Samudra-vārāha which his mother Sūrāmbā had excavated. This tank is, no doubt, the same as that referred to in the Phiraṅgipuram inscription A. As pointed out in my paper on the Madras Museum plates of Vēma,<sup>5</sup> this inscription shows that Rāchavēmana was Pedda-Kōmaṭi-Vēma's son and *not* his brother.

The Honourable Swamikannu Pillai informs me that the *parāṇḍa-tīlī* referred to in the inscription ended at 43 *ghaṭikās* after sunrise on Tuesday, 14th January. A.D. 1416.

## Inscription A.

TEXT.<sup>6</sup>

## West Face.

- 1 कल्याणं जगतां तनोतु
- 2 स विभुः कादंबिनोमेचकः क्रीडा-
- 3 [क्रो]डतनुः पयोधिपयसो विश्व-<sup>7</sup>

<sup>1</sup> It is stated that the share is given to provide Akkamāmbikā with *haridra* (*i.e.* turmeric powder used as a toilet only by women with living husbands).

<sup>2</sup> The list of donees ends with the signature (*vrāṇ*) of the donor Viśvēśvarabhatta.

<sup>3</sup> The inscription gives him the following attributes:—"the gem of plenty (*śubhāntaka*) in (bestowing) gifts (mentioned by) Hēmadri, (the very god) Śaṅkara (Śiva) (riding) on the bull (*paśu*), viz. the enemy kings, Phalguna (Arjuna) on the battle-field and the paramour of prostitutes, *i.e.* the proud hostile chiefs." The third attribute was a surname of his father Pedda-Kōmaṭi-Vēma.

<sup>4</sup> The channel was evidently so named after Jaganobbagāṇḍa, a title of frequent occurrence among the Redḍi kings.

<sup>5</sup> Above, Vol. III, p. 12 f.

<sup>6</sup> From ink-impressions supplied by Mr. Krishna Sastri.

<sup>7</sup> The *anuvāra* stands at the beginning of the next line.

- 4 भरामुदहन् । भारापेतफणा-  
 5 विवर्तनवशास्मोदाय यस्या-  
 6 भवन्निर्यता भुजगेंद्रमौक्मिणि-  
 7 भिनीराजनप्रक्रिया । [1\*] तमो हरे-  
 8 तां तव पुष्पवन्तौ राकासु  
 9 पूर्वापरशैलभाजौ । रथांगली-  
 10 लामिव दर्शयन्तौ पुरा पुरा-  
 11 रेः पृथिवोग्यस्य । [2\*] मानुषाकारकिम्बो-  
 12 रस्तंवेरमवपुर्महः । उन्निद्रय-  
 13 तु भद्राणि रुद्राणी येन सुप्रजा[.] [1\*] [3\*]  
 14 यन्मौक्मि निहितं चिराय निगमैर्ध्व-  
 15 यं च यद्यागिभिर्यत्नक्ष्मीमुदुपा-  
 16 णिपद्मयुगळीसंवाहनेर्लालितं [1\*]  
 17 जाता यत्र वियन्नदी त्रिजगतीमन्ता-  
 18 पन्निवापणी<sup>1</sup> तस्मात्कंसभिदः पदादु-  
 19 दभवहर्णी गुणार्णीनिधिः । [4\*] तत्रा-  
 20 भवत्सप्तमचक्रवर्ती वेमक्षितीशो जग-  
 21 रत्तपालः । एकादशेति प्रतिभाति शंका  
 22 येनावताराः परमस्य पुंसः । [5\*] रा-  
 23 ज्यं वेमः स चिरमकरोत्पाज्यदानैक-  
 24 तानो भूमीदेवैर्भवसुरुभुजो  
 25 भुक्तशेषामभुङ्<sup>2</sup> । श्रीशैलाग्रात्प्रभ-  
 26 वति पथि प्राप्तपाताळगंगे सीपानानि  
 27 <sup>3</sup>प्रमथपदवीमारुरुक्षुश्चकार । [6\*]  
 28 माचक्षोणिपतिर्महेंद्रमहिमा  
 29 वेमक्षितीशायजो रामाद्यैः<sup>4</sup> सदृशो  
 30 बभूव सुगुणैस्तस्य त्रयो नन्द-  
 31 नाः । <sup>5</sup>क्रित्या जाग्रति रेड्डिवीतनृपति[.\*] श्री-  
 32 कोमटीन्द्रस्ततो नागक्ष्मापतिरित्युपा-  
 33 त्तवपुषो <sup>6</sup>धर्मार्थकामा इव । [7\*] असूत

<sup>1</sup> Read °निर्वा°.<sup>4</sup> The *Śringārāḍipikā* has हेसाटे.<sup>2</sup> Read °मभुङ्.<sup>5</sup> Read कौत्ये.<sup>3</sup> Read प्रमथ°.<sup>6</sup> Read धर्मार्थ°.

West Face.

2 కలగినాంజగతాంతరసగత  
 4 సవిభాగకాదంతనిమిషకణ్ణి  
 6 పాదతమఃప్రయగిషయసాద్యే  
 8 వివరామయప్రహసజారాభితద్య  
 10 బహువక్తామృదామయసూ  
 12 బహువక్తామృదామయసూ  
 14 బహువక్తామృదామయసూ  
 16 బహువక్తామృదామయసూ  
 18 బహువక్తామృదామయసూ  
 20 బహువక్తామృదామయసూ  
 22 బహువక్తామృదామయసూ  
 24 బహువక్తామృదామయసూ  
 26 బహువక్తామృదామయసూ  
 28 బహువక్తామృదామయసూ  
 30 బహువక్తామృదామయసూ  
 32 బహువక్తామృదామయసూ  
 34 బహువక్తామృదామయసూ  
 36 బహువక్తామృదామయసూ  
 38 బహువక్తామృదామయసూ  
 40 బహువక్తామృదామయసూ  
 42 బహువక్తామృదామయసూ  
 44 బహువక్తామృదామయసూ

South Face.

106 బహువక్తామృదామయసూ  
 108 బహువక్తామృదామయసూ  
 110 బహువక్తామృదామయసూ  
 112 బహువక్తామృదామయసూ  
 114 బహువక్తామృదామయసూ  
 116 బహువక్తామృదామయసూ  
 118 బహువక్తామృదామయసూ  
 120 బహువక్తామృదామయసూ  
 122 బహువక్తామృదామయసూ  
 124 బహువక్తామృదామయసూ  
 126 బహువక్తామృదామయసూ  
 128 బహువక్తామృదామయసూ  
 130 బహువక్తామృదామయసూ  
 132 బహువక్తామృదామయసూ  
 134 బహువక్తామృదామయసూ

East Face.

96 బహువక్తామృదామయసూ  
 98 బహువక్తామృదామయసూ  
 100 బహువక్తామృదామయసూ  
 102 బహువక్తామృదామయసూ  
 104 బహువక్తామృదామయసూ  
 106 బహువక్తామృదామయసూ  
 108 బహువక్తామృదామయసూ  
 110 బహువక్తామృదామయసూ  
 112 బహువక్తామృదామయసూ  
 114 బహువక్తామృదామయసూ  
 116 బహువక్తామృదామయసూ  
 118 బహువక్తామృదామయసూ  
 120 బహువక్తామృదామయసూ  
 122 బహువక్తామృదామయసూ  
 124 బహువక్తామృదామయసూ  
 126 బహువక్తామృదామయసూ  
 128 బహువక్తామృదామయసూ  
 130 బహువక్తామృదామయసూ  
 132 బహువక్తామృదామయసూ  
 134 బహువక్తామృదామయసూ



- 34 पुत्रं पेदकोमटींद्रो विश्राणने कर्णम-  
 35 सूतपुत्रं । वेमाभिधानं सुगु-  
 36 ऐकधानं<sup>1</sup> पाधोनिधिर्नाधमिवौ[ष]-  
 37 धीनां । [8\*] <sup>2</sup>धाटिदुंदुभिभांक्ति<sup>3</sup>  
 38 कलयतो निर्घातरावं रिपू-  
 39 न् नामानि द्रुतमर्जुनस्य जपतो  
 40 यस्याजिगांडीविनः । संग्रामोपप-  
 41 दानि तानि भवतां रक्षाकृते सर्वदा वर्ण्य-<sup>4</sup>  
 42 तामिति बोधयंत्यधिपतोन् धीयं-<sup>5</sup>  
 43 त्रिणो मंत्रिणः । [9\*] श्रीशैले स्थिरमूल-  
 44 तामुपगता वृद्धिं<sup>6</sup> कुमाराचले पं-<sup>7</sup>  
 45 चारामतले प्रतानसुषमा सिंहा-

*South Face.*

- 46 चलेंद्रे ततः । श्रीकूर्मे पुरुषोत्त-  
 47 मे कुसुमिता <sup>8</sup>यध्वर्मकीर्तीर्लता  
 48 काश्यां विश्वपतेः पुरः फलवती नित्यो-  
 49 पहारोचितं । [10\*] अभिमन्युकरग्राह्या-  
 50 सुत्तरां खड्गपुत्रिकां । नर्तय-  
 51 त्याह्वे रंगे यः संग्रामधनं-  
 52 जयः । [11\*] अश्रुतं गृहराजसौध-  
 53 निवसन्नक्ष्मीकराभ्यंतरक्रीडांभी-  
 54 रुहताकृतं नटनप्रस्तावविस्ता-  
 55 रितः । वायुः केसरवासनासुर-  
 56 ०बितो यस्याध्विचिंतामणेर्द्रा-  
 57 गाचामति दानकेलिजनितं खेदां-<sup>9</sup>  
 58 भसां जालकं । [12\*] सप्तसंतानव-  
 59 त्यासौद्येन सर्वसहेत्यलं । स्पर्धये-  
 60 व धृताः कीर्त्या गर्भे लोकाश्चतुर्दश । [13\*]

<sup>1</sup> Read ०तानं पाधोनिधिर्नाध०.

<sup>2</sup> Read धाटो०.

<sup>3</sup> The *anusvāra* stands at the beginning of the next line.

<sup>4</sup> Read वृद्धिं.

<sup>5</sup> Read यध्वर्मकीर्तीर्लता.

<sup>6</sup> Read ०भितो यस्याधि०.

<sup>7</sup> The *anusvāra* stands at the beginning of the next line.

- 61 राजस्तस्य महादेवो राजमौर्धेरि-  
 62 वांविक्का । रत्नसिंहासनस्यार्धे राज-  
 63 ते मूरमांविक्का । [14\*] ॐ शाकाब्दे शशि-  
 64 रत्नराजधरणीमंडले विरोध्याह-  
 65 ये वर्षे फाल्गुननाम्नि मासि बह्व(हु)के  
 66 पक्षे द्वितीयातिथौ<sup>१</sup> । देवी सा पेदकोम-  
 67 टीश्वरभुव[.\*] श्रीविमलपृथ्वीपते[.\*] श्रीसं-  
 68 तानपयोनिधेः कृतवती सम्यक् प्रति-  
 69 ष्ठाविधिं । [15\*] लीलालीढतरंगशीकरकणं<sup>२</sup>  
 70 राकाविधौ रंजुणा हेरवेण  
 71 मदीशशान्तिविधये हेलावगा-  
 72 ढं मुहुः । राजीवासनरथ्यहं-<sup>३</sup>  
 73 सपरिपञ्चपुटीचर्चितस्वह्नां-<sup>४</sup>  
 74 भोजनृणाञ्जिकाजिमलयकुंदं<sup>५</sup> य-  
 75 द्योयं पयः । [16\*] घोंटाकंठकठोरग-  
 76 भंकुहकोपाकीमपूकीरसस्रोतःसौ-<sup>६</sup>  
 77 रभटीकमानमधुलिङ्गकारको-  
 78 लाहलैः । वाचालानि वनानि यस्य  
 79 सविधे मीयं सुधानिर्मलचोसंत[१]-  
 80 नसमुद्र एष पयसां राशिर्जय-  
 81 त्यष्टमः । [17\*] वैडूर्यरत्नशकलामल-  
 82 वारिपूरे मङ्गु<sup>७</sup> किमत्र भगवान्मध-<sup>८</sup>  
 83 केटभारिः । अंगोचकार जगतामवन-  
 84 क्लृप्तेन<sup>९</sup> पाठीनककृपवराहमहा-<sup>१०</sup>  
 85 वतारान् । [18\*] ॐ श्रीमहाभारते ॥  
 86 देवा मनुष्याः पितरो गंधर्वा-  
 87 रगराक्षसाः । स्यावराणि च भूता-  
 88 नि संययन्ति राजाशयं । [19\*] तटाके य-

<sup>१</sup> Read °तिथौ.

<sup>२</sup> Do. Read °स्वच्छा.

<sup>३</sup> Read °तस्मै.

<sup>४</sup> Read °क्लृप्त.

<sup>५</sup> The *crusula* stands at the beginning of the next line.

<sup>६</sup> Read °च्छेद.

<sup>७</sup> Read °कुंम.

<sup>८</sup> Read °मधुकैटभारिः.

<sup>९</sup> Read °कच्छपि.

- 89 स्य गावस्तु पिबन्ति दधिता जलं । [मृ]-  
 90 गपच्छिमनुष्याश्च सोऽश्वमेधफलं  
 91 लभेत् । [20\*] आस्फोटयन्ति पितरः प्रवृत्तं<sup>1</sup>  
 92 ति पितामहाः । अपि नः स कुले जातो  
 93 यस्तटाकं करिष्यति । [21\*] विद्याधिकारी श्री-  
 94 नाथो वीरश्रीविवेकभूपतेः । [अ]करोदा-  
 95 करो वाचां निर्मळं धर्मशासनं । [22\*] श्री [॥\*]

## East Face.

- 96 ॐ Śāk-ābdamulu sahasramu-  
 97 nu munnūṁṁṁṁ-muppadiy-o-  
 98 kkaṁḍunun=aīna bhavya-saṁkhya- | vaṛalu  
 99 Virōdhi-saṁvatsarambuna Phālgu-  
 100 nambuna baha(hu)ḷa-pakshambu vidiya [1\*]  
 101 Śukravārambuna śubha-muhū-  
 102 [r]tambuna śrī-Dhānyavāṭi-pur-ādhipa-  
 103 tiyu-ḷṁ Grishnavēṇṇa-<sup>2</sup>jala-kriḍā-vinō-  
 104 dūṁḍun=agu Ganna-bhūpālun=anu-  
 105 ṁguṁ-butri | Viranārāyaṇuṁ-  
 106 ḍu-Vēma-vibhuni dēvi | bhūri-sadguṇa-  
 107 nikurumba Sūramāmba | jagamu  
 108 vinutimpa Saṁtāna-sāgar-ākhyā-[1\*] vara-  
 109 tatāka-pratiṣṭh-ōtsavamb=onarchche<sup>3</sup> || [23\*] Jāhna-  
 110 vi-Yamun-ādi-sakaḷa-pāvana-nadi-  
 111 vimala-<sup>4</sup>tirdhth-āmbhaḥ-pavitritambu | sa-  
 112 vidha-dēśa-sthāyi-Śiva-maṇḍi-bāl-ēṁdu-  
 113 kaumudi-saṁpulla-<sup>5</sup>kairavambu | ba-  
 114 hu-maha-<sup>6</sup>parivāha-pāthōbhara-dhvā-  
 115 na-ghumaghumāyita-diśā-gō-  
 116 lakambu | jala-sāraṇi-sēka-saṁvardhi-  
 117 t-ānēka-vana-vinīt-ādhvag-ādha-sramambu [1\*]  
 118 balavad-uru-matsya-kachhchhapa-<sup>7</sup>dhuli-kulīra-[1\*]  
 119 timi-timigilā-vikrama-krama-vihāra-[1\*]  
 120 taralātara-tuṁga-bhaṁga-kadamba-chuṁ[bi]-[1\*]  
 121 t-ābhra-vidhi(thi) Saṁtāna-mahā-payōdhi<sup>8</sup> || [24\*]  
 122 Kapāṭa-sūkaram=aīna Kaiṭabh-āsura-vairi-  
 123 khura-putāmbuḷaṁ barikshuṇnam=<sup>9</sup>a-  
 124 yye | Raghu-kul-ōdvaha-dhanur-yam-

<sup>1</sup> The *anusvāra* stands at the beginning of the next line.<sup>2</sup> Read =onarche.<sup>3</sup> Read -tirth-<sup>4</sup> Read *Kṛṣṇavēṇṇā*.<sup>5</sup> Read =saṁphulla.<sup>6</sup> Read -mahā-. There is an indistinct syllable written above the line between the letters *ma* and *ha*; it looks like *ḍa*, *ḍu* or *la*.<sup>7</sup> Read -kachhchhapa-dhvā-.<sup>8</sup> Read -payōdhi.<sup>9</sup> Read °kshuṇnam.



- 125 tra-muktamul=aīna chichchurammula<sup>1</sup> vē-  
 126 m̐dīm jēva darage-|m̐ Gumbha-sambhavu-  
 127 ni hast-āmbhō-ruhambunan=āpō-  
 128 sanamb=ayi hrāsam=omde-|m̐ bāshā-  
 129 namulan=achhchhabhalla-<sup>2</sup>gōlāmūla-ka  
 130 pi-yūḍhamulachēta|m̐ gaṭṭuvadiye |  
 131 vanadhi yē bhaṁgi sari-vachchun=anaṁgavachchu-[1\*]  
 132 n=ā-rasātala-gaṁbhira-vāriy=aguchhu-[1\*]n-apa-  
 133 gat-āpāyam=aguchhu śābh-ādhyav=<sup>3</sup>agu-  
 134 chu-[1\*]n=anupamamb=aīna Saṁtāna-vanadhitōḍa [1\*] [25\*]

## Inscription B.

## TEXT.

## First Plate ; First Side.

- 1 कल्याणं जगतां तनोतु स विभुः कादंबिनीमेचकः क्रीडाक्रो-  
 2 डतनुः पयोधिपयसो विश्वंभरामुदहन् । भारापेतफ-  
 3 णाविवर्तनवशान्मोदाय यस्याभवन्निर्यन्ता भुजगेन्द्रमौक्तिक-  
 4 णिभिर्नीराजनप्रक्रिया ।[1\*] लीलाद्युतजितां कक्षाधरकक्षां मो-  
 5 क्री दृढं कीलितामाहर्तुं युगमुन्नमय्य भुजयो-  
 6 र्विश्लेषयन्त्या मिथः । पार्वत्याः कुचकुम्भपार्श्व-  
 7 युगळे सप्रेमलोलिचणः कालक्षेपणमिन्दुमोचन-  
 8 विधौ काञ्चन् शिवः पातु वः ।[2\*] भवतु भवतां फलाख्ये कल्पलता  
 9 कालि करटिराजमुखी । मधुरसुधारसधारा मधुलव-  
 10 ललितेन्दुमंजरीमंजुः ।[3\*] तमो हरेतां तव पुष्पवं-  
 11 तौ राकासु पूर्वापरशैलभाजौ । रथांगलीलामिव दर्श-

## First Plate ; Second Side.

- 12 यन्ती पुरा पुरारेः पृथिवीरवस्य<sup>4</sup> । [4\*] यन्मौक्तो निहितं चिराय  
 निगमे-  
 13 र्ध्वं च यद्योगिभिर्यज्ञस्मोमृदुपाणिपद्मयुगलीसंवाहनेना-<sup>5</sup>  
 14 लितं । जाता यत्र वियन्नदी त्रिजगतीसंतापनिर्वापणी तस्मात् कंस-  
 15 भिदः प्रदादुदभवद्वर्ण<sup>6</sup> गुणार्णोनिधिः । [5\*] तस्मादभूत् प्रोलयवे-

<sup>1</sup> Mr. Brown gives the form *chichchurammu* in the sense of 'rocket.' The word is a compound of *chichchu* and *ammu* and means a fiery arrow.

<sup>2</sup> Read -*achchhabhalla*-.  
<sup>3</sup> Read पृथिवीरवस्य.

<sup>4</sup> Read यन्मौक्तो.

<sup>5</sup> Read -*ādhyam*-.  
<sup>6</sup> Read °द्वर्णो.

- 16 मनामा श्रीशैलसोपानविदानशाली<sup>1</sup> । हेमाद्रिकल्पोदितदानदत्तो  
 17 निस्सीमभूदाननिरुद्धकीर्तिः । [6\*] वेमन्तिशो वृषमेकपादं खं-  
 18 जप्रचारं कलिकालदोषात् । दत्ताग्रहारद्विजवेदशक्त्या पथि क्र-  
 19 मैरखलितं चकार । [7\*] माचक्षोणिपतिर्महेंद्रमहिमा वे-  
 20 मन्तिशायजो रामाद्यैः सदृशो बभूव सुगुणैस्तस्य त्र[यो]  
 21 नन्दनाः । कीर्त्या जायति रेड्डिवीतनृपतिः[\*] श्रीकोमटीन्द्रस्ततो  
 22 नागक्षमापतिरित्युपात्तवपुषो धर्मार्थकामा<sup>2</sup> इव । [8\*] वे-  
 23 माधिपो माचविभुश्च नन्दनौ श्रीकोमटीन्द्रश्च<sup>3</sup> गुणै-

*Second Plate ; First Side.*

- 24 कसंश्रयी । भूलोकमेकोदरजन्मवाङ्मया भूयावतीर्णाविव  
 25 रामलक्ष्मणौ । [9\*] 'चूडामणिर्नृपाणं' दुर्मदपरिपंदिशिखरिदंभो-  
 26 ङिः । सर्वज्ञचक्रवर्ती<sup>4</sup> पेदकोमटिवेमभूपतिर्जयति । [10\*] सोयं वेम-  
 27 [म\*]हीपालो भूपालपरमेश्वरः । भूदानवीरमूर्धन्यो [म\*]ने-  
 28 दात्तगुणोत्तरः<sup>5</sup> । [11\*] श्रीशकाब्दे पयोराशिरामरामेंद्रु-  
 29 सम्मते । नन्दने मासि माघाख्ये शिवरात्र्यां रविग्रहे<sup>6</sup> । [12\*]  
 30 पितुः पितामहो यस्य मह[नी]ययशोनि[धि]ः । मा-  
 31 धवो नाम मेधावी विश्वविद्याविहारभू[ः] । [13\*] पितामहो महा-  
 32 विद्वान् यस्य श्रीगुंड्याभिधः । वेदादीनां विशुद्धानां वि-  
 33 द्यानां जन्ममंदिनं । [14\*] शापानुग्रहदत्तो लक्ष्मोनरसिंहमं-  
 34 त्रसंसिद्धः । [1] सकलकविसार्वभौमो माधवभट्टः पिता यस्य[1] [15\*]

*Second Plate ; Second Side.*

- 35 श्रीविश्वेश्वरविदुषे भारद्वाजान्वयावतंसाय । स्मयविरहि-  
 36 ताय तस्मै विद्याविनयान्विताय पुण्याय । [16\*] प्रदात्रिलिंग-<sup>8</sup>  
 37 विषये वेलनाडौ मनोरमे । तुंगभद्रातरंगिण्याः प्रा-  
 38 क्तीरे पर्यवस्थितं । [17\*] आलपाडुरिति ख्यातं ग्राममाचंद्रता-  
 39 रकं । साष्टैश्वर्यं द्वाष्टभोगं धारापूर्वं धराधिपः । [1] [18\*]  
 40 अस्य ग्रामस्य सीमाचिह्नानि देशभाषया लिख्यन्ते [11]<sup>9</sup>

<sup>1</sup> Read °विधान°.

<sup>2</sup> Read धर्मार्थ°.

<sup>3</sup> Read श्रीकोमटीन्द्रश्च.

<sup>4</sup> This verse is found also in the *Śrīnāgaradīpikā*. Read °नृपाणां

<sup>5</sup> Read दुर्मदपरिपंदि°.

<sup>6</sup> Read गुणोत्तरः.

<sup>7</sup> The letters here are somewhat illegible though the reading is almost certain.

<sup>8</sup> Read प्रादात्रि°.

<sup>9</sup> The rest of this side as well as the whole of plate 3 which are taken up with a description of the boundary line of Ālapāḍu in Telugu prose have not been transcribed. Plates 4 and 5 which contain the names of donees, who received the grant from Viśvēśvara-bhaṭṭa, are also left out.

## Inscription C.

## TEXT.

- 1 Śāk-āb[ḍ]amula sahasrāmbunu mun[n]ūṃṭa-muppadi[y-ēḍunu]  
 2 1yopp[ū] migula | mahaniyam=aina Manmatha-vatsarambuna Ma[kh]a-<sup>2</sup> māsa-  
 3 munam būrṇimā-dinamuna | Hēmādri-dāna-chintāmaṇiy=a-  
 4 riāya-basuva-Śamkar[u]ṃḍ-āji-Phalgunumḍḍu | sa-mad-āri-rāya-vē-  
 5 śyā-bhujamguṃḍḍu Vēmaya-Rāchavēmana-kshmāvarumḍḍu | dalli-  
 6 Sūrāmbachē samutparinam=aguchum [i] baragu Samtāna-vā-  
 7 rdhiki varuva gāṃga- | [n=o]laya giri-vāhinula Jaganobbagamḍa-[i\*]kē.  
 8 luva ghatinuchen=ā-tarakambu gāṃga ||

|| Śrinātha-kṛti ||

## No. 34.—MANDATE GRANT OF ŚRĪ-RANGARĀYA II; SAKA 1497

By V. NATESA AIYAR, B.A.

The subjoined grant is published from two sets of Sir Walter Elliot's ink-impressions which the late Government Epigraphist for India was kind enough to place at my disposal. It is dated in Śaka-Saṃvat 1497, the cyclic year probably being Yuva, and belongs to the reign of Śrī-Raṅgarāya II, of the third Vijayanagara dynasty. Mr. Sewell is of opinion that this date<sup>1</sup> marks the commencement of Śrī-Raṅgarāya's rule.

Although a number of inscriptions belonging to this dynasty has already appeared in the pages of the *Indian Antiquary* and the *Epigraphia Indica*, yet not a single Sanskrit inscription of this particular king has been published *in extenso*.<sup>2</sup> And what is more, even the chroniclers of these times do not seem to have thought it either necessary or proper to make more than a passing mention of the successors of the renowned Rāmarāya on the Vijayanagar throne. This, perhaps is partly accounted for by the fact that the battle of Tālikāva of A.D. 1565, in which king Rāmarāya fell soundly, as it were, the death-knell of the dynasty and crippled its power and resources once and for ever. Nevertheless, it can hardly be doubted that such information as can be gleaned from the grants and other documents of the rulers of this

<sup>1</sup> Read -ēḍunu=oppa.

<sup>2</sup> Read *Mughal*.

<sup>3</sup> Read *basava*.

<sup>4</sup> Sewell's *Forgotten Empire*, p. 218.

<sup>5</sup> A fragmentary translation of an inscription of this king from Dēvanahallu in Mysore is published in Mr. Rice's *Mysore Inscriptions*. See No. 140 p. 252 ff.

dynasty who lived during the days of its decline, will be useful in so far as least as they will enable us to determine with tolerable certainty the extent of the dominions and the seat of their government, if not also their relations with their neighbours and distant provinces.

Turning to the grant itself, it may be observed that the tops of the first, second, fourth, and sixth pages of the impressions are marked by the Telugu numerals 1, 2, 3 and 4. There also appear faint traces of the numeral 5 at the top of the eighth page. This seems to indicate that the grant was originally incised on five plates of which the first and the last were engraved only on the inner, and the intervening three on both sides. Judging from the impressions, the plates can be said to have been in good preservation. They measure  $9\frac{3}{4}$ "  $\times$   $7\frac{1}{4}$ " and seem to have had raised rims and a ring passing through the centre of their top.

The alphabet is **Nandināgari**. The following are some of the orthographical peculiarities and errors :—

- (1) the doubling of *y*, *t*, and *d* after *r* in *-turyyō* (ll. 9 and 13); *-śuryyēna* (l. 25); *-mūrttiḥ* (l. 46); *-kīrtti-* (l. 61); *bharttuṁ* (l. 57); and *-śārklālancir-klanaḥ* (l. 117);
- (2) the doubling of *n* when followed by *r* in *nivasannrājati* (l. 81);
- (3) the dropping of the *visarga* before sibilants in *-saptanadēpti-* (l. 11) and *svaḥhāmīnīsvatanu-* (l. 18);
- (4) the use of the *anusvāra* instead of class nasals in *narēṁīraḥ* (l. 11); *Tātapiṇṇama-* (l. 13); *haram* (l. 14); *nīraṁjanāni* (l. 34); *-bhīṇīṇīṇāḥ* (l. 65); and *-maṇḍalika-* (ll. 102 and 105);
- (5) the use of *n* instead of *ñ* in *danuḡḡḡḡ* (l. 10);
- (6) the use of *l* instead of *ḷ* due, perhaps, to a misreading of the original, in *-chalchsimā-* (l. 10); *śarabhaḷāṣagum* (l. 21) and *-gum* (l. 25); and lastly,
- (7) the use of the symbol for *ḍh* to denote *th* (ll. 57 and 58). The words *charāṣi* (l. 90), *sīmula* (l. 94), *dhaṭṭa* (l. 107) and *diṣṭapattā*, which occur in the Viṭṭapāka grant<sup>1</sup>, are also found here.

The inscription opens with obeisance to the god Gaṇādhīpati and consists of eighty-three Sanskrit verses. It closes with the word *Śrī-Vīrūpākṣa* in old Kanarese characters. The first three verses invoke respectively the gods Śiva, Viṣṇu and Gaṇeśa in the manner of the British Museum Plates of Sadāśivarāya.<sup>2</sup> The following eighteen verses carry the genealogy of the dynasty, partly mythical and partly historical, down to Tirumalarāya's reign and have their exact parallel in verses 3-20 of the Kōḍiyāta grant of Venkaṭa II.<sup>3</sup> Verses 22-29 describe king Tirumalarāya but record no historical facts.<sup>4</sup> With verse 30 begins the description of the donor Śrī-Raṅgarāya II, son of king Tirumala and Veṅgaḷāmbā. In verse 42 he is said to have belonged to the *Ātrēya-gotra*.

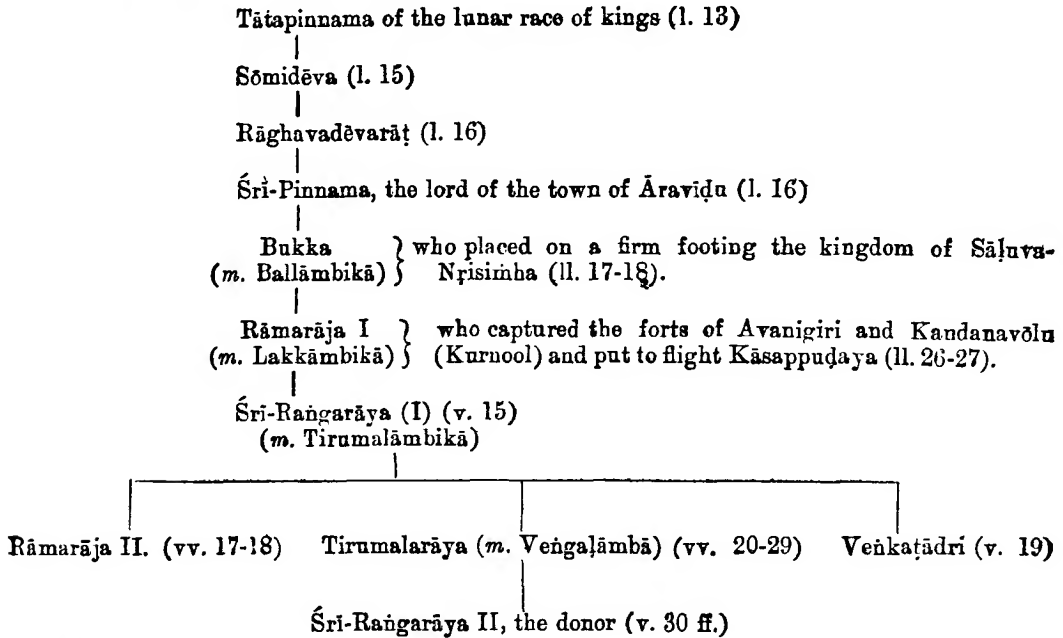
<sup>1</sup> *Ep. Ind.*, Vol. IV, p. 270.

<sup>2</sup> *Ibid.* p. 12.

<sup>3</sup> *Ind. Ant.*, Vol. XIII, p. 129.

<sup>4</sup> Identical with these are the verses 24-27, 29, 30 and 32 of the Tumkur Plates of Tirumalarāya (see *Ep. Carn.*, Vol. XII, pp. 2-3).

His ancestry is given as follows :—



Most of these details are found in the Kūniyūr plates of Veṅkaṭa II.<sup>1</sup> Śrī-Raṅgarāja II is reported to have captured several fortresses including the inaccessible Koṇḍaviḍu and Vinikoṇḍapura from his camp at Uddagiri (Udayagiri in Nellore) and to have been residing at Penukoṇḍa (v. 31).<sup>2</sup> He married two wives, viz., Tirumaladēvi and Kṛṣṇāmbā (v. 32). He reduced the Chaurāśidurga (i.e. eighty-four hill forts, perhaps, in Mahārāshṭra). He bore in his heart Śārṅgadhara (i.e., the god Viṣṇu) (v. 35). Some of his *birudas* were *Manniyān Sāmula* (v. 36), *Gaṇḍaragūḷi* and *Manyapuli* (v. 38). He was highly extolled as the vanquisher of Avahalurāja and the king of Utkala (vv. 37-8). He was the lord of Āraṇḍu and adopted the surnames *Vēṅgyatribhuvanīmalla* (l. 102), *Urigoḷasuratrāṇa* (i.e. Sultān of Orāṅgal) (l. 103), *Raṇamukharāmabhadrā* (l. 104), *Kalyāṇapurādhipa* and *Chālīkkachakravartin* (ll. 108-9). As suggested by Dr. Hultzsch the first and the fourth of these *birudas* were perhaps reminiscences of the Western and Eastern Chalukyas.<sup>3</sup> He calls himself the suzerain of the Raṭṭas and Magadhas (l. 107) *Konarāṇi-kōḷala-koṅga*, and *Oḍḍiyarāja-diśapaṭṭa* (v. 45). With verse 53 commences the grant proper.

The date is expressed as the twelfth tithi (*prathamadvādaśitithau*) of the bright fortnight of the month of Āshāḍha in the Śaka year reckoned by the horses (7), the treasures (9), the Vēdas (4), and the moon (1) (i.e. 1497), the cyclic year being Yuva. This date falls in A.D. 1574 expired.<sup>4</sup>

The grant was made before the god Rāmachandra.<sup>5</sup> The donee was Aubhaḷabhaṭṭa who belonged to the Kāśyapa-gōtra and was a follower of the Kātyāyana-sūtra and the

<sup>1</sup> *Ind. Ant.*, Vol. III, pp. 238-9.

<sup>2</sup> This is already known to us from two inscriptions published by Mr. Rice (*Ep. Carn.* Vol. VII, Sh. 83, and Vol. XII, Ck. 39); see *Ind. Ant.*, Vol. XXXVIII, p. 94.

<sup>3</sup> *Ep. Ind.*, Vol. IV, p. 270.

<sup>4</sup> Sewell's *Indian Calendar*, p. LXXX.

<sup>5</sup> Perhaps, the Rāmasvāmi temple at Penukoṇḍa is referred to here. It may be noted in this connection that although the capital of this dynasty had been removed to Penukoṇḍa by king Tirumala, the father of the present donor, the name of the guardian deity occurring at the end of the grant is given as Śrī-Virūpākṣa.

Śuklayajuh-śikhā. He was the son of Varadabhaṭṭa and grandson of Bālēndubhaṭṭa (vv. 55-7).

The village granted was *Mārēdapalli* *alias* *Kṛishṇāpuram* belonging to the *Rāyadurga-rājya* girt round by *Hastināvati* (i.e. the modern Hampi in the Bellary District), to the *Pennavēṇṭha* (?-*nāḍu*) and to the *Bhūdigumma-sīma*<sup>1</sup> (vv. 58-9). It was to the east of the river *Penna* (? Northern *Pennār*) and south of the hill bounding the village of *Chōlasamudra* and near the *chemaḍa*-bush lying east of *Nilādri* (*lit.* blue hill) situated on the outskirts of the village of *Korakoḍru* and close to the river *Penna*. It was to the west of the blue elevated ground bordering on the *Uḍḍamāḷigāni-kshētra* and lying to the west of *Kummarillapalli*, which again was the western boundary of the village of *Palukūr*, west of the tamarind tree adjoining the sandy tract bounding the village of *Vēlēṭi*. It was to the north of the stone pillar set up near the *śamī* tree growing on the outskirts of *Timmāpura*. Of these places, *Kṛishṇāpuram* may have taken its name from *Virakṛishṇama* of the *Kāśyapa-gōtra*, at whose instance the grant was made. He was the son of *Varabayyappa* and lord of *Maṇināgapura* and is said to have borne the biruda *Sitakaragaṇḍāṅka* (vv. 70-3) and to have been the terror of *Dhavalāṅka*(na).<sup>2</sup>

The titles *Sindhu-Gōvinda*, *Sitakaragaṇḍa*, *Davalāṅka-Bhīma* and *Maṇināgapuravarā-dhīśvara* are applied to *Tirumalarāja* of *Udayagiri* in an inscription of Śaka-Saṁvat 1457, the cyclic year *Maumatha*, corresponding to A.D. 1535-36.<sup>3</sup> In a copper-plate record of Śaka-Saṁvat 1484, the cyclic year *Rudhirōdgārin*, corresponding to A.D. 1563-64<sup>4</sup> the same epithets are given to *Kṛishṇapa-Nāyaka*, son of *Baiyappa-Nāyaka*, of *Balam* (*Bēlūr*). Of *Kṛishṇapa-Nāyaka* (also called *Eṛa-Kṛishṇapa-Nāyaka*) Mr. Rice remarks, that he "is represented in most of the inscriptions as the head of the family, who was enfeoffed by *Kṛishṇarāja* of *Vijayanagara*. He was the *haḍapada*, or bearer of the king's betel-bag".<sup>5</sup> According to Mr. Rice, *Veṅkaṭādri-Nāyaka*, son of *Kṛishṇapa-Nāyaka*, was the head of the *Balam* family in Śaka-Saṁvat 1493, the cyclic year *Dhātri*, corresponding to A.D. 1576-76. About *Maṇināgapura* Mr. Rice adds, "I have been unable to identify *Maṇināgapura*. It appears to be a place in the Central Provinces."

The composer of the inscription was the son of *Sabhāpati* and the engraver *Gaṇapayā-chārya*, the son of *Virāṇa*. These two persons also figure in the same capacities in the *Tumkūr Plates* of *Tirumalarāja*.<sup>7</sup>

The grant concludes with the usual imprecatory verses and *Śrī-Virūpāksha* in old Kanarese characters at the end.

#### TEXT.

##### First Plate.

- 1 श्रीगणाधिपतये नमः । <sup>8</sup>स्तुंगशिरसुंबिचंद्रचाम-
- 2 रचावे<sup>9</sup> । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।(॥) [१\*] <sup>10</sup>हरेर्लीलाव-
- 3 राहस्य दंष्ट्रादंडस पातु वः ।[हि]माद्रिकलशा यत्र धात्री च्छत्रशि-
- 4 यं दधौ ।(॥) [२\*] <sup>10</sup>कल्याणायास्तु तद्धाम प्रत्यूर्हतिमिरापहं । यद्भजो-
- 5 प्यगजोद्भूतं पंचास्येनापि लाकितं<sup>11</sup> ।(॥) [३\*] <sup>10</sup>जयति चीरजलधेर्जात(तं)

<sup>1</sup> Būdigumma is the name of a village in the Rāyadrug tāluka of the Bellary District. It is 29 miles east of Rāyadrug.

<sup>2</sup> The correct form of this biruda is *Davalāṅka-Bhīma* as will be seen in the next paragraph.

<sup>3</sup> *Ep. Carn.*, Vol. III, Sr. 95.

<sup>4</sup> *ibidem*, Vol. V, H. N. 5.

<sup>5</sup> *ibidem*, Vol. V, Part I, p. xxxiii.

<sup>6</sup> *ibidem*, Vol. IV., Yd. 59.

<sup>7</sup> *ibidem*, Vol. XII, p. 5.

<sup>8</sup> Metre: Anuṣṭubh. Read नमस्तुंग<sup>9</sup>.

<sup>9</sup> Read °चारवे.

<sup>10</sup> Metre: Anuṣṭubh.

<sup>11</sup> Read लाकितं.

- 6 सथ्येक्षणं हरेः । आलंबनं चकीराणाममरायुक्तरं<sup>1</sup> महः ।(॥) [४\*] <sup>2</sup>पौत्र-  
 7 स्तस्य पुरुरवा बुधसुतस्तस्यायुरस(स्या)त्मजः संजज्ञे नहुपो<sup>3</sup> यया-  
 8 तिरभवत्तस्माच्च पूरुस्ततः । तदंशे भरतो बभूव नृ(नृ)पतिस्तत्कत-  
 9 तौ शंतनुस्तत्तुर्यो विजयोभिमन्युरुदभूत्तस्मात्परि(री)क्षितततः[\*]॥५\*]  
 10 नंदस्तस्याष्टमोभूत्समजनि नव[म]स्तस्य राज्ञश्चक्रिच्छाषत्<sup>5</sup>  
 11 सप्तम[\*] श्रीपतिरुचिरभवद्राजपूर्वो नरेंद्रः । तस्यासीद्विज्ज[ञ्जि]-  
 12 द्रो दशम इह नृपो वीरहेम्माक्रिरायस्तात्रोयोको<sup>6</sup> मुरारौ क-  
 13 तनतिरुदभूत्तस्य मायापरोषः<sup>7</sup> ।(॥) [६\*] <sup>2</sup>तत्तुर्योजनि तातपिनम-  
 14 महीपालो निजालोकनचस्तामित्रगणस्तोजनि हरं<sup>8</sup> दुर्गा-  
 15 णि सप्ताहितात् । अङ्गैकेन स सोमिदेवनृपतिस्तस्यैव जज्ञ(ज्ञे) सु-  
 16 तो वीरो राघवदेवराडिति ततः[\*] श्रीपिन्नमोभूत्(नृ)पः । (॥) [७\*] <sup>9</sup>आरवोटि-  
 17 <sup>10</sup>ननरोविभोरभूदस्य व(वु)क्कधरणीपतिस्तुतः । येन साकुवत्-  
 18 सिंहराज्यमध्येधमानमहसा स्थिरोक्तं ।(॥) [८\*] <sup>11</sup>स्वःकामिनी<sup>12</sup> स्वत-  
 19 नुकांतिभिर[\*]क्षिपंतीं बुक्कावनोपतिलको बुधकल्पशाखो । क-  
 20 ल्याणिनीं कमलनाभ इवाङ्गिकन्या<sup>13</sup> वल्लांबिकामुदवहद्बहु-  
 21 मान्यशीलां ।(॥) [९\*] <sup>11</sup>सुतेव कलशांबुधेः सुरभिष्ठाशुगं माघवात्कु-  
 22 मारमिव शंकरात्कुलमहीततः<sup>15</sup> कनाका<sup>16</sup> । जयंतममरप्रभो-

*Second Plate ; First Side.*

- 23 रपि शचीव बुक्काधिपाश्छत<sup>17</sup> जगति बल्लमालभत रा-  
 24 मराजं सुतं ।(॥) [१०\*] <sup>14</sup>सहस्रैस्सप्तत्या सहितमपि यस्मिंधुजनुपां  
 25 सपादस्थानीकं समिति भुजशौर्येण महता । विजित्यादत्ते-  
 26 स्मादवनिगिरिदुर्गं विभुतया विधूतेंद्रः कासप्युडयमपि  
 27 विद्राव्य सहसा ।(॥) [११\*] <sup>19</sup>कंदनवोलिदुर्गमुरुकंदकद[भ्यु\*]दयो वा[हु]व-  
 28 लेन यो बहुतरेण विजित्य हरिः । सन्निहितस्य तत्र चरणांभु(वु)-  
 29 षु भक्ततया ज्ञातिभिरर्पितं<sup>20</sup> सुधयति स्म निशेव्य<sup>21</sup> विषं ।(॥) [१२\*] <sup>22</sup>श्री-

<sup>1</sup> Read युक्तरं.

<sup>4</sup> Metre: Sragdharā.

<sup>7</sup> Read पुरीशः.

<sup>10</sup> Read ननरोविभो.

<sup>13</sup> Metre: Prithvī.

<sup>17</sup> Read पाश्छतं.

<sup>20</sup> Read रर्पितं.

<sup>2</sup> Metre: Śārdūlavikrīḍita.

<sup>5</sup> Read शलिक्कापक्षत्.

<sup>8</sup> Read हरन्.

<sup>11</sup> Metre: Vasantatilaka.

<sup>15</sup> Read महीमतः.

<sup>18</sup> Metre: Śikharin.

<sup>21</sup> Read निषेव्य.

<sup>3</sup> Read नहुपो.

<sup>6</sup> Read स्तार्तीयोको.

<sup>9</sup> Metre: Rathōddhatā.

<sup>12</sup> Read स्वःकामिनीः <sup>19</sup> Read स्विकन्यां.

<sup>16</sup> Read कन्यका.

<sup>19</sup> Metre: Sallaśikhā.

<sup>22</sup> Metre: Indravajrā.

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**H. KRISHNA SASTRI.**

8SCALE .55

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- 30 रामराजचितिपस्य तस्य चिंतामणेरर्वि(र्थि)कदंबकानां । [ल]-  
 31 क्षी[रि]वांभोरुहलोचनस्य [ल]कांबिकामुथ्य महिष्यलासी-  
 32 त् ।(॥) [१३\*] <sup>1</sup>तस्याधिकैस्समभवत्तनयस्तपोभिश्च्योरंगराज-  
 33 पतिश्चशिवशैदी[पः] । आसन् समुल्लसति धामति<sup>2</sup> यस्य चि-  
 34 चं नेत्राणि वैरिसुदृशां च [नि]रंजनानि ।(॥) [१४\*] <sup>3</sup>सतीं तिरुमुला-  
 (मलां)वि-  
 35 कां चरितलीलयारुंधतोप्रथामपि तितित्तया वसुमतो-  
 36 यशो रुंधतीं । हिमांशुरि[व] रोहिणीं हृदयहारिणीं सन्न(द्गु)णै-  
 37 रमोदत सधर्मिणीमयमवा[प्य\*] वीराग्रणीः ।(॥) [१५\*] <sup>4</sup>रचितनयविचा-  
 38 र(रं) रामराज च धीरं वरतिरुमलरायं वेंकटाद्रिचित्तीशं [१\*]  
 39 अजनयत स एतानानुपूर्व्यां कुमारानिह तिरुमलदेव्या[मे]-  
 40 व राजा महौजाः ।(॥) [१६\*] <sup>5</sup>[अ](स)कलभुवनकंटकानरातोन् समिति नि-  
 41 हत्य स रामराजवीरः । भरतमनु भगोरथादिराजप्रथित-  
 42 यशाः प्रशशास चक्रसुर्व्याः ।(॥)[१७\*]<sup>6</sup> वितरणपरिपाटीं यस्य वि-  
 43 द्याधु(ध)रीणां नखरमुखरवीणानादगीतां निशम्य । अनु-  
 44 कलमयमावालांब(वु)र्[व\*]वापदेशादभरनगरशाखो लज्ज-  
 45 या मज्जतीव ।(॥) [१८\*] <sup>7</sup>व्यराजत श्रीवरवेंकटाद्रिराजः चित्ती लक्ष्म-  
 46 णचारुमूर्तिः । ज्याघोषदूरोक्तमेघनादः कुर्वन् सुमित्रा-

*Second Plate ; Second Side.*

- 47 शयहृष(र्ष)घोषं ।(॥) [१९\*] <sup>8</sup>त्रिषु श्रीरंगक्ष्मापरिवृ(वृ)ढकुमा-  
 48 रेखधिरणं विजित्यारिक्ष्मापांस्तिरुमलमह[१\*]रायन्-  
 49 [प]तिः । महा(हौ)जास्साम्राज्ये सुमतिरभिषिक्ता(क्तो) निरूपमे प्रशास्यु-  
 50 र्वा सर्वापि तिष्ठु मूर्तिष्विव हरिः ।(॥) [२०\*] <sup>9</sup>यशस्विनामगं(ग्र)-  
 सरस्य य-  
 51 स्य पट्टाभिषेके सति पत्थिवेदोः<sup>10</sup> । दानांबुपूरैररभिषिचा-<sup>10</sup>  
 52 माना देवीपदे भूमिरियं दधाति ।(॥) [२१\*] <sup>11</sup>यस्यातिप्रौढतेजस्मवि-  
 53 तरि <sup>12</sup>विमतह्वांतमेदिन्युदोते कीर्त्तिचीरार्णवांतस्फुटतर-

<sup>1</sup> Metre: Vasantatilakā.

<sup>4</sup> Metre: Mālini.

<sup>7</sup> Metre: Upajāti.

<sup>10</sup> Read पूरैरभिषिच्य°.

<sup>3</sup> Read धामनि.

<sup>5</sup> Metre: Pushpitāgrā.

<sup>6</sup> Metre: Śikharipi.

<sup>12</sup> Metre: Sragdharā.

<sup>8</sup> Metre: Prithvi.

<sup>6</sup> Metre: Mālini.

<sup>9</sup> Read पार्थिवेदोः.

<sup>11</sup> Read विमतज्जान°.

- 54 विकसत्पुंडरीकोपमस्य । श्वेतश्चक्षुः<sup>1</sup> मण्ड्य<sup>2</sup> कनककलशि-  
 55 का भासते कर्णिकाभा तस्योपांत<sup>3</sup> मेराकृदयमिव विचलच्चा-  
 56 मरहंढमास्ते ।(॥) [२२\*] 'भोगित्वे विदितेपि जिह्वग<sup>4</sup> इति व्याकाधिरा-  
 57 जं लसद्वत्तत्वे<sup>5</sup> जक्रसंश्रयोति<sup>6</sup> कमठ<sup>7</sup> दानेपि मंदा इति । दि-  
 58 द्वा(ङ्ना)गान् भृशमुन्नतौ च कठिना<sup>8</sup> इत्योव<sup>9</sup> हित्वा गिरीस्तत्तत्त्व-  
 59 द्गुणसंपदेकशरे(र)णं भूरेति हर्षेण यं ।(॥) [२३\*] 'स्वैरं संहृतकंटको-  
 60 [य] सुकृतोत्कृष्टं विधायाखिलं क्षाकोदारमुदारदानसलिला-  
 61 सारैस्समापूर्य च । संवर्द्धा(र्ध्या)नघकीर्तिसस्यनिवहं तत्पालिकां  
 62 <sup>11</sup>विक्रमः श्रीकांतां भुजकायमानशिखरे धत्ते हि यस्तेजसा ।(॥) [२४\*] <sup>12</sup>जि-  
 63 ण्णुत्वं शुचितां प्रजासु समतावर्तित्वमप्याश्रितो वृत्ति(त्तिं) पुण्यज-  
 64 नप्रियामधिगतः ख्यातः प्रचेता इति । प्राप्तस्पर्शनबि(वि)भ्रमाय-<sup>13</sup>  
 65 [न]पतिस्सर्व[ज्ञ\*]भावांचितः प्रायो यः प्रकटीकरोति भुवने  
 66 तत्तद्दिगोशांशतां ।(॥) [२५\*] <sup>12</sup>हुत्वा मंचपुरःसरं रिपुयशोलाजान्  
 67 प्रतापानले ।(॥) सपापय<sup>14</sup> पदान<sup>15</sup> सप्त भुवनेष्वारोप्य मेरुप-  
 68 लं । प्रीतः कीर्त्तिमयीं वधूं परिणयन् सत्का(त्कौ)तुकोक्तासिनीं य-  
 69 स्मिंहासनमाश्रितो विजयते गृह्य<sup>17</sup> द्विजं(जै)द्राशिषः ।(॥)[२६\*] <sup>18</sup>अश्यां-

*Third Plate ; First Side.*

- 70 तविश्राणनकीर्त्तिसाम्यं सुरद्रुमा यस्य तु लब्धु(ब्धु)कामाः ।  
 71 तटै(टै) तपस्यंति बि(वि)यत्तटिन्याः प्रवाकृकाषायपटा जटास[र\*]ः ।(॥) [२७\*]  
<sup>19</sup>[कां]-  
 72 चित्रोरंगशेषाचलकनकसभाहोबकाद्रीशमुख्येष्वहत्या-  
 73 वृत्य सर्वेष्वतनुत विधिवभृ(ङ्गु)यसे श्रेयसे यः । देवस्थानेषु [तो]-  
 74 र्येष्वपि कनकतुलापूरुषादीनि नानादानान्येषोपदानैर-  
 75 पि सममखिले(लै)रागमौ(मो)क्तानि तानि ।(॥) [२८\*] <sup>20</sup>यस्मिन् शासत्येकवारे  
 76 धरित्रीमेणाक्षीणामेव काश्यं विलम्बे । टित्यं<sup>21</sup> तत्कृतके कर्क[श]-  
 77 त्वं तद्वचोन्ने(जे) चापलं तत्कटाचे ।(॥) [२९\*] <sup>18</sup>अनंतरं तच्चनयः  
 प्रतोतसक[र]-

<sup>1</sup> Read श्वेतश्चक्षुः.

<sup>2</sup> Metre: Śārdūlavikrīḍita.

<sup>3</sup> Read जल°.

<sup>4</sup> Read इत्योव.

<sup>5</sup> Read °विधमौ धन°.

<sup>6</sup> Read गृह्य°.

<sup>7</sup> Metre: Śālini.

<sup>8</sup> Read मण्ड्य.

<sup>9</sup> Read जिह्वग.

<sup>10</sup> Read कमठ.

<sup>11</sup> Read विक्रमश्री°.

<sup>12</sup> Read संप्रापय.

<sup>13</sup> Metre: Upajāti.

<sup>14</sup> Read कौटिल्यं.

<sup>15</sup> Read °पांते मराठ°.

<sup>16</sup> Read °हत्तले.

<sup>17</sup> Read कठिना.

<sup>18</sup> Metre: Śārdūlavikrīḍita.

<sup>19</sup> Read पदानि.

<sup>20</sup> Metre: Śragdhara.

- 78 स्ति हस्तापजितद्युतशाखी<sup>1</sup> । श्रीवेङ्कटाचिरपुष्कराशि[.\*] श्री-  
 79 रंगराय[.\*] श्रितभागधेयः ।(॥) [३०\*] <sup>2</sup>उद्गिरौ स्थितः परिवि(वि)जित्य च  
 80 दुर्गज(च)यान् दुर्गमकोडवीडुविनिकोडपुरप्रमुखान् । भूव-  
 81 लयैकरत्नपेनुगोडपुरे निवसन्नाजति यः समग्रमकरा-  
 82 दिमलाच्छनतः ।(॥) [३१\*] <sup>3</sup>श्रीधरणीरिव<sup>4</sup> शौरेशिशिरकरस्येव रो-  
 83 हिणोचित्रे । देव्यौ ते विजयेते [ति\*]रुमलदेवी च यस्य कृष्णांबा ।(॥)  
 [३२\*] <sup>5</sup>य-  
 84 थाविधि महीसुरोत्तमकृताभिषेकोत्सवे यदीयकरवारि-  
 85 [दे] कनकवृष्टिदे सर्वतः । यशोमयतरंगिणी दशदिगंतरे  
 86 जंभते सतां प्रशमितोभवत्कृपणतोरुदावानलः ।(॥) [३३\*] <sup>6</sup>धात्रीभा-  
 87 रमशेषमपा(प्य)विकलं भर्तुं भुजं व्यातनोदाशादंतिक्र(कु)लाच-  
 88 लेंद्रफणिराडंशैस्वरोजासनः । वीरश्रीरमणस्य यस्य प-  
 89 र[था] विक्रांतिमानेष किं दानांभः कटकं च नमयं<sup>7</sup> धत्ते सदा  
 90 भोगितां ।(॥) [३४\*] <sup>8</sup>वाराशिगांभीर्यविशेषधुव्य(र्य)श्रीराशिदुर्गेकवि-  
 91 भाऊवर्धे<sup>9</sup> । पराष्टदियायमनःप्रकामभयंकरः शार्ज(ङ्ग)धरां-  
 92 तरंगः ।(॥) [३५\*] <sup>10</sup>हतरिपुरनिमेषानोककहो<sup>11</sup> याचकानां होसवि-  
 93 [रु]दरगंडो रायराहत्तमिंडः<sup>12</sup> । महितचरितधन्यो मन्निया-

Third Plate ; Second Side.

- 94 न्नामुलादिप्रकटितबिदु(रु)दश्रीः पाटिताराति-  
 95 लोकः ।(॥) [३६\*] <sup>13</sup>उभयदक्षपितामहो नतानामभयपदार्पण-  
 96 तत्परो रिपूणां । अयमवहकुरायमानमही(ही)त्यसि-<sup>14</sup>  
 97 लजनैरभिधीयमानधामा ।(॥) [३७\*] <sup>15</sup>तांडवितोदयो विरुदम-  
 98 न्यरगंडतयोहंडबलोत्कलेंद्रजयपंडितवीरयु-  
 99 तः । चंडिमशाखिबाहुबलदंडितवैरिगं(ग)णो गंडरगू-  
 100 किमन्यपुलिमान्यमहाबिरुदः ।(॥) [३८\*] <sup>16</sup>सारचौररमया<sup>17</sup> ससु-  
 101 क्सकारवोटिपुरहारनायकः । कुंडलीश्वरमहाभुजं<sup>18</sup>

<sup>1</sup> Read °दुशाखी.

<sup>4</sup> Read श्रीधरणी इव.

<sup>7</sup> Read कासनमयं.

<sup>10</sup> Metre: Mālinī.

<sup>11</sup> Metre: Pūshpitāgrā.

<sup>12</sup> Metre: Rathōddhatā.

<sup>2</sup> Metre: Śailāśikhā.

<sup>3</sup> Metre: Prithvī.

<sup>6</sup> Metre: Upajāti.

<sup>11</sup> Read °नोकहो.

<sup>16</sup> Read °मखिलजने

<sup>17</sup> Read सारचौर,

<sup>8</sup> Metre: Gīti.

<sup>9</sup> Metre: Śārdūlavikrānta.

<sup>14</sup> Read °वर्धे.

<sup>15</sup> Read °राहुतमिंड.

<sup>18</sup> Metre: Śailāśikhā.

<sup>19</sup> Read महाभुज.

- 102 अयन्मंडलीकधरणीवराहतां ।(॥) [३८\*] <sup>१</sup>वेग्यचिभुवनीमल्ल[ः\*]  
 103 संख्यक्षितिकलार्जुनः । (॥) [४०\*] <sup>२</sup>उरिगोलसुरचाण(णी) हरिगोचर-  
 104 मानसः । राज्ञां वरो रणमुखरामभद्र इति श्रुतः ।(॥) [४१\*] <sup>३</sup>वर्णि-  
 105 तविरुदो नानावर्णश्रीमंडलीकगंड इति । आच्येयगो-  
 106 चजानामग्रसरो भूभुजामुदारयशाः ।(॥) [४२\*] <sup>३</sup>अतिविरुदतुर-  
 107 गधट्टो मतिगुरुरारट्टमगधमान्यपदः । शल्यारिनी-  
 108 तिशाली कल्याणपुराधिपः कलाचतुरः ।[\*][४३\*] <sup>३</sup>चाक्किचक्र-  
 109 वर्त्ती <sup>४</sup>माणिक्यमहाकिरोटमहनीयः । एवि[रु]दरायरा-  
 110 हुतवेश्यैकभुजंगविरुदरमणीयः ।(॥) [४४\*] <sup>३</sup>कूलंकश(ष?)कोन-  
 111 रानी(॥)[कोटल\*]कींगजयविरुदभरितश्रीः<sup>५</sup> । <sup>६</sup>रमातरकीरिरो-  
 112 डिड[य\*]रायदिशापट्टविरुदघोषेण ।(॥) [४५\*] <sup>७</sup>ओषधिपत्युपमा-  
 113 यितगंडस्तोषणपू(रू)पजितासमकांडः । भाषगेतप्प(प्प)व-  
 114 रायरगंडः पोषणनिर्भरभूनवनखंडः<sup>८</sup> ।(॥) [४६\*] <sup>९</sup>राजाधिरा-  
 115 जस्तेजस्वी श्रीराजपरमेश्वरः । मूर्हरायरगंडांको मेरु-  
 116 लंधियशोभरः ।(॥) [४७\*] <sup>९</sup>परदारेषु विमुखः पररायभयंकरः ।  
 117 शिष्टसंरक्षणपरो दुष्टशार्दूलमर्दनः ।(॥) [४८\*] <sup>९</sup>हिंदुरायसुर-

*Fourth Plate ; First Side.*

- 118 [त्रा]णस्सिंधुराजगभीरधिः<sup>१०</sup> । अरोभगंडभेरुंडो  
 119 हरिभक्तिसुधानिधिः ।(॥) [४९\*] <sup>९</sup>इत्यादिविरुदैर्वदितया नि-  
 120 त्यमभिष्टतः<sup>११</sup> । जय जीवेति वादिन्य[र\*] गनितांजलिबं-  
 121 र्धया<sup>१२</sup> ।(॥) [५०\*] <sup>९</sup>को(कां)भोजभोजकाकिंगकरहाटादिपार्थिवैः । प्र-  
 122 तीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः ।(॥) [५१\*] <sup>१३</sup>सीयं श्रीरंग-  
 123 राय<sup>१४</sup> क्षितिपतितिलको रत्नसिंहासनस्थः कीर्त्या नीत्या  
 124 निरस्यमृगनकनहुषानप्यचन्यामथान्यान्<sup>१५</sup> । आ सेतो-

<sup>१</sup> Here is a half of an Anushtubh verse ; the other half is wanting.

<sup>२</sup> Metre : Anushtubh.

<sup>३</sup> Metre : Giti.

<sup>४</sup> Read माणिक्य°.

<sup>५</sup> The corresponding passage in the Tumkur plates of Tirumalarāya published in *Ep. Carn.*, Vol. XII, p. 2 runs thus:—

*Kūlaṅkaśa-konarāni-kōṭala-goṇḡa-jaya-biruda-bharita-sriḥ*

<sup>६</sup> Read रय्यतरकीरिरी°.

<sup>७</sup> Metre: Dōdhaka.

<sup>८</sup> Read °मूनवखडः.

<sup>९</sup> Metre : Anushtubh.

<sup>१०</sup> Read °गभीरधीः.

<sup>११</sup> Read °मभिष्टतः.

<sup>१२</sup> Read जनितांजलिबंधया.

<sup>१३</sup> Metre : Sraḡdharā.

<sup>१४</sup> Read श्रीरंगराय or °रायक्षिति°.

<sup>१५</sup> Read °प्यवन्या°.

iii b.

94. ...  
 96. ...  
 98. ...  
 100. ...  
 102. ...  
 104. ...  
 106. ...  
 108. ...  
 110. ...  
 112. ...  
 114. ...  
 116. ...

H. KRISHNA SASTRI.

iv a.

118. ...  
 120. ...  
 122. ...  
 124. ...  
 126. ...  
 128. ...  
 130. ...  
 132. ...  
 134. ...  
 136. ...  
 138. ...

SCALE 55

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140 म धे म उ ग म स स मा व (स) त मे तु ष्यः सु छि ना उ क्त्वा रा  
 142 राः (इमा) स मु वा (स) तः वे ल (इ) मा स मा त लै क ता रा  
 144 अ ना (त) का रा ली न क ता (त) मा स्मा उ ता र (व) व व (वि) मा  
 146 रा न कु ग म स मा ता म (वि) म वः प उ पाः कु म्भ र्ज न (वि)  
 148 सा मा ता म (वि) मा ता र (रा) छि ता रा व स्या त सा ग उ मा (वि)  
 150 मा दि नै ता व ल (स) ता रा ली नो ह त छु ला इ मा रा ता त व (वि)  
 152 मा (र) रा ली ति म्मा उ न सा मा त रा मी वः ता (त) क छि लो स्मा (वि)  
 154 ता उ व न छि ता उ त न त मु वा (स) तः स म्भ मा उ न (म) त व व  
 156 त ता म स मा (स) तः मा वे उ व (वि) ता मा स्म ग्मा मा ना मी (वि)  
 158 त स व मा त व त्वा मा स तु त व स म त ता (वि) अ नै व वा मा  
 160 (स) उ सा म्भ उ ला (वि) तः स मा स तु त व स म त ता (वि) अ नै व वा मा  
 162 त वा ना कु प त रा कै व क्त्वा ना मै व स तु ता उ त वी ता (र) त ली  
 164 मा क्त्वा रा वः इ ता न क रा ता श म नै व क्त्वा (वि) मा व (वि) मा लो  
 166 (व) त मा स मा लो ग दी व स मा स मा क्त्वा (स) ता (वि) उ ना उ मा  
 168 ती न स (स) थु मा वः इ तै उ त ता (स) त क न ग रा म्भ मा ता (वि) उ त ली  
 170 न त मे अ व नी क्त्वा ती म स थ न तै स र्ज ता (वि) ता ता ग नै  
 172 तै (अ) ना ना (त) तु न उ आ व न क्त्वा तु वा ल (वि) न मा ली मी नो दी  
 174 न म्भ म नु न स (व) इ (अ) मी तु वा ल नो व ना नः उ ता (वि) मा उ मा  
 176 (वि) उ मा व (वि) उ मा व (वि) उ मा व (वि) उ मा व (वि) उ मा व  
 178 नै व नी ता मी नो ह त छु ला इ मा रा ता त व (वि) मा व (वि) मा लो

160 त (इ) तै वी म्भ म्भ स प (अ) त ली न ग ना म्भ म्भ  
 162 (वि) स नै म्भ तै व ली रा स न त उ म न रा न स मा लो म्भ म्भ (वि) रा  
 164 स नै वी न ग ना ना न व तै स न स मा लो म्भ म्भ (वि) रा  
 166 स नै वी न ग ना ना न व तै स न स मा लो म्भ म्भ (वि) रा  
 168 स नै वी न ग ना ना न व तै स न स मा लो म्भ म्भ (वि) रा  
 170 स नै वी न ग ना ना न व तै स न स मा लो म्भ म्भ (वि) रा  
 172 स नै वी न ग ना ना न व तै स न स मा लो म्भ म्भ (वि) रा

ॐ नमो भगवते  
 वासुदेवाय

- 125 श सुमेरोरवनिसुरनुतः खैरमा चोदयाद्रेरा पाश्चा-  
 126 त्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ।(॥) [५२\*] <sup>१</sup>श्रीश-  
 127 काव्ये ह्यनिधिर्वदेदुगणिते क्रमाती<sup>२</sup> श्रीमसुवाह्वये  
 128 वर्षे मासि चाषाढनामनि ।(॥) [५३\*] पक्षे वक्रते पुण्यायां प्रथम-  
 129 द्वादशीतियौ । सन्निधौ रामचंद्रस्य सर्वसंपदिधायिनि ।(॥) [५४\*]  
 130 श्रीमत्काश्यपगोत्राय श्रीकात्यायनसूत्रिणे । ख्यातशुक्लयजु-  
 131 श्शा[खा]डगयिने<sup>३</sup> गुणशालिने ।(॥) [५५\*] <sup>४</sup>वादिजुंभणनिर्दूतव(व)लशा-  
 132 सनमंत्रिणे । <sup>५</sup>श्रीचावलैलुभट्टस्य पौत्राय प्रियवादिने ।(॥) [५६\*]  
 133 <sup>६</sup>श्रीमहरभट्टाच्चिंचितारत्नायितात्मने । प्रख्यातौभरु-  
 134 भट्टाय पुरोगाय विपश्चितां ।(॥) [५७\*] वक्रिते हस्तिनावत्या वि-  
 135 ख्यातिमधिकामितं(ते) । श्रीरायदुर्गराज्ये च <sup>७</sup>पेन्नवेठ च वि-  
 136 श्रुतं ।(॥) [५८\*] वसतिं भूदिगुम्भेश्रीसीमायां<sup>८</sup> च अमश्रितं<sup>९</sup> । श्रीमत्पेन-  
 137 नदीतीराग्रादिशं समुपाश्रितं ।(॥) [५९\*] <sup>१०</sup>कोरकोद्रुग्रामवरसी-  
 138 मांतरचितस्थितेः । पेन्ननद्याश्च(श्च) सविधानीलाद्रेः पा(प्रा)च्यता-  
 139 मितात् ।(॥) [६०\*] ख्यातचोळसमुद्राख्यग्रामसीमांचलस्थितात् । श्री-

*Fourth Plate; Second Side.*

- 140 मच्चेमडगुल्लस्य समीपस्थितिमे(मी)युषः ।(॥) [६१\*] सुस्थिरादुपक्रा(ला)दा-  
 141 शं दक्षिणां समुपाश्रितं । वेलिटिगा(या)मसीमांतसैकताश्री<sup>११</sup>  
 142 धरांतिकात् ।(॥) [६२\*] चौरकश्रीतिंतिणीक्ष्मारुहादपि च पश्चिमा-  
 143 त् । पलुकूर्यामसीमांतात्पश्चिमत्वं पपेदुषः<sup>१२</sup> ।(॥) [६३\*] कुम्भर्षपत्ति-  
 144 सीमांतात्पश्चिमायां दिशि स्थितात् । <sup>१३</sup>प्रख्यातश्रीगिड्डमाळि-  
 145 गानिचेत्रांचलस्थितात् ।(॥) [६४\*] नीलोन्नतस्थलाद्रम्यादायातं पश्चि-  
 146 मां दिशं । श्रीतिम्मापुरसीमांतशमीवृक्षांतिकस्थले ।(॥) [६५\*] स्थापि-  
 147 <sup>१४</sup>तादुपलस्थंभादुत्तरत्वमुपाश्रितं । श्रीकुण्णापुरमित्येव प्र-  
 148 तिनामसमाश्रितं ।(॥) [६६\*] [मा]रेडपत्तिनामांख्यं(कं) ग्राममारासशोभि-  
 149 तं । <sup>१५</sup>सवमान्यं चतुस्सीमासंयुतं च समंततः ।(॥) [६७\*] निधिनिक्षेपपाषाण-  
 150 सिद्धसाद्य(ध्य)जलानितं<sup>१६</sup> । अक्षिण्यागामिसंयुक्तमेकभोग्यं सभूरु-

<sup>१</sup> Metre of vv. 53-75 : Anushtubh.

<sup>२</sup> Read क्रमात । श्रीमसुवाह्वये.

<sup>३</sup> Read °ध्यायिने.

<sup>४</sup> Read वाविजुंभण°.

<sup>५</sup> Perhaps, the reading intended is श्रीमहालेन्दुभट्टस्य.

<sup>६</sup> The reading intended may be श्रीमहरभट्टा°.

<sup>७</sup> Read पेन्नवेठे.

<sup>८</sup> Read भूदिगुम्भ°.

<sup>९</sup> Read समाश्रितं.

<sup>१०</sup> This *pāda* of the Anushtubh verse is irregular.

<sup>११</sup> Read °सैकताश्री°.

<sup>१२</sup> Read प्रपेदुषः.

<sup>१३</sup> This *pāda* of the verse is irregular.

<sup>१४</sup> Read °संभा°.

<sup>१५</sup> Read सर्वमान्यं.

<sup>१६</sup> Read °जलान्वितं.



- 151 हं ।(॥) [६८\*] वापीकूपतटाकैश्च कच्छारामैश्च संयुतं । पुत्रपौत्रादिभिर्भो-  
 152 ग्यं क्रमादाचंद्रतारकं ।(॥) [६९\*] दाना[ध]मनविक्रोतियोग्यं विनिमयो-  
 153 चितं । काश्यपान्वयदीपस्य काश्यपोक्त्यग्रासि(खि)नः ।(॥) [७०\*]  
 सिंधु(धु)राजग-  
 154 भीरस्य सिंधुगोविंदतेजसः । असितकरगंडांकमहाविरुदशो-  
 155 भिनः[॥७१\*] (मे)धवकांकनभीमस्य धनदैश्वर्यशालिनः । मणिनागपुरेश-  
 156 स्य मथितारातिभूभुजः ।(॥) [७२\*] 'वरवय्याप्वभूपालचिरपुण्यफलात्मनः । 'नी-  
 157 रक्षणमभूपस्य विघ्नमिमनुपालयन् ।(॥) [७३\*] परीतः प्रयतैः स्निग्धैः पुरा(रो)-  
 158 हितपुरोगमैः । विविधैर्विबुधैश्चैतपथिकैरधिकैर्गिरा ।(॥) [७४\*] श्रीरंगरा-  
 159 य[भू]पालो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवा-  
 [शु]दा ।(॥) [७५\*]

## Fifth Plate.

- 160 'तदिदं नयधुर्यस्य प्रथितश्रीरंगरायवर्यस्य[१\*]  
 161 'शासनमतिवलशासनतत्करदानस्य गुणनिदा(धा)न[स्य][॥७६\*]  
 162 'श्रीरंगरायनृपतेशासनस्ताम्रशासनश्लोकान्<sup>५</sup> । कविश[१]-  
 163 सनस्वयंभूस्तरसमभाषीत्सभापतेस्मृतुः ।(॥) [७७\*] 'श्रीरंगरायभू-  
 164 पालशासनाद्दीरणात्मजः । [श्री]मङ्गणपयाचार्यो व्यलिखत्ता-  
 165 म्रशासनं ।(॥) [७८\*] दानपालनयोर्महे<sup>७</sup> दानाच्छ्रेयोनुरा(पा)लनं । दानात्स्व-  
 166 र्गमवाप्नोति पालनादच्यत(च्युतं) पदं ।(॥) [७९\*] स्वदत्ताद्दि(द्भि)गुणं पुण्यं परद-  
 167 त्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।(॥) [८०\*] स्वद-  
 168 त्तां परदत्तां वा यो हरेत वसुंधरां । 'षष्टिर्वर्षसहस्राणि वि-  
 169 श्वायां<sup>९</sup> जायते क्रिमिः<sup>१०</sup> ॥ [८१\*] एकैव भगिनी लोके सर्वेषामेव भूभुजा ।  
 170 न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा ।(॥) [८२\*] <sup>११</sup>समान्योयं धर्मसे-  
 171 तुर्नृपाणां काले काले पालनीयो भवद्विस्सर्वानितान्<sup>१२</sup> भावि-  
 172 नः पार्थिवेन्द्रान् भूयो भूयो याचते रामचंद्रः॥[८३\*]=॥=॥=॥  
 श्रीविरूपाक्ष<sup>१३</sup>

<sup>१</sup> Read वरवय्यप्प°.<sup>२</sup> Metre: Giti.<sup>३</sup> The metre of vv. 78-82 is Anushtubh.<sup>४</sup> Read वृष्टिं वृष्ट°.<sup>५</sup> Metre: Salini.<sup>६</sup> The characters are old Kana. see.<sup>७</sup> Perhaps वीरज्जस° is meant.<sup>८</sup> Read °वलशासन°.<sup>९</sup> Read °वायां.<sup>१०</sup> Read भवतिः । स्त्री°.<sup>११</sup> Read °शासनतत्ताम्र°.<sup>१२</sup> Read °मंजु.<sup>१३</sup> Read कृतिः.

No. 35—MALEPADU PLATES OF PUNYAKUMARA;  
THE FIFTH YEAR OF HIS REIGN.

By H. KRISHNA SASTRI, B.A.

Mr. J. Ramayya Pantulu, B.A., B.L., while he was Deputy Collector in charge of the Jammalamadugu Division of the Cuddapah district, in 1904, brought to the notice of the Madras Epigraphical Department a set of copper plates and a number of stone inscriptions relating to a family of kings whose existence was not known till then. These copper plates and stone records<sup>1</sup> were secured by Rai Bahadur V. Venkayya, through the kind offices of Mr. Ramayya Pantulu, and a brief account of their contents was given in his *Annual Report on Epigraphy for 1904-5*, p. 48, paragraphs 5 and 6. I publish below, with the permission of the Editor, the inscription on the copper plates and also append in a postscript, as a specimen, the text and translation of one of the well-preserved stone epigraphs whose importance will be recognised when it is stated that they are the earliest Telugu records from the Cuddapah district and belong to a dynasty of kings who, though claiming Chōla descent, had, nevertheless, their dominion in the Pallava territory.

Regarding the discovery of the plates, Mr. Ramayya Pantulu writes:—"They were given to me by a man of the Sāli caste named Varadappa, who told me that he found the plates while digging foundations for a *mutt* at **Mālēpāḍu**. He preserved the plates in the temple of Embērumān at Vēlpucharla whither he had removed himself and gave them to me when I visited that temple." The plates are three in number, and measure, roughly,  $7\frac{1}{4}$ " by  $2\frac{7}{8}$ ". "They are held together by a ring whose ends are secured in an oval-shaped seal which measures about  $1\frac{1}{2}$ " by  $1\frac{7}{8}$ ", and which bears in high relief, a tiger which stands to the proper left, raises the left fore-paw, opens the mouth and has a twisted tail."<sup>2</sup> The first and last of the plates are written only on their inner sides and show traces of having had raised rims, which were apparently meant to protect the writing on these plates from coming into contact with the written sides of the middle plate. The circular copper ring which holds the plates together, measures  $3\frac{1}{2}$ " in diameter and is about  $\frac{5}{8}$ " thick. The plates with seal and ring weigh 93 tolas. They have been presented to the Madras Museum—again through the kind intervention of Mr. Ramayya Pantulu—and will be deposited there after the final proof of the subjoined article has been passed for printing.

The seal with the emblem cut on it in bold relief—evidently the crest of the kings to whom the record belongs—deserves special consideration. The posture of the animal,<sup>3</sup> the sharp twist of its tail above the back, and the profuse mane round its neck—all considered together—make the figure look more like a lion than a tiger, although the possibility of the latter was suggested by Mr. Venkayya when he first discussed the question, from the supposed connection the kings mentioned in the Mālēpāḍu record bore to the Chōlas of Tanjore whose crest was the tiger (*vēṅgai*).<sup>4</sup> Similar figures are engraved on the top of a broken slab at

<sup>1</sup> Some of the stone records which were not either set up in temples or otherwise properly cared for, were removed to the Madras Museum for preservation in the year 1905.

<sup>2</sup> *Madras Epigraphical Report for 1904-5*, p. 48.

<sup>3</sup> See the accompanying plate.

<sup>4</sup> *E.g.* in the historical introductions of Virarājendra I. the king is stated to have "despatched (*the banner of*) the ferocious tiger into all directions" (*S.-I. I*, Vol. III, Part I, p. 37); see also, above, Vol. III, p. 125, note 3. Fine specimens of the Chōla tiger are depicted on the seal of the large Leyden Grant, the Tiruvālaṅkāḍu plates and the Madras Museum plates of Uttama-Chōla (*Ep. Ind.*, Vol. III, Plate facing p. 104). They are seen also on the coins of Uttama-Chōla and on the Chōla pillar on the top of Mahēndragiri in the Ganjam district (No. 396 of the Madras Epigraphical collection for 1896).

Peddamuḍiyam<sup>1</sup> and on another at Muddanūr,<sup>2</sup> both of which bear records of about the same age as the subjoined inscription and belong, evidently, also to members of the same family. That these figures represent a lion and *not* a tiger, receives confirmation from an unexpected source. In a record of the 11th century A.D. from the Bastar State,<sup>3</sup> it is stated that a chief named Chandrāditya, a feudatory of the Nāgavarṁśi king Jagadēkabhūṣaṇa-Mahārāja Dhāravarsha, was a descendant of Karikāla-Chōḷa of the solar race, belonged to the Kāśyapa-gōtra, was the lord of the river Kāvērī (Cauvery) and of the (historic) town of Oraiyūr (Uraiyūr in the Trichinopoly district) and bore the lion-crest.<sup>4</sup> As the kings mentioned in the Mālēpāḍu plates will also be seen from the sequel to have possessed almost the same family-titles, and as it is not improbable that Chandrāditya of Bastar (whose capital was Amma-gāma<sup>5</sup>) may have been a later member connected with some collateral branch of this same family, it may be assumed for the present, that the crest figured on the seal of the Mālēpāḍu plates, is a lion like that of Chandrāditya of Bastar. It is curious to note also that Sir Walter Elliot in his *Coins of Southern India* (Plate II, Nos. 49 to 54) refers to certain specimens which bear on their obverse sides the same figure as the one under discussion and tentatively attributes them to the Pallava kings of Vēṅgi. The monolithic shrine at Śiyamaṅgalam which was excavated in the time of the Pallava king Lalitānkura (*i.e.*, Mahēndravarma I.) about the beginning of the 7th century A.D.,<sup>6</sup> also bears sculptures of two identical lions which face one another and are similar in design to the lion depicted on the Muddanūr stone (see accompanying plate). The seals of Indravarma<sup>6</sup> and Vikramēndravarma II.<sup>7</sup> of the Viṣṇukunḍin family and that of the Uruvupalli plates of the early Pallava king Yuvamahārāja Viṣṇugōpavarman<sup>8</sup> bear similar figures. A small signet of *lapis lazuli* discovered among the Buddhist ruins of Amarāvati has on it the representation of a lion with the open mouth and the raised left foreleg together with the legend *Bhūtisa* written in early Brāhmī characters of the 3rd century B.C.<sup>9</sup> Ancient coins recently found at Bojjanakonda in the Vizagapatam district by the Superintendent, Archaeological Survey, Madras, bear almost the same crest on their obverse sides.<sup>10</sup>

The writing on the plates belongs to the Southern class of alphabets and closely resembles that of the Eḍeru plates of the Eastern Chalukya king Vijayāditya II (A.D. 799 to 843).<sup>11</sup> The horizontal top-strokes, often left unfinished in our plates, indicate perhaps an even earlier stage of development. Accordingly, in many cases, we find two points (one on each side of the letter) taking the place of a complete top line. The letter *k* is distinguished from *r* by a vertical stem which projecting from the top of the right side of the latter, supports over it the *talukettu*

<sup>1</sup> No. 351 of the Madras Epigraphical collection for 1905.

<sup>2</sup> No. 406 of the same collection for 1904.

<sup>3</sup> No. 231 of the same collection for 1908.

<sup>4</sup> *Madras Epigraphical Report* for 1908-9, p. 112.

<sup>5</sup> Above, Vol. VI, p. 320.

<sup>6</sup> *Madras Epigraphical Report* for 1908-9, p. 110, paragraph 62.

<sup>7</sup> Above, Vol. IV, Plate, facing p. 244.

<sup>8</sup> *Ind. Ant.*, Vol. V, Plate, facing p. 50.

<sup>9</sup> Director-General's Archaeological *Annual* for 1905-6., p. 166.

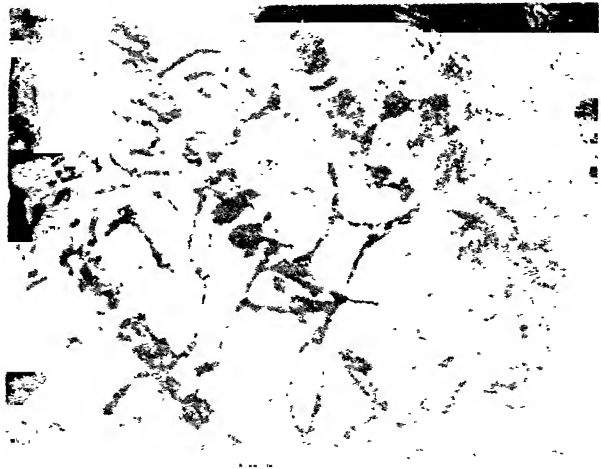
<sup>10</sup> *Madras Epigraphical Report* for 1908-9, p. 5, paragraph 5. The tiger crest of the Hoysalas figured on the frontispiece of Mr. Rice's *Epigraphia Carnatica*, Vol. V., has also got the twisted tail, the mane, the conventional slender waist, and the face of a lion. Sir Walter Elliot interprets similar figures (?) on two Hoysala gold coins (*South-Indian Coins*, p. 152 D, Nos. 90 and 91) as maned lions. In the legend about Saḷa, the founder of the Hoysalas, the Kanarese word used is *puli* which distinctly means 'a tiger'. It is not altogether impossible that a tiger was also represented by the artists of the day, with the mane and other features that were naturally characteristic of a lion. It is stated in the *Śukranītisāra* (IV, iv, 167) that a tiger and a lion have almost the same form, the difference being only in the mane which the latter possesses.

<sup>11</sup> Above, Vol. V, Plate, facing p. 120.

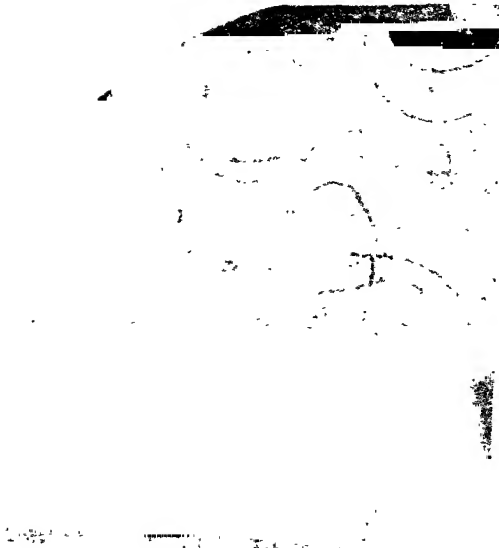
Lion seal and sculptures of about the Seventh Century A.D.



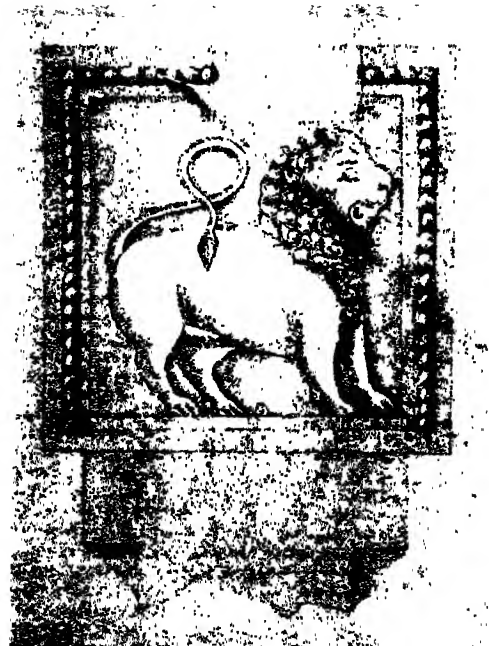
A — Seal of Punyakumara plates.



B.—Sculpture on a broken slab at Peddamudiem.



C.—Sculpture on a slab at Muddanur.



D —Sculpture on the rock-cut temple, Siyamangalam.

FROM PHOTOGRAPHS BY V. MADHURANAYAKAM PILLAI.



or head-line. This stem of *k* is found to be in continuation of the right side of the letter *r* in the Eḍeru plates, whereas here the stem begins a little removed from the right top of *r*. The use of the Dravidian *ḷa* (l. 9), *ḷa* (l. 20) and *ḷa* (ll. 8, 18 and 19) is also worth recording. As regards orthography it may be remarked that *m* and *v* coming after a *rēpha* are doubled (ll. 5, 6, 7, 11, 16, 19, 21, 22 and 24), except in *Pōrmukharāma* (l. 12 f.). The consonants *d* and *t* are likewise doubled after *r* in ll. 17, 22 and 24, and before *r* in l. 23, the only exceptions being *Purushaśārdūla* and *Mārdavachitta* in l. 13. The language of the inscription is Sanskrit prose. An invocatory verse at the beginning and two imprecatory verses at the end are, however, written in the Āryā-Giti and Anuṣṭubh metres, respectively.

After an invocation to Śiva, the record introduces us to a king Nandivarman of the Kāśyapa-gōtra. He was born in the family of Karikāla who was “the (celestial) tree *mandāra* on the mountain Mandara<sup>1</sup> — the race of the Sun, the doer of many eminent deeds such as stopping the overflow over its banks of the (*waters of the*) daughter of Kavēra (*i.e.* the river Kāvērī), who made his own the dignity of the three kings (*of the South*). Nandivarman had three sons, Simhaviṣṇu, Sundarananda and Dhanamjayavarman. The youngest Dhanamjayavarman, on whom devolved the sovereignty in regular succession, had a son “who acquired the title Chōla-Mahārāja, was well versed in grammar and other sciences and was the lord of the Pāṇḍya, Chōla and Kēraḷa (countries).” This was Mahēndravikramavarman, “who was equal in prowess to (*god*) Mahēndra and possessed many surnames such as the glorious Muditaśīlākshara,<sup>2</sup> Navarāma,<sup>3</sup> *etc.*” His son was king Guṇamudita and the latter’s brother was the prosperous king Puṇyakumāra. This Puṇyakumāra, otherwise known as Pōrmukharāma,<sup>4</sup> Purushaśārdūla,<sup>5</sup> Mārdavachitta,<sup>6</sup> Madanavilāsa,<sup>7</sup> *etc.* thus ordered the inhabitants of his own dominion as well as those of Hiranya-rāshṭra: “Be it known to you that we, in the current fifth year, of our increasing and victorious reign, on the full-moon day of (*the month of*) Kārttika, have granted free from all molestations and taxes twice twenty-five (*i.e.* fifty) *nivartanas* of land (measured) by the royal unit, in the south-east quarter of the village named Birapāru (situated) in Hiranya-rāshṭra, on the southern bank of the river Suprayōga, to (*a certain*) Chiruvanaḥaḷa-Kēśavaśarman of the Ātrēya-gōtra, at the request of (*the chief*) Koṭṭikuḷdarāja.” The inscription ends with two imprecatory verses (ll. 23 to 27) and a short Sanskrit clause invoking felicity on cows and Brāhmaṇas (l. 27).

Of the foregoing kings, Karikāla who held sway over the three kingdoms of the south and stopped the overflow of freshes in the Cauvery, is identical with the quasi-historical Karikāla-Chōla of Tamil literature, of whom many stories are related in the poems *Puranāṇūru*, *Porunārruppadai*,<sup>8</sup> *Śilappadigāram* and *Paṭṭinappalai*.<sup>9</sup> Karikāla-Chōla is claimed by the Chōla kings of Tanjore to have been one of their famous ancestors, and to him is attributed the characteristic feat of constructing banks on either side of the river Cauvery and of renewing the town of Kāñchi with gold.<sup>10</sup> The exact time when this king flourished has not been properly made out. Inscriptions of a family of Telugu chiefs grouped by Mr. Venkayya under the name

<sup>1</sup> *I.e.* an ornament to the family which was as high (noble) as the mountain Mandara.

<sup>2</sup> Literally ‘one who delighted in stone script (*i.e.* in inscriptions).’

<sup>3</sup> *I.e.* a new Rāma.

<sup>4</sup> A Rāma in front of battle. It may be noticed that the first component of this title, *viz. pōr* is a Dravidian word meaning ‘battle’ and cannot according to strict rules of Grammar be compounded with non-Dravidian Sanskrit words.

<sup>5</sup> A tiger among men (*i.e.* the best of men).

<sup>6</sup> One whose heart is tender.

<sup>7</sup> Amorous like (the god of) Love (Madana).

<sup>8</sup> Mr. Kanakasabhai’s *Tamils*, Ch. V.

<sup>9</sup> *Ind. Ant.*, Vol. XLI, pp. 144 to 149.

<sup>10</sup> *Madras Epigraphical Report* for 1905-6, Part II, paragraph 15.

Telugu-Chōḍas,<sup>1</sup> state that an ancestor of these was a certain Karikāla "who caused the banks of (the river) Kāvērī to be built by Trilōchana and other kings who fixed their glances on (his) lotus feet (i.e. were subordinate to him)." <sup>2</sup> Apparently here also, the reference is to the king Karikāla-Chōḷa mentioned in the Mālēpāḍu plates. Karikāla's subordinate Trilōchana was, in all probability, a Telugu contemporary whose approximate date is possible to deduce from inscriptions. Trilōchana, Triṇētra, Triṇayana and Mukkaṇṭi are synonymous terms and occur frequently in Telugu epigraphs with the suffix Pallava, as the name of a mythical ruler of Pallava origin who held sway over the Telugu country at some period of its early history.<sup>3</sup> The Paurāṇik genealogy of the Eastern Chālukya kings invented as early as the time of Vimalāditya,<sup>4</sup> refers to a Trilōchana-Pallava<sup>5</sup> as the ruler of Dakṣiṇāpatha and a powerful opponent of the Chālukya adventurer Vijayāditya of Ayōdhyā. This Trilōchana-Pallava is, perhaps, identical with the Trilōchana of the Telugu-Chōḍa inscriptions and with Triṇayana-Pallava and Mukkaṇṭi of other Telugu epigraphs. It may therefore be presumed that the three kings Karikāla, Vijayāditya and Trilōchana-Pallava were almost contemporaneous. From the account given in the Eastern Chālukya copper plates—whatever its historic value may be—it appears as if five generations had intervened between the mythical king Vijayāditya and Kubja-Vishṇuvardhana before the latter came to rule over the Vēṅgī-dēśa and founded the Eastern Chālukya dynasty. Dr. Fleet has proved that this Kubja-Vishṇuvardhana was the younger brother of Pulakēśin II.—the Satyāśraya-Vallabhendra of Eastern Chālukya records—and that he succeeded to the throne as *yuvārāja*, in or about A.D. 615.<sup>6</sup> Calculating backwards for five generations, we arrive at the conclusion that Vijayāditya of Ayōdhyā and, therefore, also Trilōchana-Pallava and Karikāla, must have flourished about the end of the fifth century A.D.<sup>7</sup> The history of the Pallavas at this period is obscure, and it is not unlikely that Karikāla-Chōḷa was supreme at the time and held the Pallava dominions under his sway. The three kings of

<sup>1</sup> *Madras Epigraphical Report* for 1900, paragraph 44.

<sup>2</sup> The actual phrase which precedes the name Karikāla in these inscriptions is: *charaṇa-sarōruha-vihita-vilōchana-Trilōchana-pramukh-ākṣhila-prithivīvara-kārīta-Kāvērī-tīra*. Some inscriptions substitute the word *viḥata* for *viḥita*. In this case the explanation would perhaps be *charaṇa-sarōrukṣhēṇa viḥatāḥ-tāḍitāḥ ata ēva vilōchanāḥ=vinashṭa-dṛiṣṭaḥ, tējasa iti yāvat, Trilōchana-pramukhā yasya sah*, i.e. Trilōchana and other lords of earth whose eyes were blurred by (the brilliance of) his (viz. Karikāla's) lotus-feet (on the occasion when they prostrated to him). Karikāla is stated to have got thousands of Ceylonese coolies "to work on the embankments of the Kāvērī river, a hundred miles in length, which he constructed" (Smith's *Early History of India*, p. 416). Almost all the families of kings and chiefs in the south which trace their origin to the Sun, mention Karikāla among their ancestors and describe him as having constructed banks on either side of the river Kāvērī. The Kākatīyas of Warangal and, in latter times, the Maṭla chiefs of Cuddapah and the Sāluva chiefs of Kārvētinagar and a number of feudatory families who intermarried with the Vijayanagara kings of the lunar race, mention Karikāla in their genealogy. In the Telugu poem *Narasabhaḥpālīyam* which was dedicated to one of the Toragaṇṭi chiefs of the solar race who were related to the kings of the third Vijayanagara dynasty by inter-marriage, it is stated that Karikāla planted rows of avenue trees on either bank of the Kāvērī in order to hide her 'who was the queen of the ocean' from public gaze.

<sup>3</sup> See e.g. above, Vol. VI, p. 277, footnote 2.

<sup>4</sup> *Ibid.*, p. 348 f.

<sup>5</sup> The modern village Peddamuḍiyam in the Jammalamāḍugu tāluka of the Cuddapah district, is called Trilōchanapura in one of its later records. It was, as Mr. Ramayya Pantulu has pointed out to me the ancient Muḍivēmu-Agrahāra where Vishṇuvardhana, the son of Vijayāditya of Ayōdhyā, was born and brought up. Its name Trilōchanapura connects it with the mythical king Trilōchana-Pallava who opposed Vijayāditya. The Pallava genealogy so far disclosed, either from copper plates or stone inscriptions, does not mention any name like Trilōchana-Pallava; but the Kādambas of Goa (*Dyn. Kan. Distr.*, p. 566) and the Nōḷambas of Hēmāvatī (above, Vol. X, p. 58) claim, respectively, Trilōchana-Kādamba and Triṇayana-Pallava as the founders of those dynasties.

<sup>6</sup> *Dyn. Kan. Distr.*, p. 352 and *Ind. Ant.*, Vol. XX, p. 283.

<sup>7</sup> *Arch. Surv. Report* for 1905-6, p. 174 f.

the South whom Karikāla is stated to have subdued were, evidently, the Pāṇḍya, Chōla and Kēraḷa<sup>1</sup> as specified in l. 9 of the text, in connection with Mahēndravikramavarman—a later member of this same family. The inclusion of the Chōla among the kings conquered, although it is wrong, is, nevertheless, meant to show that Karikāla virtually ruled over the whole of Southern India. The Tamil poem *Śilappadigāram* says of him that he was an ally of Avanti and the overlord of Vajra and Magadha.<sup>2</sup>

Of Nandivarman and his three sons Simhaviṣṇu, Sundarananda and Dhanamjayavarman we do not know much at present. The first two names bear resemblance to Pallava names. Sundarananda figures as one of the ancestors of an unidentified Telugu-Chōḍa chief Śrīkaṇṭha whose Madras Museum plates have been noticed by Professor Kielhorn in one of the previous volumes of this journal.<sup>3</sup> A certain Dhanamjaya Eriga referred to in some epigraphical records from the Maddagiri tāluka of the Tumkur district calls himself a Chōla 'ruling the Ālvādi six hundred district.'<sup>4</sup> Mr. Rice assigns these records, on palæographical evidence, to about the middle of the 8th century A.D. The Chōlas of the Tumkur district (round Niḍugal and Hēmāvati) may have been of a common stock with the Chōlas of Cuddapah, and Dhanamjaya Eriga was either directly or indirectly connected with 'Dhanamjayavarman of the Mālēpāḍu plates. Again, a stone record at Kalamalla<sup>5</sup> in the Cuddapah district makes mention of a certain D[h]anamjeyuṇḍu who was ruling Rēnāṇḍu. The record is not dated; but to judge from the characters, it may roughly be referred to the same period as the Mālēpāḍu plates. It is, therefore, not unlikely that we have here a direct reference to Dhanamjayavarman, the last son of Nandivarman. Mahēndravikramavarman who assumed the titles Chōla-Mahārāja, Mudita-śīlakshara and Navarāma, appears to have been so named after Mahēndravikrama, a name or surname of Mahēndravarman I.,<sup>6</sup> the Pallava contemporary of the Western Chalukya king Pulakaśin II., in the 7th century A.D.<sup>7</sup> After Gunamudita, of whom nothing is stated in the inscription, came Puṇyakumāra Pōrmukharāma to whose reign our grant belongs. Two of the *birudas* assumed by him, viz. Mārdavachitta and Madanavilāsa indicate some apparent affinity to Mattavilāsa and Vichitrachitta, the recognised *birudas* of Mahēndravarman I.<sup>8</sup> This resemblance in the *birudas* suggests, as will be pointed out below, the possibility of some undefined relationship, political or otherwise, that may have existed between the Chōlas of the Cuddapah district and the Pallavas of Kāñchi.

Puṇyakumāra, we are told, addressed his order to the inhabitants of his own dominion and to those of Hiranyarāṣṭra. The latter territorial division, though not actually included in the province governed by Puṇyakumāra, must have been bordering on it and perhaps also subordinate to him. It is not impossible that this was actually the kingdom ruled by Kōṭṭikuldarāja,

<sup>1</sup> Tamil literature refers to "the battle at Veṅṇil where Karikāla defeated the Chēra and the Pāṇḍya kings" (*Ind. Ant.*, Vol. XLI, p. 146). It is not impossible to interpret the word *trairājya-sthiti* of l. 4 in the sense of "the position of *trairājya*". In Western Chalukya copper-plates the Pallava King is often referred to as *Trairājya-Pallava* or *Trairājya-Kāñchīpati*, where *trairājya* evidently denotes the sovereignty over the whole of Southern India.

<sup>2</sup> Above, Vol. X, pp. 26f.

<sup>3</sup> Above, Vol. V, p. 123, note. Professor Kielhorn who has compared the palæography of these with that of the Maṣulipatam plates of Vijayāditya III. (A.D. 844-888), is of opinion that the Madras Museum plates of Śrīkaṇṭha are also of about the same period. It may be pointed out that an ancient coin of about the 4th or 5th century A.D., discovered at Bojjanakonda, bears on one of its sides the legend *Śrīkaṇṭha* and on the other the Pallava symbol of the vase and the lion (*Madras Epigraphical Report* for 1908-9, Part I, paragraph 5).

<sup>4</sup> *Ep. Carn.*, Vol. XII, Introduction, p. (7).

<sup>5</sup> No. 380 of the Madras Epigraphical collection for 1904.

<sup>6</sup> *A. S. R.* for 1903-4, p. 271, and *Madras Epigraphical Report* for 1908-9, Part II, paragraph 14. The names Navarāma and Mahēndravarman also occur in the plates of Śrīkaṇṭha noticed above.

<sup>7</sup> *Dyn. Kan. Distr.*, p. 350.

<sup>8</sup> *Madras Epigraphical Report* for 1908-9, Part II, paragraph 14.



at whose request the subjoined grant was made. The river **Suprayōga**, on whose southern bank the village **Birapāru** was situated, is mentioned again in the **Uruvupalli** plates of the **Pallava** king **Yuvamahārāja** **Vishṇugōpavarman**.<sup>1</sup> It is there stated to have formed one of the boundaries of the village of **Uruvupalli** situated in the district of **Munḍa-rāshṭra**. **Keṇḍakūra** or **Kaṇḍukūra**, another boundary of **Uruvupalli**, mentioned in the same plates, is suggested by **Mr. Venkayya** to be identical with the modern **Kandukūru**,<sup>2</sup> the headquarters of a **tāluka** of that name in the **Nellore** district. And as **Munḍa-rāshṭra** is probably the same as **Munḍai-nāḍu** mentioned in some of the **Nellore** **Tamil** inscriptions,<sup>3</sup> the river **Suprayōga** has to be looked for somewhere in the **Nellore** district. **Puṇyakumāra**'s sway thus appears to have extended beyond **Cuddapah**, even into **Nellore**. An inscription at **Kalujavvalapāḍu** in the **Podili** division of the **Nellore** district refers to a chief of the solar race (to which also **Puṇyakumāra** belonged) and is worded almost in the same style as the stone epigraphs of the family under reference<sup>4</sup>. The existence of this record may be taken to be a further proof of the influence of the **Chōla** kings, in the **Nellore** district, already at this early period. I am unable to identify the village of **Birapāru** which was situated on the bank of the river **Suprayōga**.

Before fixing the probable period to which the **Mālēpāḍu** plates belong, it may be useful to examine some of the allied lithic records referred to at the beginning of this paper. One from **Rāmēśvaram** near **Proddutūru**<sup>5</sup> and another from **Chippili** near **Madanapalle**,<sup>6</sup> have to be assigned on palæographical evidence to **Puṇyakumāra** of the **Mālēpāḍu** plates, though neither of them which mentions him refers to the family to which he belonged or the *gōtra* in which he was born. The latter is a memorial tablet in the **Kanarese** language and registers that "while the glorious **Puṇyakomarān** (*i.e.* **Puṇyakumāra**) was ruling **Chirpuḷi** (**Chippili**), **Indarāḷa** rose (in rebellion?), and (in the conflict that ensued, a certain) **Parasurāman** pierced and fell." The former tells us: "In the victorious and increasing years of the reign of the lord of the earth (*prithivī-tallabha*), the **Chōla-Mahārāja** **Pōrmukharāma** **Puṇyakumāra**, in (his) fifth year, queen **Vasantapōri-Chōla-Mahādēvi** presented three hundred (measures) of land in the fields of **Viripariti** to the temple of **Vasantiśvara** at **Tārumunri**—the *āṇati* (*ājñapti*) of the grant being a certain **Mārpīḍugu** **Raṭṭaguḍlu**." Although one may feel doubtful about the identity of **Puṇyakomarān** of the **Chippili** record, there is little doubt that **Pōrmukharāma** **Puṇyakumāra** of the **Rāmēśvaram** pillar inscription is identical with the donor of the **Mālēpāḍu** copper plates. The mention in this record of (**Puṇyakumāra**'s?) queen **Vasantapōri-Chōla-Mahādēvi**, of (his) officer **Mārpīḍugu** **Raṭṭaguḍlu** and of the villages **Viripariti** and **Tārumunri** is apparently of much historical interest. **Mārpīḍugu** is a name or surname quite familiar to the period to which the inscription belongs and was in use among the ruling **Pallava** sovereigns and their subordinates.<sup>7</sup> **Raṭṭaguḍlu** is an honorific title largely used in the epigraphs under reference. Its significance, as indicated by the context, appears to justify our connecting it with the later **Sanskrit** word *rāshṭrakūṭa* which has been explained in the sense "the headman of a

<sup>1</sup> *Ind. Ant.*, Vol. V, p. 53.

<sup>2</sup> *Madras Epigraphical Report* for 1904-05, Part II, paragraph 2.

<sup>3</sup> *Ind. Ant.*, Vol. XXXVII, p. 283 and note.

<sup>4</sup> *Nellore Inscriptions*, p. 1179. The occurrence of epithets like *raddōḍiya* and *raddōḍlu* in connection with the original founders of the temple as stated in this record, is also worthy of note.

<sup>5</sup> No. 384 of the *Madras Epigraphical* collection for 1904.

<sup>6</sup> No. 299 of the same collection for 1905.

<sup>7</sup> Names ending in *pidugu* were common in **Pallava** times. **Perumbidugu** was the name of a channel which was dug from the river **Pālār** to feed the **Paramēśvara** tank in the village of **Kūram** near **Conjeeveram**, in the time of the **Pallava** king **Paramēśvaravarman I.** (*South-Ind. Insers.*, Vol. I, p. 155). **Paḡāppidugu** was the surname of king **Mahēndrarvarman I.** **Mārpīḍugu** was the epithet either of a **Pallava** king named **Dantivarman** or of one of his subordinates, in whose time a well was constructed at **Tiruvelḷarai** in the **Trichinopoly** district. A tank at **Ālambākkam** in the same district was called **Mārpīḍugēri**. **Araṇipīḍugu** occurs among the names of the ancestors of the **Telugu** **Chōla** chief **Śrīkantha** who perhaps belonged to the same family as **Puṇyakumāra**. According to the *Nandikkalambakam*, **Viḍēlvīḍugu** was a surname of the hero of that **Tamil** poem.

village" The following other forms of *raṭṭaguḍḍu* are also found in the Chōla records of the Cuddapah district: (1) *ratteḍḍu*, (2) *raṭṭagutṭu* (perhaps the singular form of *raṭṭaguḍḍu*) and (3) *raṭṭāḍḍu*. Further, in some inscriptions, *raṭṭaguḍḍi* is found compounded with the name of a royal family, as Salki-Raṭṭaguḍḍi, Chalki-Raṭṭaguḍḍi, Gagga-Raṭṭaguḍḍi, Vallava-Raṭṭaguḍḍi, Chōliya-Raṭṭagutṭu, and Chōla-Raṭṭōḍḍi. In these forms apparently the first part denotes the dynasty Salki or Chalki (*i.e.* Chalukya), Gagga (Ganga), Vallava (Pallava ? or Valabhya-Rāshtrakūṭa) and Chōliya or Chōla, under whose patronage the dignity (*paṭṭam*) of *raṭṭaguḍḍi* was held by the individual or individuals who bore them. The familiar phrase *rāshtrakūṭa-pramukhān=kuṭumbinaḥ*, which occurs in copper plate inscriptions, shows also that the *rāshtrakūṭas* were *kuṭumbins* 'cultivators' (*kuḍi* in Tamil) who enjoyed a higher social status than others of their community. The Reddis of the Telugu country according to their own account belong to the *Paṇṭakula* 'the cultivating caste' and command much respect. A class of Reddis in the Nizam's Dominions, is still known by the name Raḍradḍis which appears to me to be a reminiscence of the older honorific *raṭṭōḍḍi*. Thus the Sanskrit *rāshtrakūṭa* and the modern *reḍḍi* have to be traced to the form *raṭṭaguḍḍi* and its variants which were current in the Cuddapah district in the period of the lithic records under discussion.<sup>1</sup>

Six other stone epigraphs,<sup>2</sup> from the Cuddapah district, begin with a short eulogy of the Chōla kings, which is identically the same in all.<sup>3</sup> The ruling chief is introduced by the general appellation Chōla-Mahārāja and not by his proper name. Four allied records refer to an unnamed eldest son (*prathama-priya-putra*) of Vikramāditya Bempaṇādhirāja,<sup>4</sup> a Vikramāditya-Chōla-Mahārāja and queen Eḷaṇchōla-Mahādēvi<sup>5</sup> and prince Śatyaditunru, son of Śaktikomara Vikramāditya (and grandson of) Chōla-Mahārājādhirāja Vikramāditya.<sup>6</sup> These are names not mentioned in the genealogical portion of the Mālēpāḍu plates and consequently their relationship to Puṇyakumāra, to whose family they must belong, is not certain. The general appellation Chōla-Mahārāja, however, was, according to text line 8, first acquired by Mahēndravikramavarman, the father of Puṇyakumāra. It is not improbable that the Chōla-Mahārāja mentioned in the six lithic records quoted above, is identical with Mahēndravikramavarman. The province over which these Chōla kings apparently ruled is stated in four records to have been the Rēnāḍu seven thousand. One stone epigraph from Mālēpāḍu (see Postscript, below) adds the district Śiddhi one thousand, perhaps the same as the Siddhant country. A later inscription of the 12th century A.D. from Peddamuḍiyam,<sup>7</sup> mentions the Rēnāḍu seventy, which must have formed a sub-division of the Rēnāḍu seven thousand district. Mr. Ramayya Pautulu identifies Rēnāḍu with "the black-soil country which roughly includes large portions of the modern districts of Cuddapah and Kurnool, along the valley of the Kundēru river."

The period of the record could only be approximately fixed. The lion crest adopted by the Chōla kings was, as we have seen, already familiar in the 3rd century B.C. It was a Buddhist symbol used also by the Pallavas of the 3rd and 4th centuries of the Christian era and

<sup>1</sup> For a detailed criticism on the terms *raṭṭa* and *rāshtrakūṭa* see above, Vol. VII, p. 221 f. A similar development of the title *Gauḍa* from the earlier *grāmakūṭa*, *gāmaḍḍa* has been maintained by Dr. Fleet, *ibidem*, p. 183.

<sup>2</sup> Nos. 405, 406 and 408 of the Madras Epigraphical collection for 1904; No. 352 of the collection for 1905 and Nos. 466 and 517 of the collection for 1906.

<sup>3</sup> This eulogy runs as follows:—*Svasti śrī ari-durdhara-vara-bhuj-āsi-bhāsura prachanda-pradyōta-Dinakara-kula-nandana Kāśyapa-gōtra Karikāl-ānvaya*—'Hail! Prosperity! (Chōla-Mahārāja) who is resplendent with an excellent sword in hand which his enemies could not oppose, who gladdens the family of the Sun whose rays are powerful, who belongs to the Kāśyapa-gōtra (and) to the family of Karikāla.'

<sup>4</sup> No. 403 of the Madras Epigraphical collection for 1904.

<sup>5</sup> No. 400 of the same collection.

<sup>6</sup> No. 393 of the same collection. The text of this record with translation is published below, in a postscript.

<sup>7</sup> No. 350 of the same collection for 1905 (below p. 344, n. 2). Inscriptions of the 16th century A.D. at Peddamuḍiyam and Dombara-Nandyāla refer to the country in which these villages were situated as Rēnāḍa-Sima, in the Ghaṇḍikōṭa-rājya.

by the Vishṇukunḍin family of about the 7th century A.D. Again the adoption by Puṇyakumāra and his ancestors of titles and names which were current among the Pallava kings of the Simhaviṣṇu line, makes it probable that they were either the subordinates of those Pallavas or succeeded them politically in, at least, a portion of their extensive territory. Besides, the existence of a kingdom called Chu-li-ye in the time of the Chinese traveller Hsien Tsiang (640 A.D.)<sup>1</sup> somewhere about the tract of country in which we find these Telugu-Chōḷa records, is conclusive proof "that this kingdom existed in the 7th century A.D." Allowing thus a little more than a century to the five rulers from Nandivarman to Puṇyakumāra, the date of the Mālāpāḍu plates may roughly be referred to about the end of the 8th century A.D., which is also the period determined by palaeographical evidence.

The connection that existed between these Telugu-Chōḷas of the Cuddapah district and the Tamil Chōḷas of Tanjore, both of whom claim Karikāla as their ancestor, is not clear. After a more or less independent rule in Rēnāṇḍu for about a century or two, the Chōḷas of Cuddapah appear to have dispersed. Some of them became subordinate to the Western Chālukyas who conquered and occupied the northern portion of the Pallava country.<sup>2</sup> A collateral branch appears to have adventured further north to seek service in Chakrakōṭa under the Nāgavaṃśi king [Dhāravarsha] Jagadekabhūṣaṇa-Mahārāja (A.D. 1060-61).<sup>3</sup> In the 12th and 13th centuries there flourished in the Guntur, Nellore, North Arcot, Cuddapah and Chingleput districts influential kings of the Telugu-Chōḷa (now changed into Telugu-Chōḍa) family who owed allegiance to the Kākatiyas of Warangal.<sup>4</sup> The Kākatiyas themselves trace their descent from the sun and count among their mythical ancestors the ancient king Karikāla-Chōḷa.<sup>5</sup> In the Anantapur district and the bordering Kanarese country there flourished also a branch of these Chōḷas. Even as late as the 16th century A.D., Chōḷa chiefs with the traditionary legend of descent from Karikāla and lordship over the ancient town of Uraiṇūr<sup>6</sup> are found serving as viceroys under Vijayanagara rulers.

#### TEXT.<sup>7</sup>

##### First Plate.

- 1 Jayati dhṛita-chandra-rēkh[ō] vi[pul-ā]mala-tāraka[h] śubh-ālōka[h] [!]  
gagana-  
2 m=iva suprasanna[h] Tri]pura-pratima[l\*]la-kaṇṭha-hā[gaṃ]raḥ<sup>8</sup> || Dinakara-  
kula-Manda-

<sup>1</sup> *Madras Epigraphical Report* for 1905, p. 49.

<sup>2</sup> A Kanarese record (No. 350 of 1905) of the Western Chālukya king Tribhuvanamalla Vikramāditya VI. dated in Śaka 1046 (= A.D. 1124-25) mentions the *Mahāmaṇḍalāśvara* Atyaṇa-Chōḷamahārāja whose eulogy begins with the very same passage as in the earlier Chōḷa records of the Cuddapah district under reference. Peddamuḍiyam, the village from which it comes, is described as "the jewel of villages, the great *agrahāra* Muḍivēma, where resided one hundred and fifty pious (Brāhmaṇas) who were well versed in Vēdas and Purāṇas, in penance and in devotion to Nārāyaṇa and who were the lotus-tank (as it were), in which the Mahārājādhirāja Viṣṇuvardhana and others had their birth." The last adjunct is explained by Mr. Ramayya Pautulu to be a clear reference to the birth of Viṣṇuvardhana at Muḍivēmu mentioned in the mythological account of the later Eastern Chālukya copper plates.

<sup>3</sup> *Madras Epigraphical Report* for 1909, p. 112.

<sup>4</sup> *Madras Epigraphical Report* for 1900, p. 17 f.

<sup>5</sup> *Ibid.*, p. 106, paragraph 44.

<sup>6</sup> The title 'lord of Uraiṇūr (Oreyūr)' assumed by the Telugu-Chōḍa chiefs occurs for the first time in the Bastar record of Chandrādityadēva of the 11th century A.D. Earlier Chōḷa inscriptions from Cuddapah do not speak of Oreyūr.

<sup>7</sup> From the original plates.

<sup>8</sup> A faint symbol for *Om* is visible at the beginning of the line.

<sup>9</sup> Metre: Āryā Giti. Read -*kaṇṭhaḡō hāraḥ*. The adjectives which qualify *hāraḥ* 'the necklace' (of Śiva), are applicable also to *gagana* 'the sky' to which the necklace is compared. In the first case the necklace is made up of beads resembling the digit of the moon and of pearls big and bright; it is also auspiciously brilliant and flawless. The sky is the seat of the digit of the moon, full of big and bright stars, full also of good lustre shed by the stars and clear. It may be noted that *Chandrahāra* in Kanarese means 'a necklace of flat moon-like (circular) gold beads.'

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- 3 r-ācha[la\*]-Mandāru(ra)-pādapasya **Kāvēra-tanayā**-[vē]l-ō[1\*]lamghana-  
praśamana-pramukh-ā-  
4 dy-anēk-ātiśaya-kāriṇaḥ trairāja-sṭhitim-ātmasāt=kṛtavataḥ **Ka-**  
5 rikālasya=ānvayē Kāśyapa-gōtraḥ **Nandivarmma** nāma nṛpatir=  
abhavat [1\*]  
6 Tasya traya[s\*]=[sū]navah **[Simha]vishṇu[s\*]-Sunderana**[ndō]  
**Dhanamjayavarmma**-ēti [1\*] Tē [pu]-  
7 [tr-ā]nu[pu]try=ānubhūta-rāja-śriyaḥ [1\*] Kaniya[sō] **Dhanamjayavarmma-**  
*Second Plate; First Side.*  
8 naḥ putraḥ pariprāpta-**Chōla-Mahārāja**-śabdaḥ [Śabda-śāstr-ā]-  
9 dy-anēka-pāragah **Pāṇḍya-Chōla-Kēra**lānām=adhipatiḥ [1\*] Tasya  
10 śrī-**Muditaśilākshara-Navarām**-ādy-anēka-nāmadhēya-  
11 Mahēndra-sama-vikramasya **Mahēndravikramavarmma**naḥ putraḥ **Gu-**  
12 namuditō nāma nṛpatir=a[bha]va[t] [1\*] Tasya priyō bhrātā **Pō-**  
13 rmukharāma-Purushaśārdūla-Mārdavachitta-Madanavilās-ādy-anē-  
14 ka-nāmadhēyaḥ śrīmā[n=Pu]nyakumārō nāma nṛpatir=a-

*Second Plate; Second Side.*

- 15 [bha]va[t] || Asau **Hiranya-rāshṭra**-[sa]hitā[n=sva]-rāshṭra-nivāsinaś=sa-  
16 rvvān=ittham=ājñāpayati [1\*] Veditam=astu vō [=]smābhīḥ pravarddha[mā]-  
17 na-vijaya-rāja-samvatsarē pañchamē varttamānē **Kārtti-**  
18 ka-[pau]rṇamāsyān=tithau **Koṭṭiku**lādarāja-vijñāpanayā  
19 Ātrēya-[gō]trāya **[Chi]ruvaṇa**[ha]la-**Kēśavaśarmma**nē Hira-  
20 nya-rāshṭrē **Supra**[yō]ga-nadyā dakṣiṇa-tirē **Birapāru**-nāma-  
21 grāmaḥ [ta]sya grāmasya dakṣiṇa-pūrvvasyām diśi rāja-

*Third Plate.*

- 22 mānēna dvā-pañchavimsati-nivarttanō<sup>1</sup> kshētrō sarvva-  
23 bādha-kara-parihāran=datto<sup>2</sup> || Abbhīr=ddattam<sup>3</sup> ttribhīr=bhuktam  
24 sadbhiś=cha paripālitaḥ [1\*] ētāni na nivarttantē pūrvva-  
25 rāja-kṛtāni cha || Sva-dattam para-dattam vā yō  
26 harēta vasundharām [1\*] shasṭi-varsha-sahasrāṇi vi-  
27 shṭhāyām [jāyatē] krimiḥ || Svasti gō-brāhmaṇābhyaḥ ||

#### POSTSCRIPT.

##### TEXT. <sup>4</sup>

*First Face.*

- 1 ☉ Svasti śrī-**Chōla-Ma-**  
2 h[a]rājādhirāja pa-  
3 ramēśvara **Vikramādi-**  
4 tya Śaktikomara Vi-  
5 kramāditi[y\*]ula koḍuk[u]-  
6 l] Kāśyapa-g[ō]tru-  
7 [nru] Śatyaditunru Śiddhi-  
8 [vey]u Rēnāṇḍu-ē[u]vē-

<sup>1</sup> Read -nivarttanam kshētram.

<sup>2</sup> Read =dattam.

<sup>3</sup> Read tribhīr=.

<sup>4</sup> No. 393 of the Madras Epigraphical collection for 1904. The characters are quite similar to those of the Alupa inscriptions of Udiyāvara (above, Vol. IX, pp. 15-24), which Prof. Hultzsch assigns to about A. D. 800. It deserves to be noted that the record is written from the bottom upwards like the Amarāvati pillar inscription of Simhavarmā (above, Vol. IX, p. 43 and Plate) and one of the sides of the Bezwāda pillar inscription of Yuddhamalla (*Madras Epigraphical Report* for 1910, p. 82).

- 9 la] ē]uchunṛi<sup>1</sup> Ko[ma-  
 10 ṛi]pāra-Rēvaśa-  
 11 [rmma] Kāśyapa-gō-  
 12 [t]ri(tru)ni(ni)ki ichchina .  
 13 . Chirumbūri<sup>2</sup> utta-  
 14 . śa tu(tū)rpuna diśa  
 15 . [d]u Juggi-pola-ga[ru]-  
 16 su da[kshi]ṇa-[diśa]  
 17 . . . pāra [ma] .

*Second Face.*

- 18 ēnu marutru-gā-  
 19 nu tāgiri [||\*] Dē(di)ni  
 20 salpinavāniki  
 21 vē-gn[||]uvu vē-se-  
 22 ṛuvuḷu vēvānṛ-u(ū)-  
 23 ṛ]u nilpinam<sup>3</sup> puṇyam-  
 24 bu [||\*]diniki vakrambu  
 25 vachchuva(vā)ṇṛu putra-va-  
 26 dya(dha)-stri-vadya(dha)-[gō-va]-  
 27 dya(dha)-pañcha-ma[ha-  
 28 pā]takañ=chēsi[na]-  
 29 vāni loka[m\*][bu-  
 30 n=u]n[ḍu\*]vāṇṛu ☉

TRANSLATION. <sup>4</sup>

Hail! Śatyaditunṛu (Śatyāditya) of the Kāśyapa-gōtra, son of Śaktikomara Vikramāditya (and grandson of) the great lord, the glorious Chōla-Mahārājādhirāja Vikramāditya, while ruling the Śiddhi one thousand and the Rēnāṇḍu seven thousand (*districts*), gave to Rēvaśarmma of the Kāśyapa-gōtra, (*a resident*) of Komaripāra, five marutru<sup>5</sup> (of land) at Chirumbūru . . . . . on the north side . . . . . east side . . . . . the boundary of the fields of Juggi; (*on*) the south side . . . . . To him that maintains this (*charity*), (*shall accrue*) the merit of establishing a thousand temples, a thousand tanks (and) a thousand villages! He that obstructs this, shall live in the world of him who commits the five great sins (*such as*) the murder of a son, the murder of a woman (*and*) the murder of a cow!

<sup>1</sup> The vowel sign for *u* is added, though wrongly, to the compound letter *ur*.

<sup>2</sup> The *anusvāra* which is to be connected with *ru* is placed over the letter *bu* which follows it. This peculiar position of the *anusvāra* is often found in the Telugu records of this period. The pronunciation intended may be either Chirumbūru or Chirubūru (the modern Chilamkūru near the Kalamalla railway station). The latter possibility is supported by the system of spelling generally followed in Prakrit manuscripts where an *anusvāra* placed at the top of any letter has the effect of doubling the preceding letter. The similar position of the *anusvāra* in the words *puṇyam* and *vakrambu* (l. 23 f.) cannot be explained in the same way.

<sup>3</sup> Read *nilpina*.

<sup>4</sup> The subjoined is only a tentative translation of the inscription. Its peculiarities of orthography, grammar and idiom require independent study and discussion. I could only here draw particular attention to the use of *ur* for *ṛu*, *ṛi*, the use of the Dravidian *ḷ* for *l*, the wrong forms *gōtriniki* for *gōtruniki* (l. 12) and *dēni* for *dīni* (l. 19), the addition of the genitive suffix to the qualifying adjective instead of to the noun (ll. 10 to 12), the use of the expletive suffix *va* in *vē-guḷḷava* (l. 21), the ungrammatical *vēvānṛ-ur* for *vē-vūḷḷu* and the word *vadya* for *vāka*. Again, I am unable to explain the phrase *ēnu marutru-gānu tāgiri* in l. 18 f.

<sup>5</sup> *Marutru* is evidently the plural of *marutu*, which again is a corruption of the Kanarese *matṭar*, *matṭaru* 'a measure of land.'

*First Face.*

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*Second Face*

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# INDEX<sup>1</sup>.

A	PAGE	PAGE
Abbhavya, . . . . .	36	akshasāma, . . . . . 4
Abhayapāla, <i>Chāhamāna prince</i> , 49, 50, 74, table opp. 78		Akshasarakā, <i>di.</i> , . . . . . 85, 109, 110, 111
Abhimanyu, <i>legendary ancestor of Vijayana-</i> <i>gara dy.</i>	330	Alagamaiyaṇ, <i>Bāna k.</i> , . . . . . 239
Abhinavapurī, <i>vi.</i> , . . . . .	42	Alagāṇḍar Mahābalī Vānarāyar, <i>do.</i> , . . . . . 240n. 5
Ābōṭi, . . . . . 39. 56. 302		Ālambākkam, <i>vi.</i> , . . . . . 155, 158
Achalapura, <i>vi.</i> , . . . . . 277, 278, 280		Ālanadēva, <i>s. a.</i> Ālhanadēva, <i>Chāhamāna k.</i> , 43, 70
Achilakadēva, <i>brāhmaṇ</i> , . . . . . 300, 304		Ālāṇḍalā, <i>vi.</i> , . . . . . 102, 199
Achintita, <i>brāhmaṇ</i> , . . . . . 300, 304		Ālapāḍu, <i>vi.</i> , . . . . . 317, 325
Adḍaṅki Mallubhaṭṭa, <i>brāhmaṇ</i> , . . . . . 318		Ālapagrāma, <i>vi.</i> , . . . . . 98
Adigaḷ Kambaṇ Mārambāvai, <i>queen of Palla-</i> <i>vatilaka Nandivarman</i> , 157		Ālapāṭi Vēmavara, <i>s. a.</i> Ālapāḍu, . . . . . 317
Adigaḷ Mahādēvi, <i>queen of Bāna Bānavidyā-</i> <i>dhara</i> , 227		Ālā-ud-dīn, <i>Khaljī k.</i> , . . . . . 77, 78
Āditya, <i>m.</i> , . . . . . 81		Ālaungsithu, <i>Pagan k.</i> , . . . . . 119
Āditya, <i>brāhmaṇ</i> , . . . . . 175, 179		Ālhanadēva, <i>s. a.</i> Alanadēva, <i>Chāhamāna k.</i> , 44, 53, 70, 71, table opp. 78, 79
Āditya I., <i>Chōla k.</i> , . . . . . 157		Allagunda, <i>m.</i> , . . . . . 4, 6
Āditya II., <i>do.</i> , . . . . . 293n. 8		Allava Nāga, <i>m.</i> , . . . . . 96, 98, 104
Āditya Chotta, <i>m.</i> , . . . . . 143, 153		Altamash, Shams-ud-dīn, <i>Slave k.</i> , . . . . . 75
Ādityasvāmin, <i>brāhmaṇ</i> , . . . . . 281		Alvāḍi, <i>di.</i> , . . . . . 341
Aggaparāju, <i>Bāna ch.</i> , . . . . . 238		Ālvārkurichchi, <i>vi.</i> , . . . . . 294
Āghaṭa, <i>vi.</i> , . . . . . 68 n.		Amarabhujāṅga, <i>Pāṇḍya k.</i> , . . . . . 293n. 8
Agnisārman, <i>m.</i> , . . . . . 224		Amarāvatī, <i>vi.</i> , . . . . . 231
Agnisārman, <i>brāhmaṇ</i> , . . . . . 180		amārirūḍhi, . . . . . 43
Āhaḍa, <i>Rāshtrakūṭa</i> , . . . . . 47		Āmbada, <i>m.</i> , . . . . . 61
Āhaḍiyā, <i>sept of Gēhlōts</i> , . . . . . 68n.		Ambāsamudram, <i>vi.</i> , . . . . . 294
ahastaprakshēpaṇiya, . . . . . 117		Ambilavāḍā, <i>ward</i> , . . . . . 38
Ahichohhatrapura, <i>vi.</i> , . . . . . 307		Amiyapāla, <i>m.</i> , . . . . . 47
Ahila, <i>Chāhamāna k.</i> , . . . . . 68, 69, table opp. 78		Amma II., <i>E. Chālukya k.</i> , . . . . . 238
Āhlādana, <i>s. a.</i> Ālhana, <i>Chāhamāna k.</i> , . . . . . 70		Ammagāma, <i>vi.</i> , . . . . . 338
ai, <i>initial in Kanarene and Telugu</i> , . . . . . 9n. 2		Amōghavarsha I., <i>Rāshtrakūṭa k.</i> , . . . . . 234, 237
Aimbūḍi, <i>vi.</i> , . . . . . 224		Amōghavarsha, <i>sur of Puramāra Vākpatirāja II.</i> 67
Ajayapāla, <i>Chaulukya k.</i> , . . . . . 70n. 4, 73		Amrāpāthara, <i>vi.</i> , . . . . . 148, 153
Ākandhāpadra, <i>vi.</i> , . . . . . 306, 308, 311		Āmrilikā, <i>tank</i> , . . . . . 109, 110, 111
Ākhaṇḍala, <i>m.</i> , . . . . . 98		Amṛitapāla, <i>Chāhamāna prince</i> , 35, 70, table opp. 78, 307
Akkamāmbika, <i>f.</i> , . . . . . 319		Amvōviaraka, <i>vi.</i> , . . . . . 277, 278, 280
Akrōlaka, <i>vi.</i> , . . . . . 112, 114		Amvigu, <i>brāhmaṇ</i> , . . . . . 38
		Anadu, <i>m.</i> , . . . . . 92

<sup>1</sup> The figures refer to pages; n after a figure, to footnotes. The following other abbreviations are used:—*ch.*=chief; *co.*=country; *di.*=district, division; *do.*=ditto; *dy.*=dynasty; *E.*=Eastern; *f.*=female; *k.*=king; *m.*=man; *mo.*=mountain; *ri.*=river; *sur.*=surname; *ta.*=temple; *vi.*=village, town; *W.*=Western.



	PAGE		PAGE
Ballāmbikā, <i>queen of Bukka</i> , . . . . .	328, 330	Bhaṭṭiludraka, <i>do.</i> , . . . . .	179
Baly, <i>s. a. Pālī, vi.</i> , . . . . .	73	Bhaṭṭisūra, <i>Gārulaka ch.</i> , . . . . .	17, 19
Bāmbī, <i>m.</i> , . . . . .	62	Bhavadēva, <i>Gupta ch.</i> , . . . . .	103, 186, 187
Bāmivūvānaka, <i>di.</i> , . . . . .	81	Bhavagupta, <i>regnal name of Gupta chiefs</i> , . . . . .	187
Bāpa, <i>dy.</i> , . . . . .	222ff., 230ff.	Bhilima, <i>s. a. Bhillama, Yādava ch.</i> , . . . . .	72
Bāpa, <i>Bāna k.</i> , . . . . .	232	Bhillama, <i>Yādava ch.</i> , . . . . .	72, 73
Bāpa, Vāmanabhaṭṭa, <i>poet</i> , . . . . .	315	Bhima, <i>Chāhamāna ch.</i> , . . . . .	65
Bāpādhiraṇja, <i>Bāna k.</i> , . . . . .	232	Bhīmadēva I., <i>Chaulukya k.</i> , . . . . .	68, 69
Bāpādhiraṇja, <i>Skanda, do.</i> , . . . . .	234, 235	Bhīmadēva II., <i>do.</i> , . . . . .	72, 73, 74, table opp. 78
Bānakandarpa, <i>sur. of Bāna kings</i> , . . . . .	235	Bhīmakhaṇḍamu, <i>work by Śrīnātha</i> , . . . . .	315
Bānamaṇḍala, <i>di.</i> , . . . . .	233	bhīmapriya, <i>coin</i> , . . . . .	69
Bānarasa, <i>title of Bāna kings</i> , . . . . .	233ff.	Bhīmaratha, <i>sur. of Mahābhavagupta II.</i> , . . . . .	104, 187
Banavāsi, <i>di.</i> , . . . . .	2, 4ff.	Bhīvaḍā, <i>m.</i> , . . . . .	50
Bānavidyādhara, <i>Bāna k.</i> , . . . . .	226ff. 232, 234ff.	Bhīvaḍēśvara, <i>god</i> , . . . . .	48
Bappaka, <i>brāhmaṇ</i> , . . . . .	300, 304	Bhōja, <i>Paramāra k.</i> , . . . . .	68, 181, 182, 183
Bappasvāmin, <i>do.</i> , . . . . .	19	bhōktāri, . . . . .	36
Bappaṭaka, <i>do.</i> , . . . . .	175, 179	Bhōṇḍaka Badhira, <i>m.</i> , . . . . .	19
Basantarām, <i>m.</i> , . . . . .	92	Bhōṇḍānaka, <i>vi.</i> , . . . . .	175, 180
Bāsavura, <i>di.</i> , . . . . .	2	Bhōpa, <i>m.</i> , . . . . .	39
Bejeyitta Bānarasa, <i>Bāna</i> . . . . .	236	Bhūdigumma, <i>vi.</i> , . . . . .	329, 335
Belguhe 70, <i>di.</i> , . . . . .	5	bhūmichchhidrananyāya, . . . . .	177
Bempanādhiraṇja, <i>sur. of Vikramāditya Chōla-</i> <i>mahārāja</i> , . . . . .	343	bhūmichchhidrapidhānanyāya, . . . . .	153
Bengali alphabet, . . . . .	104	Bhūnana, <i>Karṇāṭa ch.</i> , . . . . .	70
Bhaḍiyāuva, <i>vi.</i> , . . . . .	49, 50	Bhūṇḍavāḍā, <i>ward</i> , . . . . .	38
Bhadra, <i>brāhmaṇ</i> , . . . . .	175, 179	Bhūriśrava, <i>Vira, m.</i> , . . . . .	148, 153
Bhāila, <i>do.</i> , . . . . .	181, 183	Bhuvanapāla, <i>m.</i> , . . . . .	61
Bhāila, <i>m.</i> , . . . . .	44	Bhuvanasiṃha, <i>Guhila ch.</i> , . . . . .	78
Bhallara, <i>vi.</i> , . . . . .	109, 111	Bhyivadēva, <i>s. a. Bhīmadēva II.</i> , . . . . .	73
Bhallila, <i>Rāshṭrakūṭa ch.</i> , . . . . .	71n. 2	Bijjalēndra, <i>Karṇāṭa ch.</i> , . . . . .	330
Bhāṅgūravāḍāi, <i>ward</i> , . . . . .	38	Birapāru, <i>vi.</i> , . . . . .	339, 342, 345
Bhañja, <i>dy.</i> , . . . . .	98, 99	Birti, <i>m.</i> , . . . . .	92
Bhañjabhūpati, <i>s. a. Śatrubhañjadēva, Orissa</i> <i>ch.</i> , . . . . .	98	Bōhaḍā, <i>well</i> , . . . . .	33
Bhānu, <i>brāhmaṇ</i> , . . . . .	180	Bōla, <i>te.</i> , . . . . .	32
Bharanisvāmin, <i>do.</i> , . . . . .	281	Bōpanavasthabhana, <i>m.</i> , . . . . .	32
Bharata, <i>legendary ancestor of Kalachuris</i> , . . . . .	140	Boppasvāmin, <i>brāhmaṇ</i> , . . . . .	175, 179
Bharata, <i>do. of Vijayanagara dy.</i> , . . . . .	330	boundary marks, . . . . .	177
Bhāskara, <i>brāhmaṇ</i> , . . . . .	197	Brahmadēva, <i>Gujarat k.</i> , . . . . .	72
Bhāskaradēva, <i>do.</i> , . . . . .	197	brahmakshatriya, . . . . .	6
bhaṭa, . . . . .	176	Brahmarāsi, <i>m.</i> , . . . . .	39
bhāṭaka, . . . . .	60	Brihadgachcha, <i>Jaina sept.</i> , . . . . .	63
Bhaṭakka, <i>Valabhī ch.</i> , . . . . .	105, 108, 110, 113, 115	Brihatparalūr, <i>vi.</i> , . . . . .	2
Bhaṭaparōli, <i>vi.</i> , . . . . .	96	br-Tan-bzer-stag-tsab, <i>minister</i> , . . . . .	275
Bhaṭārka, <i>s. a. Bhaṭakka, Valabhī ch.</i> , . . . . .	82, 105, 117, 175, 178	Brutsha, <i>alphabet</i> , . . . . .	269
Bhaṭṭadityayaśāh, <i>m.</i> , . . . . .	180	b-Tsan-bzer-lha-goñ, <i>minister</i> . . . . .	275
bhaṭṭaputra, <i>panegyrist</i> , . . . . .	39	būdagūl . . . . .	4
Bhaṭṭi, <i>brāhmaṇ</i> , . . . . .	175, 179, 180	Buddharāja, <i>Rāshṭrakūṭa ch.</i> , . . . . .	71n. 2
		Budha, <i>legendary ancestor of Kalachuris</i> , . . . . .	140
		Budha, <i>do. of Vijayanagara dy.</i> , . . . . .	330
		Bukka, <i>Vijayanagara k.</i> , . . . . .	328, 330

	PAGE		PAGE
Bunbeer. <i>s. a.</i> Vanavira. <i>Chāhamāna prince</i> , .	78	chha, <i>used as sign of stop</i> , . . . .	140
Būṭā, <i>m.</i> , . . . . .	33	Chhānāma, <i>s. a.</i> Chāhamāna, . . . .	73
<b>C</b>		Chhēchhadiyā, <i>vi.</i> , . . . . .	29
Central Asian Brāhmi, . . . . .	269	Chhīnchhāsthāna, <i>vi.</i> , . . . . .	181, 183
Chācha, <i>s. a.</i> Chāchigadēva, <i>Chāhamāna k.</i> , .	77	Chintādurga, Bhavadēva, <i>Gupta ch.</i> , . .	187
Chāchigadē, <i>do.</i> , . . . . .	77	Chintātura Īśāna. <i>poet</i> , . . . . .	185, 196
Chāchigadēva, <i>Chāhamāna k.</i> , 76, 77, <i>table opp.</i>	78	Chirāsēla, <i>m.</i> , . . . . .	59
Chadarapadra, <i>vi.</i> , . . . . .	306, 308, 311	Chirbira, <i>m.</i> , . . . . .	81
Chāhadadē, <i>Chāhamāna prince</i> . . . . .	77	Chirpuli, <i>vi.</i> , . . . . .	342
Chāhamāna, <i>dy.</i> , . . . . .	26ff., 305ff.	Chirumbūru, <i>vi.</i> , . . . . .	346
Chāhamāna, <i>s. a.</i> Chāhamāna . . . . .	53	Chiruvāṇaḥaḥa Kēśavaśarman, <i>m.</i> , . .	339, 345
Chāhūāpa, <i>do.</i> , . . . . .	65	Chitrakasthalya, <i>vi.</i> , . . . . .	81
Chahūṭāpana . . . . .	48	Chittibhāṭṭa, <i>brāhman</i> , . . . . .	318
Chāhnyāna, <i>s. a.</i> Chāhamāna . . . . .	70n. 4	Chōḍa, <i>s. a.</i> Chōḍa, <i>dy.</i> , . . . . .	22, 25, 340
Chāhvāna, <i>do.</i> , . . . . .	76	Chōhadi, <i>m.</i> , . . . . .	32
Chakrakōṭa, <i>vi.</i> , . . . . .	314	Chōhan, <i>s. a.</i> Chāhamāna, . . . . .	26
Chālikkachakravartin, <i>sur. of Raṅgarāya II.</i> , 328, 334		chōkhā, <i>rice</i> , . . . . .	56
Chālikhakhshamāpa, <i>Karṇāṭa ch.</i> , . . . .	330	Chōḍa, <i>dy.</i> , 120ff., 222ff., 233, 237, 238, 239,	
Chālki, <i>s. a.</i> Chālukya, <i>dy.</i> , . . . . .	343	241ff., 287ff., 339, 341ff.	
Chalukya, <i>dy.</i> , . . . . .	323, 339, 343	Chōḍa Mahārāja, <i>title of Mahēndravikrama-</i>	
Chālukya, <i>dy.</i> , . . . . .	307	varman, . . . . .	339, 341, 343ff.
Chālukya, Eastern, <i>dy.</i> , . . . . .	238, 294, 340	Chōḍa Pāndya, <i>dy.</i> , . . . . .	292 ff.
Chālukya, Western, <i>dy.</i> , . . . . .	344 with n. 2	Chōḍasamudra, <i>vi.</i> , . . . . .	329, 335
Chamanda, <i>m.</i> , . . . . .	92	Chōḍendrasīngachchēri, <i>suburb</i> , . . . .	298
Chāṅgaubā, <i>vi.</i> , . . . . .	306, 311	Chotta, Mānāditya, <i>m.</i> , . . . . .	148, 153
Chāruṇḍarāja, <i>Chāhamāna k.</i> , 76, 77, <i>table opp.</i>	78	Chotta Vādayarāja, <i>m.</i> , . . . . .	148, 153
Chāndagrāma, <i>vi.</i> , . . . . .	199	Chu-li-ye, <i>co.</i> , . . . . .	344
Chandapahā, <i>do.</i> , . . . . .	141	Chūraballirāju, <i>Bāṇa ch.</i> , . . . . .	238
Chandilē, <i>m.</i> , . . . . .	92	<b>D</b>	
Chandra, <i>Chāhamāna prince</i> , . . . . .	77	Dābhi, <i>dy.</i> , . . . . .	58
Chandradēva, <i>Gāhaḍavāla k.</i> , . . . . .	23, 25	Dadhicha, <i>Brāhman caste</i> , . . . . .	301
Chandrāditya, <i>Nāga ch.</i> , . . . . .	338	Dadhimati, <i>goddess</i> , . . . . .	299, 300, 301, 303
Chandragachcha, <i>Jaina sept</i> . . . . .	53	Dadhya, <i>Brāhman caste</i> , . . . . .	300, 301, 303
Chandragupta, <i>Gupta ch.</i> , . . . . .	185, 187, 194	Dadiga, <i>ch.</i> , . . . . .	236
Chandraputraka, <i>di.</i> , . . . . .	85	Dahāṇā, <i>co.</i> , . . . . .	200
Chandrasūri, <i>Jaina</i> , . . . . .	53	Dāhimā, <i>Brāhman caste</i> , . . . . .	299, 301
Charaḍā, <i>m.</i> , . . . . .	65	Dahrasēna, <i>Traikūṭaka ch.</i> , . . . . .	220
Chari, <i>m.</i> , . . . . .	80	Dakshinākōsala, <i>co.</i> , . . . . .	103, 199
Chārudatta, <i>minister</i> , . . . . .	96, 98, 104	Dakshināpatha, <i>co.</i> , . . . . .	340
chāṭa . . . . .	176	ḍamā, . . . . .	48
chankadikā . . . . .	38	Dāma, <i>brāhman</i> , . . . . .	179
Chaulukya, <i>dy.</i> , . . . . .	54	Dantipura, <i>vi.</i> , . . . . .	148, 153
Chaulukya, <i>dy.</i> , . . . . .	32, 48, 68, 69, 72, 73, 74	Dantivarman, <i>Gāṅga-Pallava k.</i> , . . . .	229
Chāṇḍarāja, <i>god</i> , . . . . .	69	Dantivarman, <i>Pallavatilaka k.</i> , . . . .	155ff.
Chaurāsīdurga, <i>fort</i> , . . . . .	328, 333	Dantivarman. <i>Rāshtrakūṭa ch.</i> , . . . .	71 n. 2
Chēdi, <i>dy.</i> , . . . . .	140, 141, 188, 200	Dantivarmamāṅgala, <i>vi.</i> , . . . . .	155
chemaḍa, <i>busā</i> , . . . . .	329	Dantivikramavarman, <i>s. a.</i> Dantivarman,	
Chēra, <i>co.</i> , . . . . .	233 n. 3, 294, 341 n. 1	<i>Gāṅga-Pallava k.</i> , . . . . .	222, 225, 229, 234, 235

	PAGE		PAGE
Dārabars, <i>s. a. Dhārāvārsha, Paramāra ch.</i> , . . .	72	Dhāradatta, <i>minister</i> , . . . . .	98 n. 1
Dāraka, <i>m.</i> , . . . . .	81	Dhāradatta, <i>m.</i> , . . . . .	104
Darbhachāra, <i>vi.</i> , . . . . .	17, 19	Dhāramati, <i>f.</i> , . . . . .	51
Darbhavāhala, <i>ri.</i> , . . . . .	277, 279, 289	Dharapaḍa, <i>s. a. Dharapaṭṭa, Valabhī k.</i> , . . .	80, 82
Daśanariyanadi, <i>ri.</i> , . . . . .	200	Dharapaḍa <i>do.</i> , . . . . .	80
Daśasyandana, <i>sur. of Chāhamāna Vijāda.</i>		Dharapaṭṭa, <i>Valabhī k.</i> , . . . . .	80
	table opp. 78	Dharasēna, <i>Valabhī ch.</i> , . . . . .	82, 108, 110, 113, 115
-datta, <i>numes ending in</i> , . . . . .	104	Dharasēna II., <i>Valabhī k.</i> , 17, 80, 81, 83, 117,	175, 179
Davaḷaṅkabhīma, <i>sur. of Kṛishṇapa</i> , . . . . .	329	Dhārāu, <i>brāhmaṇ</i> , . . . . .	38
Davaḷaṅkabhīma, <i>sur. of Tirumalarāja</i> , . . . . .	329	Dhārāvārsha, <i>Paramāra ch.</i> , . . . . .	72, 76
dbu-chan, <i>Tibetan characters</i> , . . . . .	266	Dhārāvārsha, <i>Jagadēkabhūṣaṇa, Nāga k.</i> , 338, 341	
dbu-med, <i>do.</i> , . . . . .	266	Dharmāditya, <i>Śīlāditya I., Valabhī k.</i> , . . . . .	116, 118
Dēlāka, <i>m.</i> , . . . . .	50	Dharmachandrasūri, <i>Jaina</i> , . . . . .	63
Dēlādēli, <i>vi.</i> , . . . . .	201	Dharmakalaśa, <i>sur. of Vidyādharabhaṇjadēva</i> , 98, 99	
Dēlhaṇa, <i>m.</i> , . . . . .	47	Dharmanāthadēva, <i>god</i> , . . . . .	29
dēśi, <i>guild</i> , . . . . .	42	Dharmika, <i>m.</i> , . . . . .	81
Dēu, <i>brāhmaṇ</i> , . . . . .	38	Dhavala, <i>minister</i> , . . . . .	149, 153
Dēvāchārva, <i>m.</i> , . . . . .	54, 55	Dhavala, <i>Rāshtrakūṭa ch.</i> , . . . . .	68, 71 n. 2, 305
Dēvadēvēśabhaṭṭa, <i>m.</i> , . . . . .	298	Dhavalāṅka, <i>ch.</i> , . . . . .	329
Dēvadēvēśa Chandra, <i>m.</i> , . . . . .	298	Dhavalāṅkabhīma, <i>sur. of. Virakṛishṇam</i>	336
Dēvadēvēśa Nārāyaṇa, <i>m.</i> , . . . . .	298	Dhikuyāu, <i>well</i> , . . . . .	62
Dēvadharu, <i>m.</i> , . . . . .	29	Dhīṇḍaka ( <i>read Tthiṇḍaka</i> ), <i>m.</i> , . . . . .	108 and add
Dēvagere, Dēvagēri, Dēvagiri, <i>vi.</i> , . . . . .	1	Dhrūhlāna, <i>ch.</i> , . . . . .	301, 303
Dēvagiri, <i>do.</i> , . . . . .	72	Dhruva Nāgula, <i>m.</i> , . . . . .	56
Dēvācha, Dēvāichu, <i>brāhmaṇ</i> , . . . . .	38	Dhruvasēna, <i>Valabhī k.</i> , 82, 106, 108, 109, 110,	112, 113, 114, 115
Dēvaṅgu, <i>do.</i> , . . . . .	38	Dhūlana, <i>brāhmaṇ</i> , . . . . .	300, 303
Dēvapāla, <i>Mālvā k.</i> , . . . . .	76	Digbhaṇja I., <i>s. a. Śātrubhaṇja, Orissa ch.</i> , . . .	99
Dēvapāla, <i>minister</i> , . . . . .	76	Digbhaṇjadēva II., <i>Orissa ch.</i> , . . . . .	93, 99
Dēvarāja, <i>Paramāra k.</i> , . . . . .	68	Dipavāḍa, <i>ward</i> , . . . . .	38
Dēvarakshitapāṭaka, <i>vi.</i> , . . . . .	81	dipōtsava, <i>festival</i> , . . . . .	55
Dēvarēbhaṭṭa, <i>brāhmaṇ</i> , . . . . .	318	Divākara, <i>brāhmaṇ</i> , . . . . .	38
Dēvdā, <i>dy.</i> , . . . . .	table opp. 78, 79	divīrapati, . . . . .	178
Dēvibhōgavishaya, <i>di.</i> , . . . . .	200	drāḷa, . . . . .	51
Dēvimāhātmya, <i>quoted</i> , . . . . .	299, 302	drāṅgika, . . . . .	176
Dhālōpa, <i>vi.</i> , . . . . .	38, 39	Drāviḍa, <i>co.</i> , . . . . .	231
dhammarājiguru, . . . . .	118, 120	Drōṇa, <i>brāhmaṇ</i> , . . . . .	175, 179
Dhammāsōka, <i>k.</i> , . . . . .	119	Drōṇasimha, <i>Valabhī k.</i> , . . . . .	108, 110, 113, 115
Dhanañjaya Eṛiga, <i>Chōla ch.</i> , . . . . .	341	Drōṇasiṅgha, <i>s. a. Drōṇasimha</i>	82
Dhanañjayavarman, <i>do.</i> , . . . . .	339, 341, 345	Dūdūpa, <i>m.</i> , . . . . .	36
Dhanañjeyuṇḍu, <i>do.</i> , . . . . .	341	Dunḍanavāsu, <i>ward</i> , . . . . .	38
Dhanapāla, <i>m.</i> , . . . . .	47	Durgarāja, <i>Rāshtrakūṭa ch.</i> , . . . . .	277, 280
Dhanapāla, <i>m.</i> , . . . . .	76	Durgasvāmin, <i>brāhmaṇ</i> , . . . . .	281
Dhāndhaladēva, <i>Chāhamāna prince</i> , . . . . .	73	Durlabhadēvi, <i>Chāhamāna princess</i> , . . . . .	63 n. 3
Dhandhuka, <i>Paramāra k.</i> , . . . . .	68	Durlabharāja, <i>Chāhamāna prince</i> , . . . . .	68 n. 3
Dhanē, <i>m.</i> , . . . . .	92	Durlabharāja, <i>Chuulukya k.</i> , . . . . .	68
Dhaniyaka, <i>brāhmaṇ</i> , . . . . .	300, 304	dūtaka, . . . . .	177
Dhaññakaḍa, <i>vi.</i> , . . . . .	231	Dvārakā, <i>vi.</i> , . . . . .	17, 19
Dhānyavāṭi, <i>vi.</i> , . . . . .	315, 323		
Dhārā, <i>vi.</i> , . . . . .	181, 305, 308, 309		

	PAGE		PAGE
Dvāravati, <i>vi.</i> , . . . . .	39	Gedeya, <i>di.</i> , . . . . .	5
dvi, <i>abbreviation of divivēda</i> , . . . . .	175 n. 5	Ghāgradōrabhōga, <i>di.</i> , . . . . .	181, 182
<b>E</b>		Ghāhādi, <i>brāhmaṇ</i> , . . . . .	38
Edenād, <i>di.</i> , . . . . .	5	Ghōḍiyā, <i>vi.</i> , . . . . .	306, 308, 311
Ein-ool-Moolk Mooltany, <i>Muhammedan ch.</i> , . . . . .	77	Ghōri, Muhammad, <i>Ghōr k.</i> , . . . . .	72
Ēkalika, <i>vi.</i> , . . . . .	81	Ghōsādi, <i>vi.</i> , . . . . .	22, 25
Elañchōlamahādēvi, <i>Chōla queen</i> , . . . . .	343	-ghōsha, <i>names ending in</i> , . . . . .	104
Ēlapadra, <i>vi.</i> , . . . . .	17, 19	Ghūikhēta, <i>vi.</i> , . . . . .	277, 278, 280
Era-Krishnapa Nāyaka, <i>ch.</i> , . . . . .	329	Gidāṇḍamāṇḍala, <i>s. a. Sidāṇḍamāṇḍala, di.</i> , . . . . .	201
Erayasishṭa, <i>brāhmaṇ</i> , . . . . .	318	Giddamāligāni, <i>field</i> , . . . . .	329, 335
Eriga, Dhanañjaya, <i>Chōla ch.</i> , . . . . .	341	Gūnjaka, <i>brāhmaṇ</i> , . . . . .	175, 180
<b>F</b>		Girijādēvi, <i>queen of Pūnapāksha</i> , . . . . .	44
flesh eating in Marwar, . . . . .	44	Gōdāinī, <i>vi.</i> , . . . . .	306, 308, 311
fractions, <i>how denoted</i> , . . . . .	55	gōdhūmapakva, . . . . .	56
<b>G</b>		Goggaka, <i>brāhmaṇ</i> , . . . . .	175, 180
gāḍa, . . . . .	42	Goharwa, <i>vi.</i> , . . . . .	139, 141
Gādhipura, <i>s. a. Kanyakubja, vi.</i> , . . . . .	23	Gōksha, <i>m.</i> , . . . . .	81
Gāhaḍavāla, <i>dy.</i> , . . . . .	21	Gōnāryabhaṭṭa, <i>m.</i> , . . . . .	197
gajapati, <i>biruda</i> , . . . . .	25, 141	Goppa, <i>m.</i> , . . . . .	185, 197
Gajasiha, <i>m.</i> , . . . . .	61	Gool Behisht, <i>Muhammedan slave girl</i> , . . . . .	77
Gajasimha, <i>m.</i> , . . . . .	56	Gōpa, <i>brāhmaṇ</i> , . . . . .	175, 179, 180
Gajasimha, <i>Chāhamāna prince, 44, 71, table opp.</i>	78	Gōpādhyaka, <i>do.</i> , . . . . .	179
Galapalyādiyā, <i>m.</i> , . . . . .	32	Gōrasatta, <i>di.</i> , . . . . .	148, 153
gāmaūḍa, . . . . .	343 n. 1	gōtra, —	
Ganabhaṭa, <i>brāhmaṇ</i> , . . . . .	300, 303	Ātriya, . . . . .	334, 339, 345
Ganapayāchārya, <i>m.</i> , . . . . .	329, 336	Audhula, . . . . .	318
Ganarka, <i>brāhmaṇ</i> , . . . . .	179	Aupasvasti, . . . . .	112, 114
Gaṇḍaragūli, <i>sur. of Raṅgarāya II.</i> , . . . . .	328, 333	Bhāradvāja, 96, 155, 157, 158, 222, 277, 318	
Gaṇḍatrinētra, <i>Vaidumba k.</i> , . . . . .	235	Harita, . . . . .	318
Gaṅga, Eastern, <i>dy.</i> , . . . . .	152	Jāvāla, . . . . .	109, 111
Gaṅga, Western <i>dy.</i> , . . . . .	233, 238, 239, 343	Kāśyapa, 98, 153, 318, 319, 329, 335, 338,	
Gaṅgā, <i>ri.</i> , . . . . .	141	339, 343 n. 3, 345, 348	
Gaṅgaikondaśōlaṇ, <i>Chōla prince</i> , . . . . .	293	Kaundīnya, . . . . .	94, 141, 318
Gaṅgaikondaśōlaṇ, <i>sur of Rājendra Chōla I.</i> , 293 n. 3		Kauśika, . . . . .	81, 318
Gaṅga-Pallava, <i>dy.</i> , . . . . .	157, 222, 229f., 234, 237	Krishnātrēya, . . . . .	19
Gāṅgēyadēva, <i>Kalachuri k.</i> , . . . . .	141, 146	Śāṇḍilya, . . . . .	106, 108, 318, 319
Ganna, <i>Dhānyavāṭi k.</i> , . . . . .	315, 323	Śrivatsa, . . . . .	318
Ganuḍapāṭa, <i>Ganuṭapāṭa, di.</i> , . . . . .	96	Vachchha, <i>Vatsa</i> , . . . . .	300, 303, 307
Gāravāṭa, <i>m.</i> , . . . . .	32	Vasishṭha, . . . . .	181, 183
Gārulaka, <i>dy.</i> , . . . . .	17, 19	Gōvardhanasvāmin, <i>brāhmaṇ</i> , . . . . .	281
Gātar Dēv, <i>s. a. Kānhaḍadēva, Chāhamāna</i>		Gōvaśarman, <i>do.</i> , . . . . .	175, 180
<i>prince</i> , . . . . .	77	Gōvinda, <i>do.</i> , . . . . .	306, 311
gaṇḍa, . . . . .	343 n. 1	Gōvinda, <i>minister</i> , . . . . .	277, 280
Gaṇḍa kāyastha, . . . . .	39	Gōvinda, <i>Rāshṭrakūṭa ch.</i> , . . . . .	71 n. 2
Gaudasiminilli, <i>vi.</i> , . . . . .	200	Gōvindachandra, <i>Gāhaḍavāla k.</i> , . . . . .	21, 23, 25
Gayākarpā, <i>Kalachuri k.</i> , . . . . .	146	Gōvindarāja, <i>Rāshṭrakūṭa ch.</i> , . . . . .	277, 280
		grāmakūṭa, . . . . .	343 n. 1
		grāsa, . . . . .	32, 64
		gāl-byed, <i>Tibetan letters</i> , . . . . .	267, 269, 270

	PAGE		PAGE
Gudiyamala Krishṇayāśiṣṭa, <i>brāhmaṇ.</i> , . . . . .	318	Himādribhava, s. a. Mount Ābū, . . . . .	67
Gūgi, m., . . . . .	36	Hirā, m., . . . . .	58
Gūgi, vi., . . . . .	306, 308, 311	Hiraṇyārāṣṭra, co., . . . . .	339, 341, 345
Gugulinātha, sur. of Kānhaḍadēva, . . . . .	78	Hiuen Tsiang, Chinese pilgrim, . . . . .	344
Guhasēna, <i>Valabhī k.</i> , . . . . .	83, 117, 175, 179	Horil, m., . . . . .	92
Guhila, dy., . . . . .	36, 70, 73	Hoveshka, s. a. Huvishka, <i>Kushana k.</i> , . . . . .	211
Guhilābhaddi, <i>brāhmaṇ.</i> , . . . . .	175 n. 1, 179	Hoysala, dy., . . . . .	155, 239, 240
Guhilōt, dy., . . . . .	73 n. 6, 74, 78	Huvishka, <i>Kushana k.</i> , . . . . .	209, 210
Gūjaratī, co., . . . . .	49		
gūjarijātrā, festival, . . . . .	50, 51	I	
Gupadhara, m., . . . . .	61	i, short initial, in Kanarese and Telugu, . . . . .	7ff.
Gupamahārṇava, E. Gaṅga k., . . . . .	152	Idaikunṇaveṭṭi, path, . . . . .	297
Gupamudita, <i>Chōla ch.</i> , . . . . .	339, 341, 345	Idaiyāṇṇakkudi, vi., . . . . .	298
Gundakūrchechā, vi., . . . . .	305, 306, 308, 311, 312	Iksharaki āhāra, di., . . . . .	220, 222
Gupdama, E. Gaṅga k., . . . . .	152	Īlā, m., . . . . .	38
Gupdama II., do., . . . . .	152	Īlayanambibhatta, m., . . . . .	298
Gupdaya, <i>brāhmaṇ.</i> , . . . . .	317, 325	Īlam, s. a. Ceylon, . . . . .	245
Gupdayabhatta, do., . . . . .	318	Ilāṅgōykkudi, vi., . . . . .	294 n. 7
Gupdlakamma, vi., . . . . .	316 n. 2	Indarāka, m., . . . . .	48
Gupta, dy., . . . . .	103, 104	Indarāja, ch., . . . . .	342
Gūrjara, co., . . . . .	54, 140	Indrabala, Gupta ch., . . . . .	186, 187
Gūrjara king, . . . . .	69, 70, 75, 76	Indradatta, Traikūṭaka k., . . . . .	220
		Indravasu, <i>brāhmaṇ.</i> , . . . . .	179
H		Iriva-Noḷamba, k., . . . . .	238
hadapada, courtier, . . . . .	329	Irugana, m., . . . . .	148, 153
hāēla, . . . . .	46	Iruṅgaṇḍi, vi., . . . . .	298
Haihaya, dy., . . . . .	140, 186	Īśāna, Chintātura, poet, . . . . .	185, 196
Hālāhala, m., . . . . .	222	Īśānadēva, Gupta ch., . . . . .	187
Hammira, ch., . . . . .	78	Īśānū, m., . . . . .	39
hāraka, . . . . .	29	Īśvara, <i>brāhmaṇ.</i> , . . . . .	179
Haravilasamu, work by Śrīnātha, . . . . .	315	Īśvara, m., . . . . .	108
haridrā, . . . . .	319 n. 1	Īśavaravarman, Vijaya, Gaṅga-Pallava k., . . . . .	235
Harihara II., Vijayanagara k., . . . . .	316	J	
Hariyāneka, vi., . . . . .	85	j, written instead of jy, . . . . .	105
Harshagupta, Gupta ch., . . . . .	103, 185, 187, 195	j, written instead of y, . . . . .	29, 140
Hashtuna, m., . . . . .	210	Jabalipura, vi., . . . . .	26, 54, 71, 74
Hashtuna Marēga, or Marēgra, do., . . . . .	211	Jagadekābhūshaṇa Dhārāvārsha, Nāgavamśi k., . . . . .	338, 344
Hastakapra, di., . . . . .	106	Jagadekamalla, sur. of Bāṇa Malladēva, . . . . .	232
Hastakavapra, do., . . . . .	106	Jagadhara, m., . . . . .	39, 55
Hastamalla, sur. of Prithivipati II., . . . . .	238	Jaganobbagaṇḍakālūva, a channel, . . . . .	319, 326
Hastavapra, s. a. Hastakapra, di., 85, 106, 108, 109, . . . . .	110, 111	jagati, ground, . . . . .	29
	329, 335	Jagatsvāmin, god, . . . . .	56
Hastināvatī, di., . . . . .	201	Jaitrasīmha, Guhila k., . . . . .	73, 74
Hastipada, di., . . . . .	63	Jājuka, mythical king, . . . . .	306, 308, 311
Hathakumara, m., . . . . .	201	Jākhaladēvi, f., . . . . .	62
Hēlahēli or Dēladēli, vi., . . . . .	325, 326	Jalajaḍḍa, vi., . . . . .	200
Hēmādri, author, . . . . .	54	Jālewar, vi., . . . . .	75
Hēmasūri, Jaina, . . . . .	5		
Herdece, co., . . . . .			





	PAGE		PAGE
Kampan Mārambāvai, Adigal, <i>queen of</i>		Kaṭuka, <i>brāhmaṇ</i> ,	300, 303
<i>Pallavatilaka</i> Nandivarmaṇ, . . .	157	Kaṭakabhuktivishaya, <i>di.</i> , . . .	281, 283
Kanakāchala, <i>s. a.</i> Kañchanagiri, <i>mo.</i> , . . .	74	Kaṭṭaṅgūri Gaṅgādharaḥbhaṭṭa, <i>brāhmaṇ</i> ,	318
Kañchanagiri, <i>mo.</i> , . . .	54, 74	Kaṭṭaṅgūri Siṅganārya, <i>do.</i> , . . .	318
Kañchaśiḷa, <i>vi.</i> , . . .	148, 153	Kaṭudēva, <i>s. a.</i> Kaṭukarāja, <i>Chāhamāna k.</i> ,	34, 69
Kandanavōlu, <i>fort</i> , . . .	328, 330	Kaṭuka, <i>m.</i> , . . .	38
Kāṇḍrūri Śiṅgaya-Śiṣṭa, <i>brāhmaṇ</i> ,	318	Kaṭukarāja, <i>Chāhamāna k.</i> , . . .	29, 30, 31, 69,
Kaṇḍukūra, <i>vi.</i> , . . .	342		<i>table opp. 78</i>
Kānhaḍadē, <i>s. a.</i> Kānhaḍadēva, <i>son of</i> Sāmantasimha, . . .	77	Kauśāmbamaṇḍala, <i>di.</i> , . . .	141
Kānhaḍadēva, <i>son of</i> Sāmantasimha, <i>Chāhamāna prince</i> , . . .	6, 77, 78 with <i>table</i>	Kauśāmbapattalā, <i>di.</i> , . . .	141
Kānhaḍadēva, <i>son of</i> Tējasimha, <i>do.</i> , <i>table opp. 78</i>		Kauśāmbi, <i>vi.</i> , . . .	92
Kānhāka, <i>m.</i> , . . .	65	Kavaḍisvāmin, <i>brāhmaṇ</i> , . . .	281
Kanir Dev, <i>s. a.</i> Kānhaḍadēva, <i>son of</i> Sāmantasimha, . . .	77	Kavēratanaṇyā, <i>s. a.</i> Kavēri, <i>ri.</i> , . . .	339, 345
Kaniyar Agniśarmaṇ, <i>m.</i> , . . .	224	Kavēri, <i>ri.</i> , . . .	338ff.
Kanyakūbjā, <i>vi.</i> , . . .	25, 306, 311	Kāviriṇṇipūmpaṭṭiṇam, <i>vi.</i> , . . .	233
Kapardopādhyāya, <i>brāhmaṇ</i> , . . .	197	kāyavṛata, . . .	38
Kapilātirtha, <i>place</i> , . . .	277, 280	Kēdara, <i>m.</i> , . . .	197
karada, . . .	109, 111	Kēdāru, <i>m.</i> , . . .	39
Karahēḍa, <i>vi.</i> , . . .	77	Kēlaṇa, <i>son of</i> Raṇavira, <i>Chāhamāna prince</i> , . . .	79
Karam, <i>m.</i> , . . .	92	Kēlhaṇa, <i>son of</i> Ālhaṇa, <i>Chāhamāna k.</i> , . . .	44,
Karāmbichchēḍu, <i>vi.</i> , . . .	298		47, 48, 49, 51, 67, 71, 71 n. 2, 72, 73,
Karan, Rāi, <i>s. a.</i> Kēlhaṇa, <i>son of</i> Ālhaṇa, <i>Chāhamāna k.</i> , . . .	72		<i>table opp. 78</i>
karanaṭṭāṇ, . . .	292	Kēlhaṇa, <i>Rāshṭrakūṭa</i> , . . .	47
Karañjamalaya, <i>vi.</i> , . . .	277, 279, 280	Kērala, <i>co.</i> , . . .	294, 339, 341, 345
Karapadra, <i>vi.</i> , . . .	188	keṇa, <i>tank</i> , . . .	2 n. 1
Kāri, <i>ri.</i> , . . .	233 n. 3	kēri, <i>street</i> , . . .	2 n. 1
Kārikāla, <i>Chōḷa k.</i> , . . .	233 n. 3, 239, 339ff.	Kēsarin, <i>dy.</i> , . . .	103
Kārikāla, Āditya II., <i>Chōḷa k.</i> , . . .	293 n. 8	Kēsava, <i>brāhmaṇ</i> , . . .	179
Karippuram, <i>vi.</i> , . . .	298	Kēsava, <i>do.</i> , . . .	318
Karka, <i>minister</i> , . . .	222	Kēsavaṇ Śēnduppirāṇ, <i>m.</i> , . . .	298
Karṇadēva, <i>Kalachuri k.</i> , . . .	140, 141, 146, 188	Kēsavaśiṣṭa, <i>brāhmaṇ</i> , . . .	318
Karṇātirtha, <i>place</i> , . . .	141	Kha-ba-so, <i>Tibetan officials</i> , . . .	275
Karṇa Trailōkyamallā, <i>Chaulukya k.</i> , . . .	69	Khāḍisira, <i>field</i> , . . .	50
Kārōniri Bāṇarāja, <i>Bāṇa k.</i> , . . .	235	Khaikhannalavāḍa, <i>ward</i> , . . .	38
kārpaṭika, <i>pilgrim</i> , . . .	38	Khanda, <i>brāhmaṇ</i> , . . .	175, 179
Karpūradhāsā, <i>vi.</i> , . . .	65	Khaṇḍabhēḍaka, <i>tank</i> , . . .	81
Karuvūr, <i>vi.</i> , . . .	233, 245	Khaṇḍakshētra, <i>vi.</i> , . . .	198
Kāsahrada, <i>vi.</i> , . . .	71, 73	Khaṇḍakshētra, <i>Milupāḍi, vi.</i> , . . .	101
Kāśalōḍāsvishaya, <i>di.</i> , . . .	103 n. 1, 201	Khanitri, <i>vi.</i> , . . .	306, 311
Kāṣappudaya, <i>ch.</i> , . . .	328, 330	khattaka, <i>niche</i> , . . .	30
Kāṣikhaṇḍamu, <i>work by Śrināṭha</i> , . . .	315	Khavaḍa, <i>vi.</i> , . . .	306, 308, 311
Kāṣiḷi, Kāṣiḷi, <i>vi.</i> , . . .	200, 201	Khavada, <i>vi.</i> , . . .	210
Kāśmīra, <i>co.</i> , . . .	140	Khavata, <i>s. a.</i> Khavada, . . .	210, 212
kāśapa, Siri, <i>Buddhist monk</i> , . . .	118, 120	Khēḍa, <i>vi.</i> , . . .	74, 75
Kāṭak, <i>vi.</i> , . . .	98, 102, 186; <i>perhaps = camp</i> , 189	Khēlāditya, <i>minister</i> , . . .	44
		Khēmakrapan, <i>m.</i> , . . .	92
		Khod-ne-stan, <i>minister</i> , . . .	274
		Khokkaka, <i>brāhmaṇ</i> , . . .	175, 179
		Khri-bzer-lha-mthoṇ, <i>minister</i> , . . .	274

	PAGE		PAGE
Khri-sron-lde-btsan, <i>Tibetan k.</i> , . . . . .	269	Kōsala, <i>s. a. Kōsala</i> , . . . . .	201
Kikkaka, <i>m.</i> , . . . . .106, 109, 110, 112, 114		Kōsaladēśa, <i>s. a. Kōsala</i> . . . . .	199, 200
Kiṭṭakalākūṭṭam, <i>di.</i> , . . . . .	295	Kōsalasākhaṅgadyanḥavishaya, <i>di.</i> , . . . . .	200
Kiṭṭi-Valavaṇ, <i>Chōla k.</i> , . . . . .	239 n. 3	Kōsambapattalā, <i>s. a. Kausāmbapattalā, di.</i> , . . . . .	141
Kiṭṭvembanaḍu, <i>di.</i> , . . . . .	295	Koṭṭabhañja, <i>Orissa ch.</i> , . . . . .	99
Kira, <i>co.</i> , . . . . .	141	Koṭṭaiyūr, <i>vi.</i> , . . . . .	298
kirāḍaṭṭā, . . . . .	42	Koṭṭam, <i>vi.</i> , . . . . .	298
Kiraṇūr, <i>vi.</i> , . . . . .	293	Koṭṭikuldarāja, <i>ch.</i> , . . . . .	339, 341, 345
Kirāṭakūpa, <i>vi.</i> , . . . . .	43, 44, 70, 72, 73	Kōṭyāśrama, <i>place</i> , . . . . .	99
Kirtipāla, <i>son of Ālhana, Chāhamāna k.</i> , . . . . .	49, 53, 71, 72, 73, <i>table opp.</i> 78, 79	Kōvijaya-Nandivikramavarman, <i>Pallava k.</i> , 229 n.1	
Kirtipāla, <i>son of Māladēva, Chāhamāna prince,</i> 78, <i>table opp.</i> 78		Kōyāttūr, <i>vi.</i> , . . . . .	233
Kitapāla, <i>s. a. Kirtipāla, son of Māladēva</i> , . . . . .	78	Kōyatūr, <i>s. a. Kōyāttūr</i> , . . . . .	235
Kitū, <i>s. a. Kirtipāla, son of Ālhana</i> , . . . . .	74, <i>table opp.</i> 78, 79	krama, <i>foot</i> , . . . . .	53
Kituka, <i>s. a. Kirtipāla, son of Māladēva</i> , . . . . .	78	Krāñji, <i>vi.</i> , . . . . .	298
Klu-bzañ, <i>minister</i> , . . . . .	275	Krikuḍapadra, <i>vi.</i> , . . . . .	306, 311
Klu-bzañ-myes-rma, <i>do.</i> , . . . . .	275	Krishna, <i>m.</i> , . . . . .	98
Kōdhaka, <i>m.</i> , . . . . .	81	Krishna II., <i>Rāshtrakūṭa k.</i> , . . . . .	233, 235
Kōi Ghōsha, <i>m.</i> , . . . . .	94, 103, 104 n. 1	Krishna III., <i>do.</i> , . . . . .	239
Kōkalla, <i>Kalachuri k.</i> , . . . . .	141	Krishnadeva, Krishnarāja, <i>Paramāra ch.</i> , . . . . .	68
Kōlār, <i>di.</i> , . . . . .	233	Krishnāmbā, <i>queen of Raṅgarāja II.</i> , . . . . .	328, 333
Komaṇipāra, <i>vi.</i> , . . . . .	346	Krishnapa Nāyaka, <i>ch.</i> , . . . . .	329
Kōmaṇḍra, <i>Redḍi ch.</i> , . . . . .	314, 320, 325	Krishnāpuram, <i>vi.</i> , . . . . .	329, 335
Kōmaṇivēma, <i>s. a. Pedda Kōmaṇi Vēma, Redḍi</i> <i>ch., author of a commentary on Amaru</i> , . . . . .	314	Krishnayāsishṭa, <i>brāhmaṇ</i> . . . . .	318
Kommāpira, <i>vi.</i> , . . . . .	200	Kubjavishṇuvardhana, <i>E. Chālukya k.</i> , . . . . .	340
Kōṇḍu, <i>vi.</i> , . . . . .	205, 297	kuḍi, . . . . .	342
Konarāñi-kōṭala-kōṅga, <i>biruda of Raṅga-</i> <i>rāja II.</i> , . . . . .	328, 334	Kulachandra, <i>m.</i> , . . . . .	33
Koṇḍakūra, <i>vi.</i> , . . . . .	341	Kuḷaippalūr, <i>vi.</i> , . . . . .	224
Koṇḍaviḍu, <i>vi.</i> , . . . . .	315, 328, 333	Kulamurram, <i>vi.</i> , . . . . .	233 n. 3
Koṇḍūri Tippayāsishṭa, <i>brāhmaṇ</i> , . . . . .	318	Kulaśēkhara, <i>Pāṇḍya prince</i> , . . . . .	240
Kōṇērimaikōṇḍāṇ, <i>Tribhuvanachakravartin,</i> <i>Pāṇḍya k.</i> , . . . . .	240 n. 5	Kulaśēkhara, <i>Jatāvarman, Pāṇḍya k.</i> , . . . . .	261
Kōṇērimēlkoṇḍāṇ <i>Jatāvarman Sundara-</i> <i>Pāṇḍya, do.</i> , . . . . .	136	Kulaśēkhara Mahābali Vānarāyar, <i>Pāṇḍya</i> <i>prince</i> . . . . .	240 n. 5
Kōṅgaṇivarman, <i>progenitor of W. Gaṅga dy.</i> , . . . . .	233	Kulaśēkhara, <i>Māṇavarman, Pāṇḍya k.</i> , . . . . .	262, 263
Kōṅgōdamaṇḍala, <i>co.</i> , . . . . .	281ff.	Kulaśēkhara, <i>Māṇavarman I., do.</i> , . . . . .	136, 263
Kōṅgaṇivarman, <i>Nitimārga, W. Gaṅga k.</i> , 233, 236, 237		Kulaśēkhara, <i>Māṇavarman II., do.</i> , . . . . .	264
Kōṅgaṇivarman Permanaḍi Rājamalla, <i>do.</i> , 235, 236		Kulaśēkhara, <i>Tribhuvanachakravartin, do.</i> , . . . . .	133, 137
Kōṅgaṇivarman Rājamalla, <i>Satyavākya, do.</i> , . . . . .	237	Kulōttuṅga Chōla I., <i>Chōla k.</i> , . . . . .	241ff., 293 n. 8
Kōṅ-u-t'o, <i>to.</i> , . . . . .	283	Kulōttuṅga Chōla II., <i>do.</i> , . . . . .	244, 287ff.
Kōṅkaledḍa, <i>vi.</i> , . . . . .	198	Kulōttuṅga Chōla III., <i>do.</i> , . . . . .	123, 124, 244ff.
Kōṅkana, <i>co.</i> , . . . . .	181, 182	Kumal-ood-deen, <i>Muhammedan general</i> . . . . .	77
Korakodru, <i>vi.</i> , . . . . .	329, 335	Kumārābhadrā, <i>brāhmaṇ</i> . . . . .	180
Kōrōvi, <i>vi.</i> , . . . . .	298	Kumaradēvi, <i>queen of Gōvindachandra</i> . . . . .	22
Kōsala, <i>co.</i> , . . . . .	96, 102, 103, 186	kumārāmātya, . . . . .	176
		Kumārāpāla, <i>Chāhamāna k.</i> , . . . . .	43
		Kumārāpāla, <i>Chaulukya k.</i> , . . . . .	48, 54, 70, 71
		Kumārāsārman, <i>brāhmaṇ</i> . . . . .	106, 108
		Kumārāsārman, <i>do.</i> , . . . . .	179
		Kumārāsīmha, <i>Guhila ch.</i> , . . . . .	74
		Kumāra Vēdagiri Nāyadu, <i>Velugōṭi ch.</i> , . . . . .	317

	PAGE		PAGE
Kummarillapalli, vi., . . . . .	329, 335	Lāvadā, vi., . . . . .	201
Kūnayaśiṣṭa, brāhmaṇa, . . . . .	318	Lāvāḍavishaya, di., . . . . .	201
Kundavachchēri, suburb, . . . . .	298	Lavanakhēḍa, vi., . . . . .	306, 312
Kundavvaiyār, queen of Bānavidyādharma	234, 237	Lavanaprasāda, Vāghēla k., . . . . .	75, 76
Kuṇḍi, s. a. Guṇḍlakamma . . . . .	316, 316 n. 2	Lāvanyakarna, Chāhamāna prince, . . . . .	table opp. 78
Kuṇḍūr, vi. . . . .	298	Lēiśringā, vi., . . . . .	101, 198
Kuntala, co., . . . . .	141	Letyāmengnan, Burmese k., . . . . .	118, 119
Kurapadra, vi., . . . . .	185, 196	Lēnapura, vi., . . . . .	201
Kuṭṭila, alphabet . . . . .	268	Li-by'in, Li-jin, Indian teacher, . . . . .	266, 267, 269
kuṭumbin . . . . .	343	Lilādēvi, queen of E. Chālūkyā Bhimadēva II, . . . . .	74, table opp. 78
Kuvaravihāra, te., . . . . .	54	Līngamanāyudu, Velugōṭi ch., . . . . .	316
Kyanzittha, Pagan k., . . . . .	118	lion crest, . . . . .	337
Kyawzwa, do., . . . . .	118	Lipatungā, vi., . . . . .	198
<b>L</b>		Li-yul, co., E. Turkistan, . . . . .	269
lāga, cess, . . . . .	42, 59	Lōisarā, vi., . . . . .	201
Laghu, m., . . . . .	92	Lōiśringā, s. a. Lēiśringā, vi., . . . . .	200
Lakhamana, Vōripadyaka ch., . . . . .	48	Lōkamādēvichchēri, suburb, . . . . .	298
Lakhamīdhara, m., . . . . .	61	Lumbha, s. a. Lūnavarman, Chāhamāna ch., . . . . .	table opp. 78
Lākhaṇa, s. a. Lakshmaṇa, Chāhamāna k. . . . .	67, 79	Lumbhā, m., . . . . .	62
Lākhanapālha, son of Kirtipāla, Chāhamāna ch., . . . . .	49, 50, 74, table opp. 78	Lūnavarman, Chāhamāna ch., . . . . .	table opp. 78
Lakhimanu, m., . . . . .	92	Lunḍha, s. a. Lunṭiga, do., . . . . .	table opp. 78
Lakhimidās, m., . . . . .	92	Lūṇiga, s. a. Lāvanyaprasāda, do., . . . . .	table opp. 78
Lakkāmbikā, queen of Rāmarāja I. of Vijaya-nagara, . . . . .	328, 331	Lunṭiga, do., . . . . .	table opp. 78
Lakshmaṇa, m., . . . . .	35	Lupattarākhaṇḍa, di., . . . . .	94, 201
Lakshmaṇa, Chāhamāna k., 67, . . . . .	table opp. 78, 305, 306, 309	Luttarumā, vi., . . . . .	201
Lakshmaṇa, son of Vijaya Daśasyandana, Chāhamāna ch., . . . . .	table opp. 78	<b>M</b>	
Lakshmaṇabhaṭṭa, brāhmaṇa, . . . . .	318	Mābali, s. a. Mahābali, . . . . .	229
Lakshmaṇarājadēva, Kalachuri k., . . . . .	140	Mācha, Redḍi ch., . . . . .	314, 317, 320, 325
Lakshmaṇasimha, s. a. Lakshmaṇa, Chāhamāna k., . . . . .	65, 79	Māchidēva, Māchiya, Māchiyarasa, Mātūra ch., . . . . .	5
Lakshmaṇasvāmin, god, . . . . .	27	Madanabrahmadēva, Chaulukya feudatory, . . . . .	72, 73
Lakshmi, figured on seal, . . . . .	140	Madanapāla, Gāhaḍavāla k., . . . . .	23, 25
Lakshmi, queen of Nāgarāja, . . . . .	68 n. 3	Madanavilāsa, sur. of Puṇyakumāra, . . . . .	339, 341, 345
Lakshmidēvi, queen of Chāhamāna Chāchiga, . . . . .	77, table opp. 78	Maddaḍi, vi., . . . . .	29
Lakshminarasimhabhaṭṭa, brāhmaṇa, . . . . .	318	Mādēvi Aḍigaḷ, s. a. Mahādēvi Aḍigaḷ, queen of Bāṇa Vānavidyādharma, . . . . .	223, 228
Lalitānkura, s. a. Mahēndravarman I., . . . . .	Pallava k., 338	Mādha, m., . . . . .	65
Langaka, do., . . . . .	300, 303	Mādha, brāhmaṇa . . . . .	317, 325
Lantsha, alphabet, . . . . .	266, 267, 268, 270f.	Madhavabhaṭṭa, do., . . . . .	317, 325
lāpaniya . . . . .	48	Mādhavāchārya, s. a. Mādhavabhaṭṭa, do., . . . . .	317
Lāṭa, co., . . . . .	140	Mādhava Muttarasa, W. Ganga k., . . . . .	233
Lāṭahrada, s. a. Rāṭahrada, vi., . . . . .	44	Mādhavarāja, Śailōdbhava ch., . . . . .	283
Lāṭahrada, s. a. Lāṭahrada, vi., . . . . .	43, 44, 70	Mādhavārya, brāhmaṇa . . . . .	318
		Mādhava Śōmāsiyār, m., . . . . .	298
		Mādhavasvāmin, brāhmaṇa . . . . .	281
		Mādhavarman Sainyabhita, Śailōdbhava ch., . . . . .	282

	PAGE		PAGE
Mādhavēndra, <i>legendary Śailōdbhava ch.</i> , . . . . .	284	Māhārāshtrī, <i>Prākṛit</i> . . . . .	105
Madhukāmārṇava, <i>E. Gaṅga k.</i> , . . . . .	152	Mahāsaṅghika, <i>Mahāsaṅghiya, Buddhist</i>	
Madhupapālī, <i>vi.</i> , . . . . .	149, 153	sect, . . . . .	210, 211
Madhurāntaka, <i>sur. of Uttamachūla</i> , . . . . .	293 n. 8	Mahāśiva, <i>Tivaradēva, Trikaṅga k.</i> , . . . . .	187, 187n. 3
Madhurāntakachaturvēdimāṅgala, <i>vi.</i> , . . . . .	155	Mahāśivagupta, <i>do.</i> , . . . . .	94, 187
Madhusūlana, <i>brāhmaṇ</i> . . . . .	197	Mahāśivagupta Bālārjuna, <i>do.</i> , . . . . .	185, 186, 187
Madhuvēḍha, <i>vi.</i> , . . . . .	185, 188, 196		188, 195
Madhyamārāja, <i>co.</i> , . . . . .	199	Mahāśivaguptarājadēva II., <i>do.</i> , . . . . .	96
Madhyamārāja, <i>Śailōdbhava ch.</i> , . . . . .	281, 282, 283, 285	Mahāśivagupta Yayāti, <i>do.</i> , . . . . .	187, 189
Madkanā, <i>vi.</i> , . . . . .	106, 108	Mahāsudēva, <i>Śarabhapura ch.</i> , . . . . .	186n. 4
Madurai, <i>vi.</i> , . . . . .	245, 246	Mahattara, . . . . .	176, 300
Magadaimaṇḍala, <i>di.</i> , . . . . .	240	Mahāvali, <i>s. a. Mahābali, sur. of Bāṇa king</i>	
Magadaipperumāl, <i>Viramāgadān Rājarājadēvan</i>		Mahāvali Bāṇarasa, <i>Bāṇa k.</i> , . . . . .	233, 234 n. 1
Poṇṇarappināṇ, <i>Bāṇa ch.</i> , . . . . .	239	Mahāvali Bāṇarasa Vikramāditya Bāṇakan-	
Magadēśaṇ Poṇṇarappinavāṇa-kōvadaraiyar, <i>do.</i> , . . . . .	239	darpa Jayamēru, <i>do.</i> , . . . . .	235
Magadēśaṇ Vāṇakulōttamaṇ, <i>do.</i> , . . . . .	239	Mahāvali Vāṇarasa Bāṇavidyādhara, <i>do.</i> , . . . . .	235
Magadha, <i>co.</i> , . . . . .	185, 188, 195, 328, 341	Mahāvali Vāṇarasa Vijayāditya Virachūlamanī	
Magadha, <i>Western, dy.</i> , . . . . .	185	Prabhumēru, <i>do.</i> , . . . . .	235
Magara, <i>co.</i> , . . . . .	239, 240	Mahāvali Vāṇarāya, <i>do.</i> , . . . . .	235
Mahābali, <i>legendary Bāṇa ancestor</i> , . . . . .	227ff.	Mahāvali Vāṇarāya, <i>Vijayāditya, do.</i> , . . . . .	225
Mahābali Vāṇadarāya, <i>Sundarattoḷudaiya,</i>		Mahāvili Vāṇādirāya, <i>Muttarasa Tirumalai, do.</i> , . . . . .	240
<i>Bāṇa ch.</i> , . . . . .	240	Mahāvili Vāṇādirāya, <i>Sundaratōl, do.</i> , . . . . .	240
Mahābali Vāṇadarāya Nāyaka, <i>do.</i> , . . . . .	240	Mahāvira temple at Satyapura, <i>polluted by</i>	
Mahābali Vāṇarāyar, <i>Alagāṇḍar, do.</i> , . . . . .	240 n. 5	Alā-ud-din, . . . . .	78
Mahābali Vāṇarāya, <i>Kulaśēkhara, Pāṇḍya</i>		Mahēndra, <i>Chāḥamāna k.</i> , . . . . .	68, table opp. 78,
<i>prince</i> , . . . . .	240 n. 5		305, 307, 309
Mahābali Vāṇarāya, <i>Vāṇavidyādhara, Bāṇa k.</i> , . . . . .	226	Mahēndrādhirāja Nalamba, <i>Pallava k.</i> , . . . . .	236, 237
Mahābali Vāṇarāya, <i>Vijayāditya, do.</i> , . . . . .	227	Mahēndravarmān, <i>Mahēndravikrama, do.</i> , . . . . .	338, 341
Mahābhavagupta, <i>Trikaṅga k.</i> , . . . . .	188	Mahēndravikramavarmān, <i>Chōla ch.</i> , . . . . .	339, 341, 345
Mahābhavagupta I. Janamējaya, <i>do.</i> , . . . . .	93, 96,	Mahēśadās, <i>m.</i> , . . . . .	92
	103, 187, 188	Mahēśvara Kramaviṭṭaṇ, <i>m.</i> , . . . . .	298
Mahābhavagupta II. Bhimaratha, <i>do.</i> , . . . . .	186 n. 3, 187	Mahēśvarasiu, <i>m.</i> , . . . . .	38
Mahābōdhi, <i>tē.</i> , . . . . .	118	Mahēṭh, <i>vi.</i> , see Sabēṭh Mahēṭh, . . . . .	
Mahādēva, <i>minister</i> , . . . . .	43	Mahibaladēvi, <i>queen of Chāḥamāna Kēlhaṇa,</i>	
Mahādēvi Adigaḷ, <i>queen of Bāṇa Bāṇavi-</i>			49, 73, table opp. 78
<i>dyādhara</i> , . . . . .	227	Mahichandra, <i>Gāhaḍavāla k.</i> , . . . . .	22
Mahādū, <i>brāhmaṇ</i> , . . . . .	38	Mahidarā, <i>m.</i> , . . . . .	48
Mahādū, <i>m.</i> , . . . . .	48	Mahindu, <i>s. a. Mahēndra, Chāḥamāna k.</i> , . . . . .	68, 305
Mahāiccha, <i>brāhmaṇ</i> . . . . .	38	Mahipāla, <i>s. a. Dēvarāja, Paramāra k.</i> , . . . . .	68
Mahākārttiki, . . . . .	227, 280	Mahiradēva, <i>brāhmaṇ</i> . . . . .	196
Mahākōśala, <i>co.</i> , . . . . .	184, 186	mahisa ( <i>read mahiya</i> ), . . . . .	210
Mahānadi, <i>ri.</i> , . . . . .	96, 189, 199	Mahiya, <i>well</i> . . . . .	33
Mahāpasīha, <i>m.</i> , . . . . .	56	Mahōdadhi, <i>m.</i> , . . . . .	98
Mahāpasīha, <i>m.</i> , . . . . .	61	Maitraka, <i>dy.</i> , . . . . .	17, 80, 108, 110, 113, 115, 117, 178
Mahāpasīmha, <i>s. a. Mānavasīmha, Chāḥa-</i>		Majbahiha, <i>brāhmaṇ</i> . . . . .	300, 303
<i>māna ch.</i> , . . . . .	table opp. 78, 79	Mākaḍa, <i>Karpūradhōr k.</i> , . . . . .	65
Mahanda Rāva, <i>s. a. Mahēndra, Chāḥamāna ch.</i> , . . . . .	79	Makara, <i>co.</i> , . . . . .	239, 240
Mahara, <i>co.</i> , . . . . .	239, 240	Māladēva, <i>Chāḥamāna prince</i> , . . . . .	78 and table
Mahārājaranāḍ, <i>di.</i> , . . . . .	234	Mālava, <i>co.</i> , . . . . .	68

	PAGE		PAGE
Mālhana, <i>m.</i> , . . . . .	61, 62	Marēga, <i>title</i> (?), . . . . .	209, 210
Mālhani <i>f.</i> , . . . . .	61	Mārkaṇḍēyapurāṇa, <i>age of</i> , . . . . .	302
Mālhū, <i>brāhmaṇ</i> , . . . . .	141	Mārppidugu raṭṭaguḍḷu, <i>m.</i> , . . . . .	342
Malladatta, <i>m.</i> , . . . . .	104	Mārppidugēri, <i>tank</i> , . . . . .	156
Malladēva Jagadēkamalla, <i>Bāṇa k.</i> , . . . . .	232	Mārppiduguperuṅgiṇaṟu, <i>well</i> , . . . . .	155, 156, 158
Mammaka, <i>m.</i> , . . . . .	106, 109, 110, 112	Mārubhaṭṭa, <i>brāhmaṇ</i> , . . . . .	318
maṇ, . . . . .	41	Marudēsa, <i>co.</i> , . . . . .	76
Manā, <i>m.</i> , . . . . .	92	Marudrāṭṭcharitramu, <i>poem by Śrīnātha</i> , . . . . .	315
mānā, . . . . .	41, 56	Maruḡalnāḍu, <i>di.</i> , . . . . .	295
Mānāditya Chotta, <i>m.</i> , . . . . .	148, 153	Māthura kāyastha, . . . . .	56
Mānaka Rāva, <i>Chāhamāna k.</i> , . . . . .	79	Mātrīśarman, <i>brāhmaṇ</i> , . . . . .	179
Mānaladēvi, <i>queen of Chāhamāna Rāyapāla</i> , . . . . .	35, 70	Mātulya, <i>do.</i> , . . . . .	300, 303
Mānatungasūri, <i>Jaina</i> , . . . . .	63	Māṭūra, <i>family</i> , . . . . .	4, 5, 6
Mānavasiṁha, <i>Chāhamāna k.</i> , . . . . .	74, 76,	Māvali, <i>s. a. Mahābali, legendary Bāṇa ancestor</i> , . . . . .	231
	table opp. 78, 79	Māvali-Vāṇadarāya, <i>Sundarattōl Uḍaiyār, Bāṇa</i>	
Māṇḍavyapura, <i>vi.</i> , . . . . .	74	<i>ch.</i> , . . . . .	240
Māṅgaladatta, <i>m.</i> , . . . . .	104	Māvali-Vāṇarāya, <i>do., see also Vijayāditya and</i>	
Māṇināgapuravarādhiśvara, <i>sur. of Tiruma-</i>		Vikramāditya, . . . . .	234, 235
<i>larāja</i> , . . . . .	329	Māvali-Vāṇarāya, <i>Śembiyaṇ, sur. of Gaṅga</i>	
Māṇināgapuravarādhiśvara, <i>sur. of Kṛishṇapa</i> , . . . . .	329	Prithivipati II. . . . .	238
Māṇināgapurēsa, <i>sur. of Virakṛishṇama</i> , . . . . .	328, 336	Māvankiḷli, <i>Chōla k.</i> , . . . . .	233 n. 3
Māṇṇaṇār, <i>name of Viṣṇu</i> , . . . . .	294 n. 6	Mayindaḍi, <i>ch.</i> , . . . . .	235, 236
Māṇṇarkōyil, <i>vi.</i> , . . . . .	293, 294	Mayūrasarman, <i>Kadamba k.</i> , . . . . .	230, 233
Māṇṇe, <i>di.</i> , . . . . .	230	Mēdapāṭa, <i>co.</i> , . . . . .	68
Mānniyān Sāmula, <i>sur. of Rāṅgarāya II.</i> , . . . . .	328, 333	Mēdhigiri, <i>mo.</i> , . . . . .	278
Manyapuli, <i>do.</i> , . . . . .	323, 333	Medramchā, <i>vi.</i> , . . . . .	29
Maraḍavishaya, <i>di.</i> , . . . . .	199	Mēhara, <i>tribe</i> , . . . . .	58
Māraka . . maḍigal, <i>s. a. Mahādēvi Aḍigal, queen</i>		Mēṇḍa, <i>vi.</i> , . . . . .	102
<i>of Bāṇavidyādhara</i> , . . . . .	227, 237	Mēṇḍhagiri, <i>s. a. Mēdhigiri, m.</i> , . . . . .	278
Mārambāvai, Aḍigal Kambāṇ, <i>queen of Palla-</i>		Meng-bhi-lu, <i>Burmese k.</i> , . . . . .	118
<i>vatilaka Nandivarman</i> , . . . . .	157	Meng-di, <i>Buddhist monk</i> , . . . . .	118, 119
Maramēṇḍā, <i>vi.</i> , . . . . .	96	Mengre-Baya, <i>Burmese k.</i> , . . . . .	118
Māraṇḷjaḍaiyan, <i>Pāṇḍya k.</i> , . . . . .	253	Mēṇṭōju, <i>m.</i> , . . . . .	149, 153
Mārasimha, <i>Gaṅga k.</i> , . . . . .	237	Mēraṇḍā, <i>vi.</i> , . . . . .	94, 201
Mārasimha, <i>Noḷambāntaka, do.</i> , . . . . .	4	Mērivāḍā, <i>ward</i> , . . . . .	38
Māravaṇ Narasiṁhavarman Rājarāja Vāṇakōva-		Metkaya, <i>vi.</i> , . . . . .	118
<i>raiya, Bāṇa k.</i> , . . . . .	239	Mēyī, <i>vi.</i> , . . . . .	22, 25
Māravarman Kulasēkhara, <i>Pāṇḍya k.</i> , . . . . .	262, 263	ingh, <i>written instead of m.</i> , . . . . .	115, 174
Māravarman Kulasēkhara I., <i>do.</i> , . . . . .	136, 263, 264	Migala, <i>m</i> . . . . .	59
Māravarman Kulasēkhara II., <i>do.</i> , . . . . .	264	Milachhikāra, <i>m.</i> , . . . . .	76
Māravarman Sundara-Pāṇḍya, <i>do.</i> , . . . . .	240 n. 5, 254	Milua, <i>vi.</i> , . . . . .	306, 308, 311
Māravarman Sundara-Pāṇḍya I., <i>do.</i> , . . . . .	133f.	Milupaḍikhāṇḍakshētra, <i>vi.</i> , . . . . .	98, 101
Māravarman Vikrama-Pāṇḍya, <i>do.</i> , . . . . .	265	Miśra . . , <i>brāhmaṇ</i> , . . . . .	300, 303
Māravarman Vikrama-Chōla-Pāṇḍya, <i>Chōla-</i>		Mityaga, <i>m.</i> , . . . . .	210
<i>Pāṇḍya ch.</i> , . . . . .	293	Mōhana, <i>m.</i> , . . . . .	32
Māravarman Virapāṇḍyadēva, <i>Pāṇḍya k.</i> , . . . . .	266	Mōkshada ēkādaśī, <i>festival</i> , . . . . .	253
Mārāya, <i>brāhmaṇ</i> , . . . . .	318	Mōṇḍḍha, <i>brāhmaṇ</i> . . . . .	197
Mārdavachitta, <i>sur. of Puṇyakumāra</i> , . . . . .	339, 341, 345	Muḍigondaśōḷappērāru, <i>vi.</i> , . . . . .	295, 297
Mārēḍapalli, <i>vi.</i> , . . . . .	329, 335	Muḍigondaśōḷavalānāḍu, <i>di.</i> , . . . . .	294, 295, 297

	PAGE
Muditaśilākshara, <i>sur. of Mahēndravikramavar-</i>	
man, . . . . .	339, 341, 345
Mudivēmu, <i>vi.</i> , . . . . .	340 n. 5, 344 n. 2
muga . . . . .	56
Mugunda, <i>di.</i> , . . . . .	5
Muhammed Ghōri, <i>Ghōr k.</i> , . . . . .	72
Muhankara, <i>brāhmaṇ</i> , . . . . .	38
Mukkaṇṭi, <i>s. a. Trilochana, Pallava ch.</i> , . . . . .	340
mukkōṭi ēkādaśi, <i>s. a. mōkshada ēkādaśi, fes-</i>	
tival, . . . . .	253
Muktagiri, <i>mo.</i> , . . . . .	278
Muktidēu, <i>m.</i> , . . . . .	39
Mūladēu, <i>m.</i> , . . . . .	39
Mūlarāja, <i>ch.</i> , . . . . .	62
Mullinādu, <i>di.</i> , . . . . .	294, 295, 297
Mullikilār, <i>m.</i> , . . . . .	223, 224
Mummaḍiśōḷaṇ, <i>Chōla prince</i> , . . . . .	293
Mummaḍiśōḷachchēri, <i>suburb</i> , . . . . .	298
Munḍainādu, <i>Munḍarāshṭra, co.</i> , . . . . .	342
Munḍibhaṭṭa, <i>brāhmaṇ</i> , . . . . .	277, 280
Munjarāja, <i>Paramāra k.</i> , . . . . .	67, 68, 305, 303
Murasīma, <i>vi.</i> , . . . . .	102, 189, 198, 200, 201
Murujuṅga, <i>vi.</i> , . . . . .	201
Mūta Nēnsi, <i>chronicler</i> , . . . . .	74, 77, 78
Muttanāśiṣṭa, <i>brāhmaṇ</i> , . . . . .	316
Muttaraiyaṇ, <i>family</i> , . . . . .	156
Muttarasa, <i>Kāḍuvatti, k.</i> , . . . . .	235
Muttarasa, <i>Mādhava, Gaṅga k.</i> , . . . . .	233
Muttarasa, <i>Śrīpurusha, do.</i> , . . . . .	237
Muttarasa Tirumalai Mahāvilivāṇādirāyar,	
Bāna <i>ch.</i> , . . . . .	240
Myinzaing, <i>vi.</i> , . . . . .	118

## N

Nābhēya, <i>s. a. Rishabhanātha, the first Tīr-</i>	
thamkara . . . . .	53
Naddrūla, <i>s. a. Naḍūla, vi.</i> , . . . . .	70
Naḍḍūla, <i>do.</i> , . . . . .	26, 67, 71, 74
Naḍḍol, <i>do.</i> , . . . . .	73
Nadole, <i>do.</i> , . . . . .	73
Naḍḍolā, <i>branch of Chāhamānas</i> , . . . . .	26, 73, 79
Naḍūla, <i>vi.</i> , . . . . .	34, 49, 51, 65, 70, 73, 305, 310
Naḍūladāgikā, <i>vi.</i> , . . . . .	36, 70
Naḍūladāgikā, <i>do.</i> , . . . . .	35, 42
Nadūlapura, <i>s. a. Naḍūla, vi.</i> , . . . . .	44
Nāḍūlya, <i>do.</i> , . . . . .	48, 71
-nāga, <i>names ending in</i> , . . . . .	104
Nāga, <i>Redḍi ch.</i> , . . . . .	314, 320, 325
Nāgahada, <i>vi.</i> , . . . . .	73 n.

	PAGE
Nagarāja, <i>Chaulukya ch.</i> , . . . . .	68 n. 3
Nāgaśarman, <i>brāhmaṇ</i> , . . . . .	222
Nāgasiva, <i>m.</i> , . . . . .	35
Nāgavamśa, <i>dy.</i> , . . . . .	338, 344
Nāgayabhaṭṭa, <i>brāhmaṇ</i> , . . . . .	318
Nāgvala, <i>Nāgula, m.</i> , . . . . .	56
Nahurā, <i>vi.</i> , . . . . .	305, 308, 310
Nahusha, <i>legendary ancestor of Vijayanagara</i>	
dy., . . . . .	330
Nakhī, <i>m.</i> , . . . . .	61
Naligu, <i>m.</i> , . . . . .	92
Nalipadra, <i>vi.</i> , . . . . .	185, 188, 196
Nāmalladēvi, <i>queen of Chāhamāna Vijaya</i>	
Dāsasyandana . . . . .	table opp. 78
Nanda, <i>Karṇāṭa ch.</i> , . . . . .	330
Nandagiri, <i>hill</i> , . . . . .	230, 231
nandanavāna, <i>nandavāna, umbrella of the</i>	
Māṭūras, 4, 5, 6	
Nandarāja, <i>s. a. Nannarāja, Rāshṭrakūṭa ch.</i> , . . . . .	277
Nandikuṇḍil, <i>field</i> , . . . . .	225
Nandippōtaraiyar, <i>s. a. Nandivarman Pallava-</i>	
malla, <i>Pallava k.</i> , 222, 224, 229, 239, 341,	
344, 345	
Nandivarman, <i>Chōla ch.</i> , . . . . .	334, 338
Nandivarman, <i>Pallavatilaka k.</i> , . . . . .	157
Nandivarman Pallavamalla, <i>Pallava k.</i> ,	
156, 157, 229, 234	
Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	
229, 234, 235	
Nāñjinādu, <i>di.</i> , . . . . .	295
Nanna, <i>Rāshṭrakūṭa ch.</i> , . . . . .	277 n. 3
Nannadēva, <i>Gupta ch.</i> , . . . . .	185, 186, 187
Nannarāja, <i>Rāshṭrakūṭa k.</i> , . . . . .	276, 277, 280
Narahari, <i>brāhmaṇ</i> , . . . . .	318
narapati, <i>biruda</i> , . . . . .	25, 141
Narapati, <i>m.</i> , . . . . .	60, 61
Narapatīsithu, <i>Burmese k.</i> , . . . . .	118
Narasabhūpāliyam, <i>Telugu poem</i> , . . . . .	340 n. 2
Narasimha, <i>minister</i> , . . . . .	277, 280
Narasimha II., <i>Hoysala k.</i> , . . . . .	239
Narasimhavarman Rājārāja Vāpakōvaraiyar,	
Maṇavaṇ, <i>Bāna k.</i> , . . . . .	239
Narasimha Vikramaśarman, <i>Gaṅga-Pallava k.</i> , 234	
Nārāyaṇa, <i>brāhmaṇ</i> , . . . . .	38
Nārāyaṇa, <i>m.</i> , . . . . .	298
Nārāyaṇadēva, <i>m.</i> , . . . . .	65
Nārāyaṇaśarman, <i>m.</i> , . . . . .	96
Nārāyaṇasvāmin, <i>brāhmaṇ</i> , . . . . .	281
Nāṭṭaka, <i>do.</i> , . . . . .	175, 180

	PAGE		PAGE
Nāṭyōṭaka, vi., . . . . .	81	Ōsval, <i>Bania class</i> , . . . . .	61
Navagrāmakabhukti, di., . . . . .	85	Oodya-Sa, s. a. Udayasimha, <i>Chāhamāna k.</i> , . . . . .	75
Navarāma, sur. of Mahēndravikramavarman, . . . . .	339, 341, 345		
navarātra, festival, . . . . .	302 n. 1	P	
Nāvuvaka, brāhmaṇ, . . . . .	175, 180	Padama, m., . . . . .	58
Nāyakadēvi, f., . . . . .	60, 61	Padama Si, s. a. Padmasimha, <i>Chāhamāna k.</i> , . . . . .	79
Nechchuranāḍu, di., . . . . .	295	pāḍi, ward, . . . . .	38
Neḍumudikkilli, <i>Chōla k.</i> , . . . . .	233	Padmalēśvara, god, . . . . .	39
Nehr Dew, s. a. Kānhaḍadēva, <i>Chāhamāna k.</i> , . . . . .	77	Padmanābha, brāhmaṇ, . . . . .	318
Nēmiśvara, <i>Yadu ch.</i> , . . . . .	63	Padmasimha, <i>Chāhamāna k.</i> , 73 n. 6, table opp. . . . .	78
Nēnsi, Mūṭa, chronicler, . . . . .	74, 77, 78	Padrāḍa, vi., . . . . .	29
Nēṭṭribhaṇṇa Kalyāṇakalaśa, <i>Orissa ch.</i> , . . . . .	99	Pāhīni, m., . . . . .	48
Nibinḍā, vi., . . . . .	96	pāḷa, weight, . . . . .	41, 59, 64
Nibinṇā, s. a. Nibinḍā, vi., . . . . .	96, 102, 103	paiśācha, drum, . . . . .	232
Niḷāḍri. mo., . . . . .	329, 335	Pākanāḍu, di., . . . . .	316 n. 2
Nimba, pond, . . . . .	81	Pākanāṭi, brāhmaṇ section, . . . . .	316, 316 n. 2
Nimbāditya, brāhmaṇ . . . . .	300, 304	Pākanāṭi, Redḍi section, . . . . .	316
Nimbagaṇa, do., . . . . .	300, 303	Pākavishaya, di., . . . . .	316 n. 2
Nimbai, vi., . . . . .	298	Pākkaināḍu, do., . . . . .	316
Nimbakūpa, di., . . . . .	81	pala, measure . . . . .	35
Nimvā, m., . . . . .	63	Palarūr, vi., . . . . .	2, 4, 6
nirvāpa, dole, . . . . .	56	Palavūr, do., . . . . .	2
Nishadhā, vi., . . . . .	306, 311	Pālā, m., . . . . .	32, 51
niśā-nikshēpa-haṭṭa . . . . .	60	Pālī, vi., . . . . .	73
Nitimārga, W. Gaṅga prince, . . . . .	237	palikā, measure . . . . .	35
Nitimārga Koṅgonivarman, sur. of W. Gaṅga . . . . .		Palitānā, vi., . . . . .	16
Ranavikrama . . . . .	233, 236, 237	Pallava, dy., . . . . .	222, 229, 233, 234, 236, 338ff.
Nittavinōdachehēri, suburb, . . . . .	298	Pallavādhirāja, <i>Pallava k.</i> , . . . . .	237
nivartana, land measure, . . . . .	280 n. 4	Pallavakulatilaka, <i>biruda</i> . . . . .	157
Noḷamba, dy., . . . . .	235, 236, 340 n. 5	Pallavamalla, sur. of <i>Pallava Nandivarman</i> , . . . . .	156, 157, 239, 234
Noḷamba, Iriva, k., . . . . .	238	Pallavatilaka, family . . . . .	155 (-tilata), 157, 158
Noḷamba, Mahēndrādhirāja, <i>Pallava k.</i> , . . . . .	236, 237	Palukūr, vi., . . . . .	329, 335
Noḷambādhirāja, do., . . . . .	233, 236, 237	Pamarāja, <i>Nāgda ch.</i> , . . . . .	73 n. 6
Noḷambāntaka Mārasimha, W. Gaṅga prince . . . . .	4	Pāmbuṇāri, vi., . . . . .	295, 297
Nripātūṅga Vikramavarman, <i>Gaṅga-Pallava</i> . . . . .		Pampāsarsī, vi., . . . . .	198
k., 157, 223, 226, 227, 229, 230, 234, 235, 237 . . . . .		Pāmsila, m., . . . . .	36
Nṛisimha, <i>Sāluva ch.</i> , . . . . .	328, 330	Panāka, m., . . . . .	96
nā, written instead of mā, . . . . .	17, 174, 219	pañcamibali, . . . . .	60
na, written instead of mā, . . . . .	115, 140, 174	Pāṇḍimaṇḍala, di., . . . . .	293
		Pāṇḍitarādhya-charitramu, work by Śrīnātha . . . . .	315
		Pāṇḍya, dy., 132, 140, 233 n. 3, 237, 240, 245, . . . . .	246, 253ff., 293, 294, 339, 341, 345
O		Pāṇjavāṇmādevichēri, suburb, . . . . .	298
Odayaśrīṅga, vi., . . . . .	101	Pāpārguḷam, vi., . . . . .	294
Odayaśrīṅga, do., . . . . .	198	Parakēsarivarman, <i>Chōla k.</i> , . . . . .	154 n. 3 & 4
Oḍḍiyarāya, k., . . . . .	328, 334	Parakēsarivarman Kulōttuṅga Chōla III., . . . . .	
Ōḍra, co., . . . . .	103	do., . . . . .	244, 245
Ōḍradēśa, do., . . . . .	199	Parakēsarivarman Rājārāja II., do., . . . . .	122f.
Ōṅā, vi., . . . . .	101, 198		
Ōṅatātavishaya, di., . . . . .	198		



	PAGE		PAGE
Parakēsarivarman Rājendra Chōla I., <i>Chōla k.</i> , . . . . .	120	Perumbidugu, <i>sur. in Muttaraiyaṇ family</i> , . . . . .	156
Parakēsarivarman Rājendradēva, <i>do.</i> , . . . . .	292	Peruñjīgadēva, <i>Pallava k.</i> , . . . . .	252
Parakēsarivarman Vikrama-Chōla, <i>do.</i> , . . . . .	121f., 244	Peruñjīgadēva, <i>Sakalabhuvanachakravartin</i> , <i>do.</i> , . . . . .	239, 240
Parakēsarivarman Virarājendradēva, <i>s. a. Ku-</i> <i>lōttuṅga Chōla III., do.</i> , . . . . .	194	pēṭam darsayitum, . . . . .	38
Parākramapāṇḍya, Jātavarman, <i>Pāṇḍya k.</i> , . . . . .	264	Pēṭhaḍa, <i>m.</i> , . . . . .	39
Paramāra, <i>dy.</i> , . . . . . 65, 68, 74, 76 n. 1, 181,	307	Pettakallu, <i>vi.</i> , . . . . .	153
Paṛami Peddīśiṣṭa, <i>brāhmaṇ</i> , . . . . .	318	Phaṅkaprasavaṇa, <i>vi.</i> , . . . . .	17, 19
Parāntaka I., <i>Chōla k.</i> , 154 n. 2, 3, 157, 222, 238, 293 n. 8, 294 n. 2		Piḷivalai, <i>queen of Chōla Neḍumudikilli</i> , . . . . .	233 n. 3
Parasurāman, <i>ch.</i> , . . . . .	342	Pilvāhikā, <i>vi.</i> , . . . . .	53
Paraśurāmīśvara, <i>god</i> , . . . . .	223, 224, 228	Pinlē, <i>vi.</i> , . . . . .	118
Paralūr, <i>s. a. Palarūr, vi.</i> , . . . . .	2	Pinnama, <i>Karnāṭa ch. of Aravīḍu</i> , . . . . .	328, 330
Paṛigipura, <i>s. a. Paṛivipura, vi.</i> , . . . . .	231 n. 7	Pinnayaśiṣṭa, <i>brāhmaṇ</i> , . . . . .	318
Paṛigipura, <i>do.</i> , . . . . .	231	Pinthagugyi, <i>Buddhist Thēra</i> , . . . . .	118, 119
Parikshit, <i>legendary ancestor of Vijaya-</i> <i>nayara dy.</i> , . . . . .	330	Pipalavādā, <i>ward</i> , . . . . .	38
paṛisara, <i>area</i> , . . . . .	81 n. 3	Pirudi Gaṅgaraiyar, <i>W. Gaṅga k.</i> , . . . . .	234
Paṛivai, <i>do.</i> , . . . . .	231	Piṭhī, <i>vi.</i> , . . . . .	22
Paṛivipura, <i>vi.</i> , . . . . .	230, 231, 232	pli, <i>probably written for palikā, measure</i> , . . . . .	41
Paṛivipuri, <i>do.</i> , . . . . .	231 n. 7	Pōkanāṭi, <i>Redḍi section</i> , . . . . .	316
Pārthivēndravarmān, <i>k.</i> , . . . . .	239	Ponparappiṇaṇ Magadaipperumāl, <i>Viramagadān</i> <i>Rājarājadēvaṇ, Bāṇa ch.</i> , . . . . .	339
Pāṛvatiparipaya, <i>play by Bāṇa</i> , . . . . .	315	Ponparappiṇa Vāṇakōvadaraiyar, <i>Magalēśaṇ</i> , <i>do.</i> , . . . . .	239
Paṛvipura, <i>s. a. Paṛivipura, vi.</i> , . . . . .	231 with n. 7	Ponpurappiṇa Vāṇakōvaraiyar, <i>do.</i> , . . . . .	239
Pāsitalā, <i>vi.</i> , . . . . .	200	Porkumāra kramavittāṇ, <i>m.</i> , . . . . .	298
Pāsū, <i>m.</i> , . . . . .	54	Pōrmukharāma, <i>sur. of Puṇyakumāra</i> , 339, 341, 342, 345	
Pātā, <i>s. a. Prātāpasimha, Chāhamāna k.</i> , . . . . .	65	Porundam, <i>ri.</i> , . . . . .	295, 297
Pātala, <i>m.</i> , . . . . .	58	Pōrvāḍ, <i>caste</i> , . . . . .	44
Pāṭalagaṅga, <i>Kṛishṇā flowing at the foot of the</i> <i>Śrīśaila hill</i> , . . . . .	314, 320	Pōsari, <i>m.</i> , . . . . .	85
pāṭasāha, <i>s. a. pādshāh, king</i> , . . . . .	78	Potā, <i>di.</i> , . . . . .	200
Pātō, <i>s. a. Prātāpasimha, Chāhamāna k.</i> , . . . . .	79	Pōtaya, <i>brāhmaṇ</i> , . . . . .	318
paṭṭa, <i>pontifical sea</i> , . . . . .	63	Pōthivāra, <i>di.</i> , . . . . .	22, 25
paṭṭam, . . . . .	343	Pōvāvivishaya, <i>di.</i> , . . . . .	199
Paṭṭanā, <i>vi.</i> , . . . . .	21, 25	Poygai-nāḍu, <i>di.</i> , . . . . .	155
Pātū, <i>Rāshtrakūṭa</i> , . . . . .	47	Prabhā, <i>m.</i> , . . . . .	58
Pātuka, <i>probably s. a. Prātāpa, Chāhamāna</i> <i>k.</i> , . . . . .	76	Prabhākara, <i>brāhmaṇ</i> , . . . . .	38
pāyalā, pāyali, <i>measure</i> , . . . . .	41, 56	Prabhumēru, <i>general</i> , . . . . .	235
Payāi, <i>vi.</i> , . . . . .	22, 25	Prabhumēru, <i>sur. of Bāṇa Vijayāditya</i> <i>II. (?)</i> , . . . . .	235
Peḍā-Kōmaṭi-Vēma, <i>Redḍi k.</i> , . . . . .	314ff.	Prabhumērudēva, <i>Bāṇa k.</i> , . . . . .	232
Peḍamuḍiyam, <i>vi.</i> , . . . . .	344 n. 2	Prahlādanadēvi, <i>queen of Chāhamāna Udaya-</i> <i>simha</i> , . . . . .	76, table opp. 78
Peddibhaṭṭa, <i>brāhmaṇ</i> , . . . . .	318	pramadākula, <i>host of courtiezans</i> , . . . . .	27
Penna, <i>ri.</i> , . . . . .	329, 335	Piśūnāḍu, <i>di.</i> , . . . . .	316 n. 2
Pennavēṇṭhanāḍu, <i>vi.</i> , . . . . .	329, 335	Prāṇāṭi, <i>brāhmaṇ section</i> , . . . . .	316
Ponukonḍa, <i>vi.</i> , . . . . .	329, 331	prāpiya, prāpiya, prāpya . . . . .	81 n. 1, 109, 110
Periyālvar, <i>Vaiṣṇava saint</i> , . . . . .	156	Prapuri, <i>s. a. Paṛivipura, vi.</i> , . . . . .	231 n. 7
Permanāḍi, <i>W. Gaṅga k.</i> , . . . . .	235, 236	Pratāpa, <i>Chāhamāna prince</i> , . . . . .	76, table opp. 78
Perumbānappāḍi, <i>di.</i> , 222, 230 with n. 4, 231, 236, 238			

	PAGE
Pratāpasimha, <i>Chāhamāna k.</i> , 64, 65,	
table opp. 78, 79	
Pratihāra, <i>dy.</i> , . . . . .	307
pratishṭhā, <i>ceremony</i> , . . . . .	314
pratyaya, <i>holding</i> , . . . . .	81 n. 4
Pravara :—	
Ambarisha, . . . . .	141
Āngirasa, . . . . .	96, 141, 317
Bārhaspatya, . . . . .	96, 317
Bhāradvāja, . . . . .	96, 317, 325
Maitrāvaruṇa, . . . . .	94
Vāśishṭha, . . . . .	94
Yauvanāśva . . . . .	141
prāvēśya, . . . . .	109
prishṭim darśayitum, . . . . .	38
Prithivigāṅgaraiyar Hastimalla, <i>W. Gaṅga</i>	
<i>feudatory</i> . . . . .	239
Prithivipati I., <i>s. a.</i> preceding . . . . .	234, 237
Prithivipati II. Hastamilla, <i>do.</i> , . . . . .	237, 238
Prithvipāla, <i>Chāhamāna k.</i> , 69 <i>with n. 1</i> ,	
table opp. 78, 305, 307, 309	
Prithvipālēśvara, <i>god</i> , . . . . .	39, 69
Prōlayavēma, <i>Redḍi ch.</i> , . . . . .	324
Pūavi, <i>m.</i> , . . . . .	29
Puḡalvippavargaṇḍa, <i>sur. of Bāna</i> Vijayā-	
ditya II., . . . . .	232 <i>with n. 6</i>
Pūgi, <i>di.</i> , . . . . .	316 <i>with n. 2</i>
Pulakēśin II., <i>Chalukya k.</i> , . . . . .	340
Pulakkūlam, <i>vi.</i> , . . . . .	295, 297
Pulindasēna, <i>Kaliṅga ch.</i> , . . . . .	284
Pulivattī, <i>di.</i> , . . . . .	5
puṇakkūlam, <i>kind of tank</i> , . . . . .	295 n. 1
Pūnapaksha, <i>Chāhamāna k.</i> , . . . . .	44, 307
Puṇḍarikaśarman, <i>m.</i> , . . . . .	9
Pūṅgi, <i>di.</i> , . . . . .	316 <i>with n. 2</i>
puṇyāhavāchaka, . . . . .	197 n. 1
Punyakomarān, <i>s. a.</i> Punyakumāra, <i>Chōla ch.</i> ,	
342, 344	
Punyakumāra, <i>Chōla ch.</i> , . . . . .	336, 339, 342ff.
Pūphaka, <i>brāhman</i> , . . . . .	300, 303
Purattāyanāḍu, <i>di.</i> , . . . . .	295
Pūrṇabhadrasūri, <i>Jaina</i> , . . . . .	53
Pūrṇadēvāchārya, <i>do.</i> , . . . . .	55
Pūrṇadēvasūri, <i>do.</i> , . . . . .	55
Pūrṇamukha, <i>brāhman</i> , . . . . .	300, 304
Pūrṇapāla, <i>Chāhamāna k.</i> , . . . . .	307
Pūrṇapāla, <i>Paramāra ch.</i> , . . . . .	68
Purōhitapallikā, <i>vi.</i> , . . . . .	220, 222
Pūru, <i>legendary ancestor of Vijayanagara dy.</i> , 330	

	PAGE
Purūravas, <i>legendary ancestor of Kalachuris</i> , . . . . .	140
<i>do. of Vijayanagara kings</i> , . . . . .	330
Purushamaṇḍapa, <i>vi.</i> , . . . . .	201
Purushaśārdūla, <i>sur. of Chōla Puṇyakumāra</i> , . . . . .	339, 345
Pu-ta-thin-min, <i>s. a. Pyu-ta-thein-min, Bur- mese k.</i> , . . . . .	118
Pūtiga, <i>m.</i> , . . . . .	44
Pyu-ta-thein-min, <i>Burmese k.</i> , . . . . .	118, 119, 120
Q	
Quṭub-ud-din, <i>Slave k. of Delhi</i> , . . . . .	72, 73
R	
ra, <i>written instead of ri</i> , . . . . .	140
Rāchamalla, <i>perhaps s. a. W. Gaṅga Satya- vākya Kōṅṇiṇvarman Permanaḍi Rāja- malla</i> , . . . . .	235ff.
Rāchavēma, <i>Reḍḍi ch.</i> , . . . . .	315
Rāchavēmana, Vēnaya, <i>s. a. Rāchavēma</i> , . . . . .	319, 326
raḍḍōḍiya, raḍḍōḍlu, . . . . .	342 n. 4
Rādhāphamvallikandara, <i>vi.</i> , . . . . .	94, 101, 201
Raḍraḍḍi, <i>sept of Reḍḍis</i> , . . . . .	343
Raghavadēvarāt, <i>Kurnāta ch.</i> , . . . . .	328, 330
Rājabhañja, <i>Orissa ch.</i> , . . . . .	99
Rajādēva, <i>chiefs</i> , . . . . .	36, 41, 42, 70
Rājadhara, <i>Chāhamāna prince</i> , . . . . .	79
Rājādhiraṇḍa I., <i>Chōla k.</i> , . . . . .	293 n. 8
Rājādhiraṇḍa II., <i>Tribhuvanachakravartin, do.</i> , . . . . .	123, 247
Rājākēsarivarman, <i>do.</i> , . . . . .	154n. 2, 3, 4, 222
Rājākēsarivarman, <i>sur. of Kulōttuṅga Chōla- dēva II.</i> , . . . . .	242, 244, 288ff.
Rājākēsarivarman, <i>sur. of Rājarāja I.</i> , . . . . .	241
Rājākēsarivarman Virarājēndra Chōladēva, <i>sur. of Kulōttuṅga Chōla III.</i> , . . . . .	125
Rājamahādēvi, <i>sur. of Chōla queen Śirtti</i> , . . . . .	233
Rājamalla, <i>Satyavākya Kōṅṇiṇvarman Perma- naḍi, W. Gaṅga k.</i> , . . . . .	235, 236
Rājanārāyaṇa Śambuvārāya, <i>or, Śamburāya, ch.</i> , . . . . .	250, 251
Rājarāja, <i>Chēra feudatory</i> , . . . . .	294
Rājarāja II., <i>E. Chālukya k.</i> , . . . . .	238
Rājarāja I., <i>Chōla k.</i> , 154 n. 4, 239, 241, . . . . .	293 n. 8, 294 n. 2
Rājarāja II., <i>do.</i> , . . . . .	122ff.
Rājarāja III., <i>do.</i> , 126ff., 222, 239, 240, 243, 249	
Rājarājachaturvēdimangala, <i>vi.</i> , 292, 294, 295, . . . . .	297, 298
Rājarājachchēri, <i>suburb</i> , . . . . .	298

	PAGE		PAGE
Rajarajadēvan Poṇṇarappiṇṇ Magadaipperu-		Ratanū, m., . . . . .	92
māl, Viramāgadān, <i>Bāṇa k.</i> , . . . . .	239	rathayātrā, festival, . . . . .	41
Rajarāja-Pāṇḍināḍu, <i>di.</i> , . . . . .	294, 295, 297	Ratnapālā, <i>Chāhamāna k.</i> , 69 n. 1,	
Rajarājappērāru, <i>ri.</i> , . . . . .	295, 297	table opp. 78, 305, 307, 310	
Rajarāja-Vāpakōvaraiyar, s. a. Maṇavan Nara-		Ratnapura, <i>di.</i> , . . . . .	44
siṃhavarman, <i>Bāṇa k.</i> , . . . . .	239	Ratnapura, <i>vi.</i> , . . . . .	74, 75
Rajarāja-Viṇṇagar, <i>te.</i> , . . . . .	295, 297	Ratnasimha, <i>Guhila ch.</i> , . . . . .	78
Rajasimha, <i>Chēra feudatory</i> , . . . . .	294	Ratta, people, . . . . .	328
Rajāsrayavaḷanāḍu, <i>di.</i> , . . . . .	155	rattāḍḍu, rattagudi, rattagudḍu, rattaguttu,	
rajasthāniya, official, . . . . .	176	rattēḍḍu, rattōḍi, s. a. rāshtrakūṭa, title, .	342f.
Rājendra-Chōla I., Parakēsarivarma, <i>Chōla k.</i> ,		Ravi, <i>brāhman</i> , . . . . .	179
120, 154 n. 2, 292ff.		Rāyadurgarāja, <i>di.</i> , . . . . .	329, 335
Rājendra-Chōla III., <i>do.</i> , . . . . .	131ff.	Rayana Ojjhā, m., . . . . .	94
Rājendradēva, Parakēsarivarma, <i>do.</i> , . . . . .	292	Rāyapāla, <i>Chāhamāna k.</i> , 35, 36, 38, 41, 42,	
Rājendrasingavaḷanāḍu, <i>di.</i> , . . . . .	155	69, table opp. 78, 307	
Rājendrasōla-Viṇṇagar, <i>te.</i> , 292, 294, 295,		regnal names, . . . . .	187 n. 1
297, 298		Reddi, tribe, . . . . .	343
Rājji, pond, . . . . .	306, 311	Reddi, <i>dy. of Koṇḍaviḍu</i> , . . . . .	313ff
rājyachintaka, official, . . . . .	53	Reddivōta, <i>Reddi ch.</i> , . . . . .	314, 320, 325
Rālha, Rālhaka, m., . . . . .	51	Rēnāḍu, <i>di.</i> , . . . . .	341, 343, 345, 346
Rāma, m., . . . . .	65	Rēvasarman, m., . . . . .	346
Rāmachandrāchārya, <i>Jaina</i> , . . . . .	55	r Gyal . . . . , minister, . . . . .	275
Rāmarāja I., <i>Vijayanagara k.</i> , . . . . .	328, 331	r Gyal-bzan-'adus-rkañ, <i>do.</i> , . . . . .	274
Rāmarāja II., <i>do.</i> , . . . . .	326, 328, 331	r Gyal-bzer-khod-ne-brtsan, <i>do.</i> , . . . . .	274
Rāmasaṇiya, <i>vi.</i> , . . . . .	74, 75	ri, written instead of ri, . . . . .	17, 80, 93, 115, 174
Rāmdās, m., . . . . .	92	ri, written instead of ri, . . . . .	93, 115, 140, 174
Raṇabhañjadēva, <i>Orissa ch.</i> , . . . . .	98, 99	ri, written instead of hri, . . . . .	93
Raṇabhita, <i>Sailōdbhava ch.</i> , . . . . .	282	Rinmul, s. a. Raṇamalla, <i>ch.</i> , . . . . .	79
Raṇadhira, s. a. Raṇavira, <i>Chāhamāna k.</i> , . . . . .	79	riṇa, Tibetan letters, . . . . .	267, 270
Raṇakēsarīn, <i>Gupta ch.</i> , . . . . .	185, 187, 195	rJe-blas, minister, . . . . .	273
Raṇakēsarīn, Bhavadēva, <i>do.</i> , . . . . .	187	Rōgha, <i>brāhman</i> , . . . . .	81
Raṇamalla, <i>ch.</i> , . . . . .	79	Rōhapa, m., . . . . .	210
Raṇamukharāmabhadra, <i>sur. of Raṅgarāja II.</i> ,		Rōyarāvishaya, <i>di.</i> , . . . . .	98
328, 334		ru, written instead of ri, . . . . .	80
Raṇavikrama, Nitimārga Koṅṇavarma, <i>W.</i>		Rūdaladēvi, <i>Chāhamāna princess</i> , 74, table opp. 78	
<i>Gaṅga k.</i> , . . . . .	236, 237	Rudrabhaṭṭa, <i>brāhman</i> , . . . . .	319
Raṇavira <i>Chāhamāna k.</i> , 63, . table opp. 78, 79		Rudradhara, m., . . . . .	112, 114
Raṇḍā, <i>vi.</i> , . . . . .	102, 199	Rudrapāla, <i>Chāhamāna k.</i> , 35, 70, table opp. 78, 307	
Raṅgarāja I., <i>Vijayanagara k.</i> , 328,		Rudrasvāmin, <i>brāhman</i> , . . . . .	281
331 (-rāja), 332		Rudrayabhaṭṭa, <i>do.</i> , . . . . .	318
Raṅgarāja II., <i>do.</i> , . . . . .	326, 327, 328, 333, 334, 336	Rūpadēvi, <i>f.</i> , . . . . .	148, 153
rāshtrakūṭa, title . . . . .	343 with n. 1	Rūpadēvi, <i>Chāhamāna princess</i> , . 77, table opp. 78	
Rāshtrakūṭa, <i>dy.</i> , 47, 71 n. 2, 68, 233, 234, 238,			
276, 278, 305, 343			
Rāshtratrūḍa, s. a. Rāshtrakūṭa, <i>dy.</i> , . . . . .	47, 71		
Rāsipuram, <i>vi.</i> , . . . . .	298		
Rāṭahrada, s. a. Lāṭahrada, <i>vi.</i> , . . . . .	44, 74, 75		
Ratanasiha, m., . . . . .	61		
Ratanpur, s. a. Ratnapura, <i>vi.</i> , . . . . .	75, 103		

## S

s, omitted before sth, . . . . .	17
Śabara, <i>dy.</i> , . . . . .	103, 104
Sabhāpati, m., . . . . .	329, 335
sadaśāparādha, . . . . .	177
sadhānyahiraṇyādēya . . . . .	177

	PAGE		PAGE
Sādharaṇa, minister, . . . . .	103	Sanḍēra, Sanḍēraka, s. a. Shandēraka, Jaina	
Sāgāhāri, m., . . . . .	39	sept., . . . . .	31
Sahajapāla, Chāhamāna k., 69 n. 1,		Saṅga, perhaps s. a. Saṅgaṇa, Vanthali ch., .	76
table opp. 78, 307		Saṅgama, brāhman, . . . . .	180
sāhaniya, . . . . .	29	Saṅgaṇa, Vanthali ch., . . . . .	76
Sahēth-Mahēth, vi., . . . . .	20	Saṅgapuri, vi., . . . . .	175, 179
Sahula, Rāshtrakūṭa ch., . . . . .	47, 71	Saṅgaran Śivadēvabhaṭṭa Sōmāsiyār, m., .	298
Śailodbhava, family, . . . . .	281, 282	Saṅghapati, . . . . .	61
Śailodbhava, legendary Śailodbhava ch., .	282, 284	Saṅgrāma, m., . . . . .	94
Sainyabhita, Śailodbhava ch., . . . . .	282ff.	Saṅgrāmadhanañjaya, sur. of Vēma, . . . . .	315, 321
Sajānu, brāhman, . . . . .	38	Saṅgrāmasimha, Chāhamāna k., 65, table opp. 78	
Śakambhari, vi., . . . . .	67, 68	Śaṅkaragaṇa, Rāshtrakūṭa ch., . . . . .	277 n. 3
Śaktikomara Vikramāditya, Chōla k., 343, 345, 346		Śaṅkaragaṇa, m., . . . . .	280
Śākyarakshita, Buddhist ascetic, . . . . .	22, 25	Śaṅkaravāṭaka, vi., . . . . .	106, 108
Salagarāma, s. a. Śāligrāma, sur. of Kānhaḍa-		Śaṅkha, ch., . . . . .	75
dēva, . . . . .	78	Śaṅkhaḍēva, m., . . . . .	88, 89
Sālha, Chāhamāna prince, . . . . .	65, table opp. 78, 79	Sanskrit, used in Kanarese inscriptions, . .	3
Sāliga, m., . . . . .	44	Sāntalige, di., . . . . .	5
Śāligrāma, sur. of Kānhaḍadēva, . . . . .	78	Sāntānapayōnidhi, tank, . . . . .	314, 323
Śālivāhanasaptasati, work by Śrīnātha, . . . . .	315	Sāntānasāgara, do., . . . . .	323
Sālki, s. a. Chāluka, dy., . . . . .	343	Sāntānavārdhikī, do., . . . . .	319, 326
Sālō, s. a. Sālha, Chāhamāna prince, . . . . .	79	Śāntanu, legendary ancestor of Vijayanagara	
Śālukki-Vijayādittag Vikkiannag, E. Chālu-		dy., . . . . .	330
kya ch., . . . . .	293	Śāntīśarma, brāhman, . . . . .	141
Sālūva, dy., . . . . .	316, 328, 330, 340 n. 2	Śāntīvarman, Māṭūra ch., . . . . .	4, 5, 6
Sālya, ch., . . . . .	76	Sāntisiū, m., . . . . .	39
Sāmala, Pratihāra, . . . . .	65	Sanūla, di., . . . . .	200
Sāmañjasapriya, m., . . . . .	298	Sapāda, co., . . . . .	330
Sāmantasimha, Chāhamāna k., 59, 60, 77,		Saptaśatavishaya, di., . . . . .	305
table opp. 78, 307		sārī, supervision, . . . . .	51
Samara, s. a. Sausara, Surāshṭra ch., . . . . .	71	Śarabhapura, vi., . . . . .	186
Samarapura, vi., . . . . .	74	Śarasavāhalā, ri., . . . . .	277, 279, 280
Samarasimha, Chāhamāna k., 53, 54, 74,		Sarvajña Siṅgamanīḍu Rāvu, Velugōṭi ch., .	316
table opp. 78, 79		Śarman, brāhman, . . . . .	179
Sambayya, Bāṇa ch., . . . . .	238	Sarvalokāśraya, sur. of Chālukya, Vishṇuvar-	
Sambhoṭa, Thon-mi, Tibetan teacher, . . . . .	267, 269	dhana, . . . . .	293
Samburāya, Śambuvarāya, sur. of Rāja-		Sarvānanda, m., . . . . .	141
nārāyaṇa, . . . . .	250, 251	śasanika kāyastha . . . . .	149
Śambuvarāya, sur. of Veṅṇumankonda, . . . . .	251	Śāstamaṅgalam, vi., . . . . .	298
Samipāṭi, Śamipāṭi, vi., . . . . .	29, 30, 34, 49, 69	Satallamā, vi., . . . . .	101, 103, 201
Sāmānaka, s. a. Sinānava, vi., . . . . .	50, 74	Śātrubhañja, Orissa ch., . . . . .	98, 99
Sāmvatasi, Rāval, s. a. Chāhamāna Sāman-		Śātyaditugru, Chōla ch., . . . . .	343, 345, 346
tasimha, . . . . .	77	Satyapura, vi., . . . . .	58, 65, 74, 75, 78
Sāmvatasiṁha, do., . . . . .	58, 77	Satyapura jñāti, brāhman caste, . . . . .	65
Sāmvatasiṅgha, do., . . . . .	60 n. 10	Satyāśraya Vallabhendra, s. a. Pulakēśin II., .	340
Sāmyantasiṁha, do., . . . . .	77	Satyavākya Kōṅṇuvarman Permaṇaḍi Rāja-	
Sānchōrā, branch of Chāhamānas, . . . . .	79	malla, W. Gaṅga k., . . . . .	235, 236, 237
Sāndānavishaya, di., . . . . .	199	savātabhūtapratyāya, . . . . .	177
Sanḍēra, s. a. Shandēraka, vi., . . . . .	68	Sausara, Surāshṭra, ch., . . . . .	71

	PAGE		PAGE
Śaurasēni, <i>Prākṛit</i> . . . . .	105	Śirtti Rājamahādēvi, <i>queen of Chōla</i>	
Sēhatuṅga, <i>mo.</i> , . . . . .	306, 308, 312	Neḍumudikkilli, . . . . .	233
sēi, <i>measure</i> , . . . . .	41, 50, 56	Śitakaragaṇḍa, <i>sur. of Krishṇapa</i> , . . . . .	329
śēka, . . . . .	36	Śitakaragaṇḍa, <i>sur. of Tirumalarāja</i> , . . . . .	329
sēlahasta, sēlahāthā, . . . . .	58, 65	Śitakaragaṇḍāṅka, <i>sur. of Virakṛishṇam</i> , . . . . .	329, 336
Śembiyaṅmādēvichchēri, <i>suburb</i> , . . . . .	298	sitka, <i>well</i> , . . . . .	33
Śembiyaṅ Māvāli Vānarāya, <i>sur. of</i>		Śivā, <i>vi.</i> , . . . . .	43, 44, 70
W. Gaṅga Prithivipati II., . . . .	238	Śivagupta, <i>s. a. Mahāśivagupta Trikalīṅga</i>	
Seṅga, <i>teacher</i> , . . . . .	267	k., . . . . . 93, 103, 186, 187, 188, 197	
śēri, <i>suburb</i> , . . . . .	292	Śivamāra, <i>W. Gaṅga k.</i> , . . . . .	237
Shaheen, <i>Muhammedan warrior</i> , . . . . .	77	Śivamāra II., <i>do.</i> , . . . . .	237
Shams-ud-din Altamish, <i>Slate k.</i> , . . . . .	75	Śivatrī, <i>festival</i> , . . . . . 30, 43, 241, 289, 317	
Shan, <i>kings in Burma</i> , . . . . .	118	Śivasvāmin, <i>brāhman</i> , . . . . .	281
Shandēra, <i>s. a. Sandēra, vi.</i> , . . . . .	47, 51	Siyakadēva, <i>Paramāra k.</i> , . . . . .	181, 182
Shandēra, <i>s. a. Sandēra, Jaina sept.</i> , . . . . .	31, 47	Skanda, <i>brāhman</i> , . . . . .	112, 114
Shashtī, <i>brāhman</i> , . . . . .	179	Skanda Bānādhirāja, <i>Bāṇa k.</i> , . . . . .	234, 235
shortnames, . . . . .	91	Skandabhaṭṭa, <i>minister</i> , . . . . .	81
Sidāṇḍamaṇḍala, <i>di.</i> , . . . . .	201	Skandaśishya Vikramavarman, <i>Vijaya, Gaṅga</i>	
Siddharāja Jayasimha, <i>Chaulukya k., founder</i>		<i>Pallava k.</i> , . . . . .	234, 235
of era, . . . . .	34	Sōbhita, Sōbhita, <i>Chāhamāna k.</i> , 65, 67,	
Siddhi, <i>di.</i> , . . . . .	343, 345, 346	table opp. 78, 79, 305	
Sigaḍa, <i>m.</i> , . . . . .	47	Sōbhrama, <i>s. a. Sōbhita</i> , table opp. 78, 79	
Siha, <i>brāhman</i> , . . . . .	175, 180	Sōdha, <i>m.</i> , . . . . .	51
Śilabhaṅjadēva, <i>Orissa ch.</i> , . . . . .	98, 99	sōdraṅga, . . . . .	176
Śilabhaṅjapāṭi, <i>vi.</i> , . . . . .	199	Sōhi, <i>s. a. Sōbhita, Chāhamāna k.</i> , . . . . .	79
Śilāditya I. Dharmāditya, <i>Valabhi k.</i> , . . . . .	116,	Sōhita, <i>do.</i> , . . . . . 305, 307, 308, 309	
	117 175, 179	Sōhiya, <i>do.</i> , . . . . .	67
Śilaināḍu, <i>di.</i> , . . . . .	222, 227	Śōlaippirān Subrahmanya, <i>m.</i> , . . . . .	298
Śilasvāmin, <i>brāhman</i> , . . . . .	281	Sōlāṅki, <i>s. a. Chaulukya, dy.</i> , . . . . .	54
Sila, <i>do.</i> , . . . . .	141	Śōla-Pāṇḍiyan, <i>s. a. Chōla-Pāṇḍya</i> , . . . . .	
simā, <i>definition of term</i> , . . . . .	177 n. 1	Sōma, <i>ch.</i> , . . . . .	62
Sinhāditya, <i>Gārulaka ch.</i> , . . . . .	17, 19	Sōmānaka, <i>brāhman</i> , . . . . .	300, 304
Sinhāpa, <i>Yādava k.</i> , . . . . .	76	Sōma <i>m.</i> , . . . . .	298
Sinhapura, <i>vi.</i> , . . . . .	109, 110, 111	Sōmasimha, <i>Paramāra k.</i> , . . . . .	76
Sinhā-samvat, <i>name of era</i> , . . . . .	34	Sōmavamsī, <i>dy.</i> , . . . . .	93, 186
Sinhavishṇu, <i>Chōla ch.</i> , . . . . .	339, 341, 344, 345	Sōmidēva, <i>Karṇāṭa ch.</i> , . . . . .	328, 330
Sinānava, <i>s. a. Samnānaka, vi.</i> , . . . . .	49, 74	Sōnagarā, <i>s. a. Sōnigarā, Chōhān clan</i> , . . . . .	26
Sinbyuthikhiin Trā Mingyi, <i>Burmese k.</i> , . . . . .	118, 120	Sōnigarā, <i>Chōhān clan</i> , . . . . . 61, 78, table opp. 78, 79	
Sindhugōvinda, <i>sur. of Krishṇapa</i> , . . . . .	329	Sōnāṇā, <i>vi.</i> , . . . . .	48
Sindhugōvinda, <i>sur. of Tirumalarāja</i> , . . . . .	329	sōnarā, <i>master goldsmith</i> , . . . . .	91
Sindhurāja <i>k.</i> , . . . . .	75, 336	sōnī, <i>goldsmith</i> , . . . . .	61, 91
Sindhurājadēva, <i>Paramāra k.</i> , . . . . .	181, 182	sōparikara, . . . . .	176
Singa Datta, <i>m.</i> , . . . . .	104	Soremaṭi, <i>vi.</i> , . . . . .	235
Śingayasihta, <i>brāhman</i> , . . . . .	318	sōtpadyamānavishti, . . . . .	177
Singhapa, <i>s. a. Sinhāpa, Yādava k.</i> , . . . . .	75	spurious record, . . . . .	3f.
Singōagrāma, <i>vi.</i> , . . . . .	200	Śrāvasti, <i>vi.</i> , . . . . .	20, 301
sira, <i>ploughman</i> , . . . . .	50	Śrāvastimaṇḍala, <i>di.</i> , . . . . .	200
Siriya, <i>m.</i> , . . . . .	35	Śridanūr, <i>vi.</i> , . . . . .	299
Sirōiya, <i>m.</i> , . . . . .	50	Śridarabhaṭṭan, <i>m.</i> , . . . . .	299





	PAGE		PAGE
unlucky days :—		Vakratentali, vi., . . . . .	94, 201
Bhādrapada 10th śukla, . . . . .	248	vala, . . . . .	41
Mārgaśirsha 10th śukla . . . . .	253	Valabhi, vi., 80, 81, 106, 108, 109, 110, 112,	113, 115, 117, 178
Upalaūṇḍā, vi., . . . . .	22, 25	Vālahi, vi., . . . . .	32, 33
Uppalarāka, m., . . . . .	29	Vālhaṇa, m., . . . . .	32
Urahāri, well, . . . . .	49	Vallabhaḡhōsha, m., . . . . .	103
Urigōlasuratrāṇa, sur. of Raṅgarāya II.,	328, 334	Vallabhaśiṣṭa, brāhmaṇ, . . . . .	318
Uriya alphabet, evolved, . . . . .	104	Vallaghōsha, m., . . . . .	95
Uruvupalli, vi., . . . . .	342	Vallagrāma, śrī, vi., . . . . .	199
Utkala, di., . . . . .	22, 25, 328	Vallava, dy., . . . . .	343
Uttama-Chōḷa, Chōḷa k., . . . . .	293 n. 8	Vāmadēva, Kalachuri ch., . . . . .	141
Uttamasiha, Rāshtrakūṭa, . . . . .	47	Vāmana, brāhmaṇ, . . . . .	181, 183
Uttamaśōlachchēri, suburb, . . . . .	298	Vāmana, m., . . . . .	197
Uttamaśōḷavaḷanāḍu, di., . . . . .	205	Vāmanabhāṭṭa, Bāṇa, poet, . . . . .	315
Uttarapalli, Uttarapallikā, di., . . . . .	96	Vāmaṇḍapāṭi, vi., . . . . .	189, 201
Ūttimarāja, m., . . . . .	29	Vamśadhārā, vi., . . . . .	148, 149, 153
Uttiraṇmērūr, vi., . . . . .	224	Vāṇadarāyaṇ, Vikrama-Pāṇḍya, Pāṇḍya officer,	240 n. 5
V		Vāṇadarāyar, Sundarattōḷ Uḍaiyār, Bāṇa ch., . . . . .	240
Vachchha, s. a. Vatsa, legendary Chāhamāna k.,	306	Vāṇadharāya, Mahābali, Bāṇa ch., . . . . .	240
vāḍā, ward, . . . . .	38	Vāṇadharāyan, designation of Pāṇḍya throne,	240 n. 5
Vāḍā, di., . . . . .	21, 25	Vāṇagappāḍi, di., . . . . .	238, 239
vaḍaharaka, . . . . .	27	vaṇajāraka, vaṇijāraka, tribe, . . . . .	39, 42
vāḍau, s. a. vāḍā, ward, . . . . .	38	Vāṇakōppāḍi, di., . . . . .	238
Vaḍaḷalīnāḍu, di., . . . . .	155	Vāṇakōvadaraiyar, s. a. Bāṇa k. . . . .	239
Vādayarāja, Chotta, m., . . . . .	148, 153	Vāṇakōvaraiyar, do., . . . . .	239
Vāḍiga, m., . . . . .	39	Vāṇapadra, vi., . . . . .	185, 188, 196
Vaḍivērkilli, Chōḷa k., . . . . .	233 n. 3	Vāṇaparam, vi., . . . . .	232
Vadradā, Paramāra, . . . . .	65	Vāṇarāja, Vāṇarasa, s. a. Bāṇarasa, . . . . .	235, 239
Vaḍugavali, Vaḍugavali Mērku, Vaḍugavaliyīṇ		Vāṇarāya, do., . . . . .	224 ff.
Mērku, di., . . . . .	224, 226, 227, 229, 230, 231	Vāṇarāyar, Kulāśekhara Mahābali, Pāṇḍya	
Vaḡbhaṭamēru, vi., . . . . .	74	prince, . . . . .	240 n. 5
Vāḡhēḷā, dy., . . . . .	75, 76	Vāṇavāṇmāḍēvichchēri, suburb, . . . . .	298
Vāḡiśvararakshita, Buddhist ascetic, . . . . .	22, 25	Vannāsi, s. a. Banavāsi, di., . . . . .	4
Vagramarēga, Vagramarēgra, Vagramariga,		Vāṇavidyādhara Mahābali Vāṇarāya, s. a.	
Vagramariga, m., . . . . .	209, 210, 211	Bāṇavidyādhara, Bāṇa k. . . . .	226 ff.
Vāḡadasiha, Chāhamāna k., 76, 77, table opp.	78	Vāṇavira, Chāhamāna k., 62, 63, 78,	table opp. 78, 79
Vaidumba, family, . . . . .	148, 153, 235, 239	Vandhusvāmin, brāhmaṇ, . . . . .	281
Vaijā, Vaijāka, Vaijalladēva, general, . . . . .	70	Vāṅgāla, co., . . . . .	140
Vaikuṇṭha, festival, . . . . .	253	vaṇijāraka, s. a. vaṇajāraka, tribe, . . . . .	39
Vairiśālya, Paramāra ch., . . . . .	65	Vanthali, di., . . . . .	76
Vaitarāṇi, vi., . . . . .	189	Varabayappa, m., . . . . .	329, 336
Vajrahasta I., E. Gaṅga k., . . . . .	152	Varadabhaṭṭa, brāhmaṇ, . . . . .	328, 334
Vajrahasta II., do., . . . . .	152	Varaguna, Pāṇḍya k., . . . . .	237
Vajrahasta III., do., . . . . .	147, 148, 153	Varāhadāsa I., Gārulaka ch., . . . . .	17, 19
Vakaveddā, vi., . . . . .	101, 198	Varāhadāsa II., do., . . . . .	17, 19
Vakpatirāja, Chāhamāna k., 67, table opp.	78		
Vakpatirāja, Paramāra k., . . . . .	67, 181, 182		
Vakra, s. a. Vagrain Vagramarēga, . . . . .	210		



	PAGE		PAGE
Varāhavartani, <i>di.</i> , . . . . .	149	Venṛumaṅkoṇḍa Śambuvārāya, <i>ch.</i> , . . . . .	251
Vārānasi, <i>vi.</i> , . . . . .	25	Venṛvērkiḷli, <i>s. a. Chōla k. Nedumuḍikkiḷli</i> , . . . . .	233 n. 3
Vārānasikaṭaka, <i>vi.</i> , . . . . .	149	Vēppamboḷappāl, <i>field</i> , . . . . .	224
Varavāsi, <i>Buddhist monk</i> , . . . . .	118, 120	Vēra, <i>vi.</i> , . . . . .	306, 308, 311, 312
Varguḷaka, <i>vi.</i> , . . . . .	185, 188, 197	Vilabhi, <i>vi.</i> , . . . . .	141
Vārimāyileṭṭi, <i>vi.</i> , . . . . .	295, 297	Viḍēlviḍugu, <i>Muttaraiyaṇ ch.</i> , . . . . .	156
Varman, <i>dy.</i> , . . . . .	195	Viḍēlviḍuguchaturvēdimaṅgalam, <i>vi.</i> , . . . . .	156 n. 2
Vartula, <i>alphabet</i> , . . . . .	266, 267, 270	Vidyādharaḅbañjadēva Dharmakalaśa, <i>Orissa ch.</i> , . . . . .	98, 99
Varuṇasiū, <i>m.</i> , . . . . .	38	vidyādhikārin, <i>official</i> , . . . . .	315
Vasantapōri, <i>queen of Chōla Puṇyakumāra</i> , . . . . .	312	Vidyānanda, <i>m.</i> , . . . . .	141
Vāsaṭā, <i>queen of Harshagupta</i> , . . . . .	185, 195	Vighnamardana Kshētrapāla, <i>god</i> , . . . . .	59
Vāsavanandin, <i>brāhmaṇ</i> , . . . . .	197	Vigrahapāla, <i>Chāhamāna k.</i> , 68, . . . . .	table opp. 78, 305, 307, 309
Vastupāla, <i>minister</i> , . . . . .	75, 76	Vigraharāja, <i>do.</i> , . . . . .	67, 68, 71
Vasu, <i>brāhmaṇ</i> , . . . . .	179	Vihāra, <i>vi.</i> , . . . . .	21, 25
vāsu, <i>ward</i> , . . . . .	38	Vijāda Dasasyandana, <i>Chāhamāna k.</i> , . . . . .	78
Vasukiya, <i>vi.</i> , . . . . .	109, 111	Vijaisi, <i>s. a. Vijayasimha, do.</i> , . . . . .	79
Vaṭanagarasthali, <i>di.</i> , . . . . .	175, 180	Vijaya, <i>legendary ancestor of Vijayanagara dy.</i> , . . . . .	330
Vaṭapadraka, <i>vi.</i> , . . . . .	181, 182	Vijayabāhu Vikramāditya II., <i>Bāṇa k.</i> , . . . . .	232
Vaṭapallikā, <i>vi.</i> , . . . . .	110	Vijayadantivikramavarman, <i>s. a. Gaṅga Pallava Dantivarman</i> , . . . . .	222
Vaṭasthalikā, <i>misread instead of Vaṭapallikā</i> , . . . . .	110	Vijayādittan Vikkiannan, <i>Śalukki, E. Chālukya ch.</i> , . . . . .	294
Vatsa, <i>brāhmaṇ</i> , . . . . .	175, 179	Vijayāditya, <i>legendary Chālukya k.</i> , 340 with n. 5	
Vatsa, <i>legendary Chāhamāna k.</i> , . . . . .	307	Vijayāditya I., <i>Bāṇa k.</i> , . . . . .	232
Vatsabhaṭṭi, <i>m.</i> , . . . . .	180	Vijayāditya II., <i>do.</i> , . . . . .	222
Vatsavahaka, <i>ri.</i> , . . . . .	81	Vijayāditya Mābali Vāṇarāya, <i>s. a. Bāṇa k.</i> , . . . . .	229
Vavvahali, <i>vi.</i> , . . . . .	22, 25	Vijayāditya Mahābali Vāṇarāya, <i>do.</i> , . . . . .	227
Vāyaḍa, <i>family</i> , . . . . .	76	Vijayāditya Mahāvali Vāṇarāya, <i>s. a. Bāṇa k.</i> , . . . . .	225, 229, 234, 235
Vayaṇaladēva, <i>s. a. Vajjaka, general</i> , . . . . .	70	Vijayāditya Māvali Vāṇarāya, <i>s. a. Bāṇa k.</i> , . . . . .	235, 237
Vayiramēgaṇ, <i>Pallava k.</i> , . . . . .	156	Vijayāditya Puḅalvippavargaṇḍa, <i>do.</i> , . . . . .	232, 247
Vēḍagarbha, <i>brāhmaṇ</i> , . . . . .	197	Vijayāditya Vāṇarāya, <i>do.</i> , . . . . .	228
Velanāḍu, <i>di.</i> , . . . . .	317, 318, 325	Vijayāditya Virachūlāmaṇi Prabhumēru, . . . . .	235
Vēlārkurichchi, <i>vi.</i> , . . . . .	294	Mahāvali Vāṇarasa, <i>do.</i> , (2) . . . . .	235
Vēlaula, <i>m.</i> , . . . . .	59	Vijaya-Īśvaravarman, <i>Gaṅga-Pallava ch.</i> , . . . . .	235
Vēlēti, <i>vi.</i> , . . . . .	329, 335	Vijayanagara, <i>dy.</i> , . . . . .	316, 326ff.
Vellēri, <i>tank</i> , . . . . .	223, 226	Vijayanandivikramavarman, <i>s. a. Gaṅga-Pallava Nandivikramavarman</i> , . . . . .	235
Velhugōṭi, <i>family</i> , . . . . .	316, 317	Vijayanarasimhavarman, <i>s. a. Gaṅga-Pallava Narasimha Vikramavarman</i> , . . . . .	235
Vēma I., <i>Redḍi ch.</i> , . . . . .	314, 320, 325	Vijayapāla, <i>m.</i> , . . . . .	61
Vēma II., <i>do.</i> , . . . . .	314, 315, 321, 323, 325	Vijaya-simha, <i>Chāhamāna k.</i> , . . . . .	table opp. 78
Vēmabhūpāliya, <i>poem by Vāmanabhaṭṭa Bāṇa</i> , . . . . .	315	Vijavaskandaśishya Vikramavarman, <i>Gaṅga-Pallava k.</i> , . . . . .	234, 235
Vēma-Redḍi, <i>Redḍi prince</i> , . . . . .	316		
Vēmaya, <i>s. a. Peḍḍa Kōmativēma, Redḍi ch.</i> , . . . . .	319		
Vēmaya Rāchavēmāna, <i>Redḍi ch.</i> , . . . . .	319, 326		
Vēngaḍa-Kōṭṭam, <i>di.</i> , . . . . .	222, 227, 229		
Vēngaḷambā, <i>queen of Tirumalarāya</i> , . . . . .	328, 333		
Vēṅgi, <i>co.</i> , . . . . .	238, 338, 340		
Vēṅgyatribhuvanīmalla, <i>sur. of Rāṅgarāya II.</i> , . . . . .	328, 334		
Vēṅkaṭa II, <i>Vijayanagara k.</i> , . . . . .	327, 328		
Vēṅkaṭādri, <i>do.</i> , . . . . .	328, 331		
Vēṅkaṭādrināyaka, <i>ch.</i> , . . . . .	329		

	PAGE
Vikāmasi, <i>s. a. Chāhamāna</i> , Vikramasimha . . . . .	79
Vikrama-Chōla, <i>Chōla k.</i> , 121, 122, 154n.3, . . . . .	222, 243, 244
Vikrama-Chōla-Pāṇḍya, Māṇavarman, <i>Chōla-Pāṇḍya ch.</i> , . . . . .	293
Vikramāditya I., <i>Bāna k.</i> , . . . . .	232
Vikramāditya Bānakandarpa Jayamēru, Mahāvali Bānarasa, <i>s. a. Bāna k.</i> Vikramāditya I., . . . . .	235
Vikramāditya-Bempanādhirāja, <i>Chōla k.</i> , . . . . .	343
Vikramāditya Chōla-Mahārāja, <i>do.</i> , . . . . .	343
Vikramāditya Chōla-Mahārājādhirāja <i>do.</i> , . . . . .	343, 345, 346
Vikramāditya Māvali Vānarāja, <i>Bāna k.</i> 224, . . . . .	225, 229, 234, 235
Vikramāditya Māvali Vānarāja, <i>s. a. Bāna k.</i> , . . . . .	225
Vikramāditya, Śaktikomara, <i>Chōla k.</i> , 343, 345, 346	
Vikramāditya II, Vijayabāhu, <i>Bāna k.</i> , 232, . . . . .	235, 236, 237
Vikramāditya VI. Tribhuvanamalla, <i>W. Chalukya k.</i> , . . . . .	344 n. 2
Vikrama-Pāṇḍya, Jaṭavarman, <i>Pāṇḍya k.</i> , . . . . .	139
Vikrama-Pāṇḍya, Māṇavarman, <i>do.</i> , . . . . .	265
Vikrama-Pāṇḍya-Vāṇadarāyaṇ, <i>Pāṇḍya officer</i> . . . . .	240 n. 5
Vikramasimha, <i>Chāhamāna k.</i> , 65, table opp. 78, 79	
Vikramasimhapura, <i>ni.</i> , . . . . .	316 n. 2
Vikramavarman, Narasimha, <i>Gaṅga-Pallava k.</i> , 234	
Vikramavarman, Nripatunga, <i>do.</i> , . . . . .	229
Vikramavarman, Vijayaskandasishya, <i>Gaṅga Pallava k.</i> , . . . . .	234
Vilha, <i>m.</i> , . . . . .	50
vimśōpaka, <i>coin</i> , . . . . .	41, 59
Vinayachandrasūri, <i>Juina</i> , . . . . .	63
Vinayāditya, <i>E. Gaṅga k.</i> , . . . . .	152
Vināyaka, <i>m.</i> , . . . . .	49
Vināyakavata, <i>a sacred fig tree</i> , . . . . .	148, 153
Vinayamahādēvi, <i>queen of E. Gaṅga Kāmār-nava</i> , . . . . .	148, 153
Vinikōṇḍapura, <i>vi.</i> , . . . . .	328, 333
Vinīṭapura, <i>vi.</i> , 96, 102, 186, 188, 189, 199, 200	
vinīyuktaka, . . . . .	176
Vinukōṇḍa Vallabhāmātya, <i>perhaps s. a. poet</i> Śrīnātha, . . . . .	315
Vira, <i>m.</i> , . . . . .	298
Vīrabhadra, <i>Bhaṇja ch.</i> , . . . . .	99
Vīrabhadra, <i>Redḍi ch.</i> , . . . . .	316
Vīra-Bhūrisīrava, <i>m.</i> , . . . . .	148, 153

	PAGE
Virachōlāmaṇi, <i>sur. of Bāna</i> Vijayāditya II., 235	
Viradhavala, <i>Vāghēlā k.</i> , . . . . .	75, 76
Virahēmmāliiāya, <i>Karṇāṭa ch.</i> , . . . . .	330
Virakṛishṇama, <i>ch.</i> , . . . . .	329, 336
Virama, <i>Vāghēlā ch.</i> , . . . . .	76
Virama, Viramadēva, <i>Chāhamāna k.</i> , 78 with table	
Viramāgadan Rājārājādēvaṇ Poṇṇarappināṇ Magadaipperumāl, <i>Bāna k.</i> , . . . . .	239
Viramaṅgalam, <i>vi.</i> , . . . . .	223, 228
Virana, <i>m.</i> , . . . . .	329, 336
Vīranārāyaṇa, <i>sur. of Vēma II.</i> , . . . . .	315, 323
Vīra-Pāṇḍya, <i>Pāṇḍya k.</i> , . . . . .	293 n. 8
Vīra-Pāṇḍya, Jaṭavarman, <i>do.</i> , 133, 137ff., . . . . .	240 n. 5, 266
Vīra-Pāṇḍya, Māṇavarman. <i>do.</i> , . . . . .	266
Vīraparumar, Vāṇakōvaraiyar, <i>Bāna k.</i> , . . . . .	239
Vīrarājendra, <i>Chōla k.</i> , . . . . .	293
Vīrarājendra Chōladēva, <i>sur. of Kulōttuṅga III.</i> , . . . . .	121, 125, 244, 245
Vīrarāmanāthadēva, <i>Hoysala k.</i> , . . . . .	155
Vīrasēna, Svāmin, <i>k.</i> , . . . . .	86, 97
Vīrasīha, <i>ch.</i> , . . . . .	65
Vīrigu, <i>brāhmaṇ</i> , . . . . .	38
Vīripāṇḍya, <i>vi.</i> , . . . . .	342
Vīradhavaladeva, <i>Chāhamāna ch.</i> , . . . . .	73
Vīśaiyanallūlāṇ, <i>m.</i> , . . . . .	155, 156, 158
Vīśākha, <i>m.</i> , . . . . .	109, 111
Vīśala, <i>Vāghēlā ch.</i> , . . . . .	76
Vīśalapriya-dramma, <i>coin</i> , . . . . .	58
Vīśṇudēva, <i>brāhmaṇs</i> , . . . . .	196, 300, 303
Vīśṇukunḍin, <i>dy.</i> , . . . . .	344
Vīśṇuśarman, <i>brāhmaṇ</i> , . . . . .	109, 111
Vīśṇuvardhana, <i>E. Chalukya k.</i> , . . . . .	344 n. 2
Vīśṇuvardhana Mahārāja, Sarvalōkāśraya, <i>do.</i> , 293	
Vīstīrṇasīlā, <i>vi. (?)</i> , . . . . .	148, 153
Vīśvēśvarabhaṭṭa, <i>brāhmaṇ</i> , 317, 318, 319, 325	
Vīthināṭakamu, <i>play by Śrīnātha</i> , . . . . .	315
Vōipadyaka, <i>vi.</i> , . . . . .	48
Vyāghrasēna, <i>Traikūṭaka k.</i> , . . . . .	219, 220, 221
vyāsa, <i>reciter</i> , . . . . .	56, 65
vyavaharāṇa, <i>administration</i> , . . . . .	146

## Y

Yadu, <i>race</i> , . . . . .	63
Yādava, <i>dy.</i> , . . . . .	72, 75
Yajñan, <i>m.</i> , . . . . .	298
Yakshadinna, <i>brāhmaṇ</i> , . . . . .	300, 303
Yasāhkarṇa, <i>Kalachuri k.</i> , . . . . .	146

	PAGE		PAGE
Yasapati, <i>brāhmaṇ</i> , . . . . .	300, 303	Yayāti, <i>sur. of Trikalīṅga k. Mahāśivagupta</i> ,	96, 102, 103, 104, 189
Yasōbhīta, <i>Śailōdbhava ch.</i> ,	282, 283, 284, 285	Yayāti, <i>sur. of Trikalīṅga k.</i> , Mahābhavagupta,	187
Yasōdēva, <i>general</i> , . . . . .	30	Yayātinagara, <i>vi.</i> , . . . . .	186, 188, 189, 200, 201
Yasōdēva, <i>m.</i> , . . . . .	53	Yellayaśiṣṭa, <i>brāhmaṇ</i> , . . . . .	318
Yasōrāja, <i>m.</i> , . . . . .	53	Yōgēśvara, <i>m.</i> , . . . . .	73
Yasōvīra, <i>m.</i> , . . . . .	53	Yōjaka, <i>Chāhamāna k.</i> , . . . . .	69
Yasōvīra, <i>m.</i> , . . . . .	54	Yuddhāsura, <i>sur. of Rāshṭrakūṭa Nannarāja</i> ,	276, 277
Yasōvīgraha, <i>Gāhaḍavāla k.</i> ,	22	yugandharī, . . . . .	46
yātrā, . . . . .	27	Yuvarājadēva, <i>Kalachuri k.</i> , . . . . .	140
Yayāti <i>legendary ancestor of Vijaynagara</i>			
dy., . . . . .	330		

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